Guil: Faithorne fe:

Hen: Do: Cary Baro de Leppington Comes
Monmouthensis. et Hon:^{mi} Ord:^{i} Balniæ Eques.

IRAGGUAGLI DI PARNASSO:
OR,
ADVERTISEMENTS
FROM
PARNASSUS:

In Two Centuries.

WITH THE
Politick Touchſtone.

Written Originally in ITALIAN
By that Famous ROMAN
TRAJANO BOCALINI.

And now put into ENGLISH
By the Right Honourable
HENRY Earl of *MONMOUTH.*

The Third Edition, Corrected.

LONDON,
Printed; and are to be ſold by *Tho. Guy* at the Corner-Shop of *Little*
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The Tranſlator's Epiſtle TO HIS COUNTRY-MEN THE READERS.

THE Spaniard *Mendoſa* may ſeem to have Reaſon on his ſide, when he ſays, *El Ambition de la Emprenta, es una Colpa que no baſta arrepentirſe*; Ambition to be in Print, is a fault paſt Repentance: Which he goes about to make good, by aſſerting, That, *Una dia es ſiempre Maeſtro del otro; y contra lo que ſi ſcribe oy, eſtarâ Manana quien ſabe mas*; One day is Maſter of another; and whatſoever is written to day, there will be ſome body who will know more to morrow. And this he likewiſe ſeeks to prove, ſaying, *Y quien no ſupo menos ayer?* And who knew not leſs yeſterday? But all this is but a ſeeming Truth, and *Nullum ſimile eſt idem.* For, as for his firſt Poſition, If Knowledg be the thing of this World, which is moſt to be aſpired unto, (as certainly it is;) to impart this Knowledg unto others, is ſo far from being a fault, as it is rather a great piece of Charity, which is truly ſaid to cover a great many faults. Does not our Saviour ſay, *No man lights a Candle to ſet it under a Buſhel?* And if monopolizing any Earthly Commodity, be an adjudged grievance; to monopolize Learning, is queſtionleſs the worſt of Monopolies. In the next place, what he brings for proof of this his Poſition, may receive this anſwer: That if nothing ſhould be written to day, there would but few know more to morow. And ſo likewiſe, for anſwer to his Queſtion of our yeſterdaies Knowledg, it would be as much as that of this day, had nothing been either ſaid or done yeſterday. But alas! I am not ſo happy as to be concern'd herein; who not having any thing of mine own worthy of my Countreymen, do but preſent them with that in Engliſh, which was written many years ago in Italian; and part whereof (though not above the fourth part, and ſome of that but in part alſo) hath been formerly Printed in our Language by ſome others, who may peradventure have forborn publiſhing the reſt of the *Ragualia*'s or Advertiſements, which you have fully and faithfully here laid down before you; as not thinking them all ſo highly ſeaſoned, nor ſo full of Salt, as thoſe which they have pick'd out, and which be-like made more for their then preſent purpoſe. But as for my part, I muſt confeſs, that after having at the deſire of ſome Friends, fallen upon this Tranſlation, I found ſo much *Guſto* in it, and not any thing that without injury to my Author, I thought I could leave out; as I ſhall believe them to be of a queaſie and deprav'd Stomack, who ſhall not find enough therein to pleaſe their Palates: For my Author is an *Ambodexter*, playes rarely well at the Backſword, gives ſometimes very home and ſharp Stockadoes; and, in fine, laies about him hard on all ſides, without any fear (Marry, I cannot ſay, as uſually it follows) or Wit: For, believe me, you will find no lack of that in him, but ſufficient to pleaſe all Parties, howſoever they ſtand affected. And having ſaid this, I leave him to your further peruſal, hoping that the more you read him, the better you will like him, as did, and doth,

Your Compatriot,

MONMOUTH.

A TABLE OF THE CONTENTS OF THE *FIRST CENTURY* OF ADVERTISEMENTS.

ADVERT. I.

THE *Society of Polititians open a Ware-houſe in* Parnaſſus, *wherein are ſold divers ſorts of Merchandize, very uſeful for the vertuous living of thoſe that are Learned* Page 1

Advert. 2. *The uſual Guard of* Parnaſſus *having taken a Poetaſter, who had been baniſhed* Parnaſſus, *upon pain of death, found a pair of Cards in his Pocket; which, when* Apollo *ſaw, he gave order that he ſhould read the Game of Trump in the publick Schools* 3

Advert. 3. Apollo *having notice how* Henry *the Fourth, that Potent King of* France, *was moſt wickedly aſſaſſinated, ordered for the indempnity of his beloved French, that powerful ſuccor ſhould be ſent from* Arcadia *into* France 4

Advert. 4. *Whilſt* Michel Angelo Buonaroti *was copying forth the ill-favoured fore-front of* Anneus Seneca's *Houſe, he was asked by* Pierius Valeriano, *wherefore he did ſo? And* Buonaroti *gives him the reaſon.* 5

Advert. 5. *The contention which aroſe between many Learned men, touching which is the beſt Political Law, which the moſt praiſe-worthy Order in the flouriſhing Common-wealth of* Venice, *is decided, and fully ended by the very Venetian Liberty, which with the joynt agreement of all the Learned men, was choſen Umpire* ibid.

Advert. 6. *A Learned Laconick is ſeverely puniſhed by the Laconick Senate, for not having uſed requiſite brevity in his diſcourſe* 9

Advert. 7. *The Cenſors of Learning do ſeverely puniſh one of their Aſſociates, who in his more mature years, ſeemed to be pleaſed with Italian Poetry* 10

Advert. 8. Apuleius *his Golden Aſs, and* Plautus *his* Aſinaria *complain to* Apollo *of their Maſters great ſeverity, and receive no very pleaſing anſwer* ibid.

Advert. 9. *A Summary of what the Learned in Sciences have ſowed and reaped* 11

Advert. 10. Menante *comes into the Polititians Ware-houſe, and by the Merchandizes which the Learned buy there, he ſtudies how to know the quality of their Wits.* 12

Advert. 11. *The excellent Vertue of Loyalty and Faithfulneſs being ſecretly departed from*

Parnaſſus,

Parnaſſus, Apollo, *when he knew where ſhe had hid her ſelf, ſent the Muſes*, Melpomene *and* Thalia, *to perſwade her to return* 14

Advert. 12. *In the general Diet of the Learned, appointed by* Apollo *to be held in* Helicon, *his Majeſty, contrary to all mens expectations, decrees Eternity to the name of* Vicenzo Pinti, *called in the Court of* Rome, *The Knight of the Lute.* 15

Advert. 13. John Franciſco Peranda *with much ado gets leave of* Apollo *to be admitted into* Parnaſſus, *and deſpiſeth* Jerolomo Fracaſtoro'*s proffer, who would have reſtored him to his eye-ſight, which he had loſt* 16

Advert. 14. *The Italian Academies ſend Commiſſioners into* Parnaſſus *to obtain ſome remedy from* Apollo *for their corruptions; and find the buſineſs impoſſible to be effected* 17

Advert. 15. Anneus Seneca *being accuſed before* Apollo *of two foul Vices, which were commonly found in all the Sects of Moral Philoſophers, doth excellently well defend his own Cauſe, and the like of his Aſſociates* ibid.

Advert. 16. *Ambaſſadors are ſent from the Colledg of Gardners to* Apollo, *to obtain ſome Inſtrument from him, whereby they might without any coſt or charge, cleanſe their Gardens of all improfitable Herbs, and are laught at by his Majeſty* 18

Advert. 17. *A doubt ariſing about the truth of an uſual ſaying, That a man muſt eat a peck of ſalt with another, before he can perfectly know him.* Apollo *makes the point to be argued in a general Aſſembly of Learned men, which he cauſeth to be called for that purpoſe* 19

Advert. 18. *The Hircanians ſend Ambaſſadors to* Apollo, *to be reſolved by his Majeſty in the Important Article, Whether it be lawful for the people to kill a Tyrant?* ibid.

Advert. 19. Nero *the Emperor, for a very ſingular commendation given him by* Cornelius Tacitus, *rewards him with a gift of* 25 *Mules laden with Crowns of Gold* 20

Advert. 20. *The* Vertuoſi *viſit the chief Church in* Parnaſſus, *and beg of God an important favour.* 21

Advert. 21. Apollo, *to encourage Senators of Free Countreys, to cultivate Liberty, without affecting Tyranny, cauſeth an exceeding woful Spectacle to be ſhewn in* Melpomene'*s Amphitheater* ibid.

Advert. 22. *The Inthroned Academians, having admitted the chief She-Poets, or Poeteſſes into* Parnaſſus; Apollo *commands that they be taken from thence* 22

Advert. 23. Juſtus Lipſius *being ſolemnly admitted into* Parnaſſus, *the next day after his entrance, did, contrary to all mens expectation, accuſe* Tacitus *for being impious, and reaps but little credit thereby.* 23

Advert. 24. *A mournful day in* Parnaſſus, *in commemoration of the unhappy Introduction of the Grace-Cup* 26

Advert. 25. *The principal Monarchies abiding in* Parnaſſus, *ask the Illuſtrious Venetian Liberty, by what means ſhe obtains the benefit of ſo exquiſite ſecrecy, and ſuch exact obedience from her Nobility? and received from her their deſired ſatisfaction* 27

Advert. 26. Francis *the Firſt, that potent King of* France, *meeting the Lady Philoſophy naked, proffered her his Royal Mantle; which would not be accepted* 28

Advert. 27. Apollo *complains bitterly of the Muſes, for that they inſpire many mean Wits with Poetical fury; and they defend themſelves excellently well* 29

Advert. 28. Torquato Taſſo *preſents* Apollo *with his Poem of* Giuruſalemme Liberata, *or* Godfrey *of* Bullen; *for which* Lodovico Caſtelvetro, *and* Ariſtotle, *are ſeverely reprehended by his Majeſty* 30

Advert. 29. Cornelius Tacitus *is choſen Prince of* Lesbos; *whither being come, his ſucceſs proves not good.* 31

Advert. 30. Apollo *being aware of the great diſorder occaſioned amongſt men by the flight of Fidelity; by aſſiſtance of the Muſes, and of the ſublimeſt heroick Vertues, procures her return to* Parnaſſus 33

Advert. 31. *In the time of* Carnival, *the* Vertuoſi *in* Parnaſſus *run Races, and make other demonſtrations of mirth and jollity* 34

Advert. 32. *The Militia of Janiſaries, ſeeing one of their Souldiers ill rewarded, mutiny in the Ottoman Monarchy; and are by* Apollo *quieted* 37

Advert. 33. Apollo *frees* Carlo Sigonio, *and* Dionigi Atanigi; *the firſt being accuſed of Ingratitude by* Pietro Vittorio, *and the other by* Hannibal Caro 38

Advert. 34. Publius Terentius *being by order from* Giaſone del Maino, *an Urban Prætor, charged with Fornication, is by* Apollo *freed, with much deriſion to the Prætor* 39

Advert. 35. *Publick Audience is given by* Apollo, *wherein, by wiſe anſwers, he decided many affairs of his* Vertuoſi 40

Advert. 36. Harpocrates *being found by* Apollo *to be ignorant, is driven out of* Parnaſſus 48

Advert.

Of the Advertiſements.

Advert. 37. *A Learned Roman deſires a Receipt from* Apollo, *to make him forget certain great injuries which he had received at a great Prince his Court. His Majeſty gives him ſome of the water of* Lethe *to drink; but with bad ſucceſs* ibid.

Advert. 38. *The Duke of* Laconia *is accuſed before* Apollo *to have idolatrized a Favourite of his, for having advanced a faithful Secretary to the higheſt State-preferments; and he defends his cauſe excellently well* 49

Advert. 39. *The people of the Iſland of* Mitilene, *their Prince being dead without iſſue, argue whether it will be better for them to chuſe a new Prince, or to ſet up* Liberty *in their Countrey* 51

Advert. 40. James Creyton, *a Scotch-man, having incenſt the* Vertuoſi *in* Parnaſſus, *by a proud defiance, was ſo ſhamed by them through a bitter jeſt, as without ending the diſpute, they forced him to forego* Parnaſſus 54

Advert. 41. *After ſtrict examination of ſuch as were to be choſen, the Liſt of Governors is filled up in* Parnaſſus ibid.

Advert. 42. Argus *makes proffer of himſelf to the Duke of* Venice, *to guard the Virginity of their Illuſtrious Common-wealth, and his offer is not accepted* 57

Advert. 43. *The Florentines in their Paſtime called the* Calcio, *admit of a ſpruce Forreign Courtier, who wins the Prize* 58

Advert. 44. Batiſta Platina *being baſtinadoed by* Auguſtino Niſo *complains to* Apollo *(little to his Reputation) of the injury received* 59

Advert. 45. Apollo *knowing what miſchief over-much riches cauſes to Poets, exhorts the magnanimous King of* France, Francis *the Firſt, to moderate his profuſe liberality which he uſed towards them* ibid.

Advert. 46. Apollo *having found out the firſt Inventor of Guns, as he is about to puniſh him ſeverely for his fault therein committed; the Artificer defends himſelf very well* 60

Advert. 47. *The Roman Monarchy deſire to be reſolved by* Cornelius Tacitus *in a Politick Doubt; and receive full ſatisfaction therein by* Melibœus, *the Mantuan Shepherd, who was caſually there* 61

Advert. 48. *The* Vertuoſi *of* Parnaſſus, *in the Aſſembly of* Focide, *decide the myſtery of an Hoſt; and find the keeping of an Inn to be a Noble Heroick Vertue* 63

Advert. 49. *A* Literato *ſeverely puniſhed, for ſaying, That Duels were ſometimes neceſſary* 64

Advert. 30. *The Dukes, Marqueſſes, and other Titulati of* Parnaſſus, *complain grievouſly to* Apollo, *that their honourable Title of* Excellency *ſhould be given to Doctors of Law and Phyſick* ibid.

Advert. 51. *A Marqueſs who cauſed his Genealogie to be made by* Scipio Ammerati, *found himſelf ſo ill dealt with by him, as he re-demands the reward he gave him* 66

Advert. 52. *A diſpute ariſing amongſt the* Vertuoſi, *touching the truth of certain Sayings and Speeches of Wiſe men, their true meanings were argued and reſolved in the General Diet celebrated in* Helicon ibid.

Advert. 53. Apollo *at laſt grants admittance into* Parnaſſus *to* Franciſco Sforza, *Duke of* Millan, *which he had long denied to do, upon a hard condition, which he accepted of* 68

Advert. 54. *A dangerous contention which aroſe amongſt the Pedagogues in* Parnaſſus, *upon a very ſlight occaſion, is appeaſed by* Apollo 70

Advert. 55. *For remedy of many diſorders which are found in Hiſtory, a General Aſſembly of Hiſtorians being ſummoned,* Apollo *publiſheth a ſevere Edict againſt them, and many Hiſtorians are reprehended for their errors* ibid.

Advert. 56. Apollo, *to ſecure the Rivers of his State from Piracy, makes* Bernardo Capello *General of the* Ionick *Sea, and gives him excellent directions* 73

Advert. 57. *The Prince of* Epire'*s firſt Son being born, he is thereat ſo afflicted, as he forbids that any ſhews of joy be made for it in his State* 74

Advert. 58. Apollo *erects a new Tribunal in* Parnaſſus, *for the puniſhment of flatterers; but ſucceeds very unfortunately therein* ibid.

Advert. 59. Apollo *being very far in love with* Torquato Taſſo'*s good conditions, creates him Prince-Poet, and Lord High Conſtable of Italian Poetry* 76

Advert. 60. *A Literato deſires of* Apollo *the Art of Memory, for which he is laugh'd at by his Majeſty* 77

Advert. 61. Juvenal *refuſeth a challenge given him by* Franciſco Berni, *to contend with him in Satyrical Poetry* ibid.

Advert. 62. Domitio Corbulone *being ſeverely proſecuted by the* Quarantia Criminale *(a Venetian Magiſtracy, conſiſting of forty men) for ſome words ſpoken by him in his Government of* Pindo, *which were formerly declared by* Apollo'*s publick Edict, to be Tyrannical; is at laſt acquitted with much praiſe* 78

Advert.

Advert. 63. *The Chair of private Tranquility being void, by* Diogenes *the Cynick's promotion to an higher degree,* Apollo *offers it to the famous Philoſopher* Crates; *who refuſeth it* 79

Advert. 64. *Many people having waſted themſelves in keeping great Tables, and going gloriouſly attired, deſire their Princes to make a Pragmatical Law for the moderation of ſuch expences; but obtain not their ſuit* 80

Advert. 65. Johannes Bodinus *preſents* Apollo *with his ſix Books of his Common-wealth; wherein it being found that he approves of Liberty of Conſcience, he is ſentenced to be burnt* ib.

Advert. 65. Apollo *puniſheth a Poet ſeverely, for having been ſo deſperate as to blaſpheme* 84

Advert. 66. *The* Vertuoſi *of* Parnaſſus *viſit the Temple of Divine Providence, whom they thank for the great Charity which ſhe hath ſhewn to mankind* ib.

Advert. 67. *The moſt excellent* Paolo Peruta, *by order from* Apollo, *declares in the publick Politick Schools, what the genuine ſignification is, of that Precept in Policy, That, to Reign ſecurely, the people muſt be kept under* ib.

Advert. 68. *A Noble-born Laconick Senator, having committed a great fault, the Duke of* Laconia *thinks it wiſdom to paſs by it* 86

Advert. 69. Andrea Alciati *finding himſelf injuriouſly perſecuted in his place of Magiſtracy, flies for help to* Apollo, *but finds none* ib.

Advert. 70. *The Lady* Victoria Colonna *begs of* Apollo, *in name of all the Feminine Sex, that ſuch married men as are Adulterers, may ſuffer the like infamy as unchaſte Wives do* 87

Advert. 71. Cæſar *having taxed* Marcus Brutus *of ingratitude, in a full Aſſembly of great Perſonages, they challenge one another* 88

Advert. 72. *Certain Subjects deſire their Princes, that the infinite multitude of Laws which they live under, may be reduced to a leſſer number; and that the Governors of Provinces may be forbidden to publiſh every day new Proclamations* 90

Advert. 73. *The* Vertuoſi *of* Italy *beg of* Apollo, *that Philoſophy may be treated on in the Italian Tongue, and are denied their requeſt* 91

Advert. 74. Apollo *ſhews unto his* Literati *the true meaning of the Latine Sentence,* Homo longus, raro ſapiens, *A tall man is ſeldom wiſe* 92

Advert. 75. *The* Ruota di Parnaſſo *having decided a Point in difference between the Military men, and the* Literati *on the Military Mens behalf, are aware of their errors, and withdraw their Sentence* ib.

Advert. 76. Ariſtotle *being beſieged in his Country-Houſe by many Princes, is by them forced to revoke his definition of a Tyrant* 93

Advert. 77. *By order from* Apollo, *a general Reformation of the World is publiſhed by the Seven Wiſe men of* Greece, *and by the other* Literati 94

Advert. 78. Apollo *hearing of the happy Alliance of the two Illuſtrious Daughters of* Charles Emanuel, *with the two Noble Princes of* Mantua *and* Modena, *commands that extraordinary demonſtrations of joy be made throughout his whole Dominions* 105

Advert. 79. *The ancient Common-wealth of* Rome, *and the Modern Venetian Liberty argue together, what the true rewards of Honour be; by which well-ordered Common-wealths do acknowledg the worth of their well-deſerving Senators* 106

Advert. 80. *The people of* Lesbos, *after* Cornelius Tacitus *ran away from them, chuſe* Anna Momorancy, *by* Apollo*'s appointment, for their Prince* 108

Advert. 81. *The excellent Bolognian Phyſitian,* Jovanni Zecca, *ſells in* Parnaſſus *the true Antidote againſt the French-Pox* ibid.

Advert. 82. *The* Literati *of* Parnaſſus *do with great ſolemnity, celebrate the Holy-day dedicated to the laudable Lawrel-leaves* 109

Advert. 83. Apollo *having highly commended the King of* Spain*'s Decree, That no Advocates nor Proctors ſhould go into the* Indies*: The Doctors of Law quarrel grievouſly with his Majeſty for it* 110

Advert. 84. *The chiefeſt* Literati *of* Parnaſſus *deſire* Apollo, *that* Tacitus *may recompoſe thoſe Books of his Annals and Hiſtories which are loſt* 111

Advert. 85. Apollo *being advertiſed that ignorant men took up Arms againſt Learning, puts himſelf in a poſture to defend his* Vertuoſi 112

Advert. 86. Juſtus Lipſius, *to make amends for his fault in having accuſed* Tacitus, *is ſo intent thereupon, as he is accuſed before* Apollo *to have idolatrized him; for which, after a feigned puniſhment, he is at laſt praiſed, and admired by his Majeſty* 113

Advert. 87. *The Queen of* Italy *being much entreated by her chiefeſt Princes, and by* Apollo*'s ſelf, to pardon the injuries done by thoſe Italian Commanders who took up Arms againſt her, in aſſiſtance of Forreign Nations, denies to do it* 116

Advert. 88. *The whole generation of Sheep, ſend their publick Ambaſſadors to* Apollo, *by*

whom

whom they make their deſires known, that they may be allowed to have ſharp teeth, and long horns, and their deſire is laughed at by his Majeſty 118

Advert. 89. Nicholas Machiavel *being baniſhed* Parnaſſus *upon pain of death, was found hidden in a friends Library; for which, his former Sentence of being burnt, was executed* 119

Advert. 90. Apollo *viſits the Priſons, and in his viſitation diſpatches the cauſes of many* Literati *accuſed of ſundry faults, and impriſoned for debt* 120

Advert. 91. *A great Prince in diſcharge of a Vow that he had made, carries a rich Veſſel to the Temple; which the Prieſt receiving with ſhew of great ſadneſs; the Prince deſires the reaſon thereof, and receives ſatisfaction* 127

Advert. 92. Apollo *forbids the Shepherds of* Arcadia *to fatten Hogs any more; and being earneſtly intreated to revoke that his Decree, denies it* 128

Advert. 93. *It being obſerved, that* Pero Traſea, *in company of his Son-in-law* Elvidius Priſco, *frequented the houſes of the chiefeſt Poeteſſes of* Parnaſſus; *he is ſeverely reprehended for it by* Apollo ibid.

Advert. 94. *A chief Senator of* Poland, *whilſt he corrects another Senator, who is a friend of his, is made aware, that he himſelf is he who goes aſtray, and needs amendment* 129

Advert. 95. *A controverſie ariſing between the Governors of* Pindo, *and of* Libetro, *in point of Juriſdiction;* Apollo *puniſheth them both* 130

Advert. 96. Apollo *ſentenceth* Hannibal Caro *to pay his forfeited ſecurity, for the wounds which he gave* Caſtelvetro ibid.

Advert. 67. Dante Aligieri *being aſſaulted by night in his Countrey-houſe, and ill uſed by ſome diſguiſed* Vertuoſi, *is relieved by the great French* Ronſard 131

Advert. 98. *All the Princes of the World beſeech* Apollo *that he will inſert into their people the love of their Countrey* 132

Advert. 99. Apollo *makes a general hunting of Piſmires and Tortoiſes, as being both of them beaſts of evil example to mankind* 133

Advert. 100. Apollo *refuſeth to receive a Cenſure preſented him by a* Literato, *which was made upon this Poem of an Italian* Vertuoſi ibid.

A TABLE OF THE CONTENTS OF THE *SECOND CENTURY* OF ADVERTISEMENTS.

ADVERT. I.

THE *Province of* Phocides, *doth by her Ambaſſadors complain to* Apollo, *that his Majeſties Officers do not any whit obſerve their Priviledges; and are not only not liſtened to in what they do ſay, but receive an harſh anſwer* 135

Advert. 2. Apollo *makes uſe of the unfortunate Count St.* Paul, *to frighten the Nobility in Kingdoms from rebelling againſt their Natural Lords, at the preſſure of Forreign Princes* ibid.

Advert. 3. *Great* Euclid, *for having diſtaſted ſome powerful men, is cruelly beaten by their Bravoes* 136

Advert. 4. *In a Duel which hapned between an Italian Poet, and a* Vertuoſi *of* Spain, *the Spaniard being wounded to death, did ſo gallant an action before he expired, as* Apollo *gave order that he ſhould be ſolemnly buried at the publick charge* ibid.

Advert. 5. Apollo *having uſed great diligence to come by any of the idols of Princes, proceeds with ſeverity againſt one who fell into the Judges power* 137

Advert. 6. *All the Monarchies of the World, affrighted at the over-great power and ſucceſful proceedings of the German Common-wealths, conſult in a general Dyet, how to keep themſelves from being in time oppreſſed by them* 138

Advert. 7. *The people of* Phocides, *treating how they might riſe in Rebellion, by reaſon of the Relation which their Ambaſſadors made unto them, who were formerly ſent to* Apollo, *to pray that their priviledges might be obſerved: the Remedy fitteſt to be applyed to ſuch a diſorder, is diſcuſſed in his Majeſties Council* 146

Advert. 8. *A great Controverſie ariſing in point of precedency, between the Prince of* Biſagnano, *and Dr.* Juliano Corbelli *of St.* Marino. Apollo *refers the conſideration thereof to the Congregation of Ceremonies, by which it is decided* 147

Advert. 9. Apollo *publiſheth a very ſevere Edict againſt ſome* Literati, *who under a cloak of feigned Piety, cover down-right Avarice* 148

Advert. 10. *The City Prætor, or chief Juſtice of* Parnaſſus, *complains bitterly before* Apollo

Apollo *of the* Triumviri; *a Magiſtracy newly inſtituted by his Majeſty, that in an Edict of theirs publiſhed againſt* Minius, *and other Miniſters of Princes obſcenities, they have violated his Juriſdiction* ibid.

Advert. 11. *The Inhabitants of* Phocides *fall into open Rebellion, by reaſon that the Priviledges of their Country are not obſerved by* Apollo's *Officers; they are pacified by a Senator, and ſend new Ambaſſadors to his Majeſty* 149

Advert. 12. *Whilſt ſome Poets parallel'd the greatneſs of* Rome *with that of* Naples, *a dangerous diſpute aroſe between them;* Apollo, *to the end that his* Vertuoſi *might know what to ſay and believe in a buſineſs of ſuch importance, commits the cauſe to the* Rota *of* Parnaſſus; *who decide it* 151

Advert. 13. Theodoricus, *that famous King of* Italy, *who having oft-times preſt very much to be admitted into* Parnaſſus, *is alwaies denied by* Apollo, *for a very important Reaſon* ibid.

Advert. 14. Apollo, *according to his uſual cuſtom of the firſt day of every moneth, hears the Petitions of ſuch as deſire to be admitted into* Parnaſſus 152

Advert. 15. *At a publick Meeting,* Force *(contrary to the cuſtom of the Plebeian Court,) pretending to take place of* Reputation, *that beautiful Lady, with excellent Reſolution, finds a remedy for her reputation, which was in great hazard* 164

Advert. 16. Giovan Franciſco Pico, *Count of* Mirandola, *that he might the more quietly attend his ſtudies, entreats* Monſignor Dino da Mugello, *Auditor of the Exchequer in* Parnaſſus, *that the Reformers, by reaſon of the too great noiſe which they alwaies make in their profeſſion, may be removed further from his neighbourhood; and is not heard in his deſire* 165

Advert. 17. Tacitus *being excluded from out of the moſt famous Common-wealths of* Europe, *makes a grievous complaint to* Apollo, *and is by them with much honour received again, and much made of* ibid.

Advert. 18. *The blind man of* Forli, *that famous Italian Mountebank, being, to the wonder of all the Senate of* Vertuoſi, *admitted by* Apollo *into* Parnaſſus, *is by his Majeſty put upon an Employment of importance* 166

Advert. 19. Luigi Alimanni *having in an elegant Oration ſet forth the praiſes of the French Nation, repented that his action afterward, and deſired leave of* Apollo *to make his Recantation; but was not permitted ſo to do* 167

Advert. 20. Corbulone *having with much honour ended his prefixt time of Government in* Pindo, *a Patent to continue the ſame Juriſdiction for one year longer, is graciouſly ſent him by* Apollo; *which he refuſeth to accept of* 168

Advert. 21. Sebaſtian Veneri, *Duke of* Venice, *after his admittance into* Parnaſſus, *deſires* Apollo *that he may have the precedency given him before Hereditary Kings and Monarchs; and obtains a favourable Decree from his Majeſty* 169

Advert. 22. Apollo *being greatly moved to compaſſion, by ſeeing a poor Souldier, (who had loſt both his hands in the Wars) go a begging, doth ſharply reprehend Princes for their ingratitude to Military men* 170

Advert. 23. Apollo *greatly compaſſionating the lamentable Shipwrack which his* Vertuoſi *make in great Prince's Courts, to ſecure their Navigation, commands ſome of the chief* Literati *of his State, to make a Cart whereby men may ſail by land* ibid.

Advert. 24. Ariadeno Barbaroſſa *being driven by a ſudden ſtorm, ſplits upon the* Scogli Curſolari; *and* Maturino Romogaſſo, *Captain of the Guard of the Gulph of* Lepanto, *endeavours his eſcape, when he might have taken him priſoner* 173

Advert. 25. Epictetus *a Stoick Philoſopher, who finding his Sect to grow much deformed, asks leave of* Apollo *to ground a new Sect of Reformed Stoicks; and is rather reprehended by his Majeſty, than commended* 174

Advert. 26. *The Nobility of the Common-wealth of* Achaia, *not being able any longer to endure the inſolency of the Commons, who governed the State, ſend Ambaſſadors to* Apollo, *to obtain a Prince, who may govern them; and receive a gracious anſwer* 175

Advert. 27. Apollo *having for a juſt cauſe removed* Gulielmo Budeo *from the Lord Treaſurers place, confers the aforeſaid place upon* Diego Covarruvia, *a Noble Spaniſh* Literato, *and Dean of the Colledge of the Grand Sages of this Court, though he was much gain-ſaid therein by the French Monarchy* 176

Advert. 28. Monſieur Jovanni de la Caſa *having preſented* Apollo *with his moſt uſeful* Galateo, *meets with great difficulties in many Nations, in having it obſerved* 177

Advert. 29. Apollo *finding that wicked men, by making uſe of the Sword of Juſtice to injure honeſt men, do make his Tribunals become very hateful, to remedy ſo great a diſorder, inſtitutes a Committee of the greateſt Subjects of this State; but hath but bad ſucceſs therein* 179

Advert. 30. Marcus Brutus *deſires* Lucius Brutus *to ſhew him the perfections of the Conſpiracy, which he ſo happily brought to paſs againſt the* Tarquins, *and the Imperfections of that*

Conſpiracy, which he ſo miſerably executed upon Cæſar. *And receives deſired ſatisfaction from him* ibid.

Advert. 31. Marcus Cato *having, to the infinite diſlike of Princes, writ the word* Libera *underneath the Motto,* Pugna pro Patria, *which was ſet upon his Gate, is commanded by* Apollo *to put it out* 181

Advert. 32. Socrates *being found dead in the morning on his bed,* Apollo *uſeth all poſſible diligence to learn the true reaſon of ſo ſudden a death* ibid.

Advert. 33. *The Hereditary Princes in* Parnaſſus, *do very much preſs* Apollo, *that the Emperor* Tiberius *may be removed from their Claſſis, and placed in that of Tyrants; and he defends his cauſe victoriouſly before his Majeſty* 182

Advert. 34. Hippocrates *having adviſed* Apollo *how to prevent the frequent deaths of ſick Folks, occaſioned through the ignorance of Phyſicians, and proving unfortunate in that his advice, is in great danger of being ſeverely puniſhed by his Majeſty* 186

Advert. 35. Franciſco Mauro, *a Noble Italian Poet, having married the moſt vertuous Lady,* Laura Terecino, *is ſoon after jealous of her, and kills her* 187

Advert. 36. Thais, *that famous Courtizan of the Comick Poets, is at laſt, though after much debate, admitted into* Parnaſſus; *who, much to* Apollo's *ſatisfaction, tells what good ſhe hopes to bring to his Court* 188

Advert. 37. *The Ambaſſadors of the Province of* Marca *being ſent to this Court, in a publick Audience, complain unto his Majeſty of an unfortunate Affair which hath befallen his Inhabitants of that Province; for which* Apollo *provides ſufficient remedy, with ſingular demonſtration of true love and affection* 189

Advert. 38. Gonzalvo Ferrante Cordova, *deſires* Apollo, *that the Title of* Magno, *or Great, may be confirmed unto him; and inſtead of being granted, his requeſt receives a very unſatisfactory anſwer* 190

Advert. 39. *Many of the French Nobility intreat their Monarchy, that according as the Nobility of Common-wealths do, it may be lawful for them to uſe Merchandizing; and are by her ſhamefully denied* 192

Advert. 40. *The Honourable Title of* Meſſere *being fallen into a miſerable condition, is ſhamefully driven out of the Kingdom of* Naples; *and not being received into* Rome *(as it is thought it ſhould be,) for its laſt refuge hath its recourſe to* Apollo, *who aſſigns it a very ſatisfactory abode* 193

Advert. 41. *The Cenſors of* Parnaſſus, *having by order from* Apollo, *publiſhed a rigorous Edict againſt* Hippocrates, *are forced to moderate it, by reaſon of a weighty particular diſcovered unto them by* Plato 194

Advert. 42. *The Immenſe bulk of the Ottoman Empire, which was thought by the wiſe men to be everlaſting, doth now of it ſelf ſo deſtroy it ſelf, as it threatens preſent ruine* ibid.

Advert. 43. *The Prince of* Helicon *deſires by an Ambaſſador of his, from* Apollo, *the priviledg of ordaining birth-right amongſt the Nobles of his State; which his Majeſty denies to grant* 195

Advert. 44. *The Duke of* Alva *being accuſed of cruelty, for having with exquiſite diligence cauſed two of the prime Subjects of his new Principality of* Achaia, *to be impriſoned, ſlain, and afterwards ſecretly buried in their very priſons, defends himſelf ſtoutly before* Apollo 197

Advert. 45. *A chief Subject of the Province of* Macedonia, *being hired by the Prince of* Epire *at a great ſallary, when he came to know the right cauſe why that Penſion was given him, doth magnanimouſly refuſe it* 198

Advert. 46. *The tenth of* June *is obſerved as a ſad and mournful day in* Parnaſſus, *in memory of the unfortunate loſs of the Decads of* Titus Livie ibid.

Advert. 47. Apollo *having appointed Hoſpitals to every Nation, for their Fools, puts down that of* Florence, *by reaſon of the few Fools that are found amongſt the Florentines, and adds the Revenue thereof to the Lombard's Hoſpital, which by reaſon of the greater number of Fools that flock thither, was run far in arrears* 199

Advert. 48. Apollo's *Sea-Captains, having in one of their Aſſemblies made many uſeful Decrees for their Militia, his Majeſty orders that they be made known to Courtiers, and commands the punctual obſervancy of them* ibid.

Advert. 49. Natalis Comes, *an Hiſtorian, is ſeverely puniſhed by* Apollo, *for having ſaid ſomewhat in an Aſſembly of the* Literati, *which did heinouſly offend his Majeſty* 200

Advert. 50. *The chief Monarchies of* Europe *and* Aſia, *which now reſide in* Parnaſſus, *fall ſick at one and the ſame inſtant, and not being to be cured by* Æſculapius, Hippocrates, *or any other able Phyſician, they are reſtored to their health by a skilful Farrier.* ibid.

Advert. 51. *The Achaians being much incenſed againſt the Duke of* Alva, *for his cruel proceeding againſt their two Chieftains, take up Arms, and drive him out of their State.* 201

Of the Advertiſements.

Advert. 52. *An Italian Gentleman, for having loſt much bloud in the ſervice of a great Prince, is honoured by him with a Noble Order of Knighthood; who being but ſlightly eſteemed of by thoſe of his own Countrey, asks* Apollo *by what Reaſons he may ſatisfie thoſe his deriders, that he was the more richly rewarded, in that he was paid in Honour, and not in Gold or Silver.* 202

Advert. 53. Apollo *finding that his having allowed the uſe of the eightieth part of one grain of Hypocriſie to his* Vertuoſi, *had wrought very bad effect, does not only recall that his favour by publick Edict, but thunders out exceeding ſevere puniſhments againſt Hypocrites* 203

Advert. 54. Guiccardine *having ſpoken many things prejudicial to the reputation of the Marqueſs of* Piſcara, *in an Aſſembly of divers* Vertuoſi, *that renowned Commander doth ſufficiently juſtifie himſelf before* Apollo 204

Advert. 55. Giovan Franciſco Pico, *not being able to reconcile the differences between* Plato *and* Ariſtotle, Apollo *commands thoſe two great Philoſophers to end the buſineſs in a publick Diſputation; and being therein obeyed, they do not, notwithſtanding, part friends* 207

Advert. 56. Gonzalvo Ferrante Cordva, *not having obtained the confirmation of his deſired Title of* Magnus, *from the Reverend Colledg of Hiſtorians, demands another place in* Parnaſſus *of* Apollo, *from whence he is likewiſe excluded* 208

Advert. 57. *A Bark loaded with Inventors of new Grievances running Shipwrack upon the ſhore of* Lepanto, *his Majeſty treats them well, though he do greatly abominate ſuch like men* 209

Advert. 58. *By Letters intercepted, which were ſent by an expreſs from ſome Princes to the Lake of* Avernus, *people come to know, that the enmities which are ſeen to reign in the Nations of the World, are occaſioned by the cunning of their Princes* 210

Advert. 59. *The Prince of the* Laconick's *Nephew, being after his Uncle's death, to return to a private Fortune, ſhews no well compoſed mind in making ſo dangerous a paſſage* 211

Advert. 60. Antonio Perez *of* Aragon, *having preſented* Apollo *with his Book of Relations, his Majeſty does not only refuſe to receive it; but commands it to be preſently burnt* 212

Advert. 61. Apollo, *to afford paſtime to his* Literati, *makes two uſeful Scenes be repreſented upon* Melpomene's *Theater; in one of which, he ſhews the leſſer Princes, with what warineſs they ought to preſerve themſelves from a greater Potentate; and in the other, lets Senators of Republicks know how ill adviſed they are, who, through partiality, ſide with a Subject of their own Faction, who notoriouſly aims at Tyranny* ibid.

Advert. 62. Lewis de la Tremoglia, *a Noble French Baron, renounceth his Nobility, and all the priviledges which he thereby enjoyed, in preſence of the Monarchy of* France 214

Advert. 63. Don Ferrante Gonſaga *being Governor of* Corinthus, *is exhorted by* Domitio Corbulone, *ſeverely to reſent a great exceſs, committed by a chief Perſonage of that City; which Counſel* Gonſaga *wiſely refutes* 215

Advert. 64. *The Prince of* Macedon *accuſeth the Nobility of* Athens *of Treaſon, before* Apollo, *who are freed from that imputation, by his Majeſties Counſel of War* 217

Advert. 65. *A Shop-keeper is condemned to the Gallies at the very inſtant that he was ſeized on by the Serjeants, not being ſo much as examined* 218

Advert. 66. Bernardino Rota, *a famous Neapolitan Poet, being greatly beloved by the* Vertuoſi *of all Profeſſions in* Parnaſſus, *is accuſed before* Apollo, *for having purchaſed ſo general a good liking by ſome ill means* ibid.

Advert. 67. *A Carpenter being cudgelled ſomewhat ſeverely for having uttered certain inſolent words againſt the moſt Noble* Scaliger, *to his greater calamity, complains firſt of him to the Lord Chief Juſtice, and afterwards appeals to* Apollo 219

Advert. 68. *The great Emperor* Maximilian *the Firſt, having ſaid in a great Aſſembly of the chiefeſt Princes of this State, that the Mahometan Religion was nothing but Policy, proves by excellent Reaſons to the very Teeth of the Ottoman Monarchy, who complained heinouſly thereof to his* Apollo, *that he had ſaid nothing but truth* 220

Advert. 69. Annæus Seneca, *after having read Moral Philoſophy in the publick Schools of* Parnaſſus, *obtains a Writ of Eaſe from* Apollo; *and being deſirous to endow the Philoſophy-School with a rich Revenue, is not ſuffered by his Majeſty ſo to do* 222

Advert. 70. Diego Covarruvia, *after having for a ſhort ſpace exerciſed the place of his Majeſties chief Treaſurer, betakes himſelf to the Stoicks Sect* 223

Advert. 71. Cornelius Tacitus *being impriſoned, at the complaint of ſome great Princes, for having made ſome Politick Spectacles, which were very prejudicious to their Government, is freed by* Apollo 224

Advert. 72. *Many Carriers, who, contrary to the Laws, brought great ſtore of Beans into* Parnaſſus, *are taken Priſoners by the Scouts* 225

Advert.

A Table

Advert. 73. Seneca *having bought great ſtore of Poultry in a Country-houſe of his, which lies in the* Gnides *Territories; thoſe people come to the true Reaſon of that his foreſtalling the Market* ibid.

Advert. 74. *The Grand-child to the Prince of the Laconicks, asks Counſel of* Apollo, *what courſe he ſhould take to live with Reputation in* Laconia 226

Advert. 75. Iſabella *of* Aragon, *Dutcheſs of* Millan, *being continually proſecuted by adverſe Fortune, is brought to a very unhappy condition in the City of* Epheſus ibid.

Advert. 76. *Many of the* Literati, *who do much apprehend the ſeverity of the Reformation, which by order from* Apollo, *is now in Treaty in* Parnaſſus, *ſo ſeditiouſly riſe in Rebellion againſt the Reformers; and his Majeſty appeaſeth the tumult by applying a fit remedie* 227

Advert. 77. *Many Princes believing that the diſorder of their Courts, which were abandoned by Courtiers, proceeded from the injurious Speeches uſed by* Cæſar Caparoli, *in his Chapter* Della Corte, *deſire* Apollo *that it may be remedied, and obtain their deſire* 229

Advert. 78. *Learned* Seneca *ſeeing that his late Reformation of his former too ſplendid way of living, was ill taken by the Univerſality of* Parnaſſus, *diſtributes his immenſe Riches in a Work which was greatly commended by all men* 230

Advert. 79. *Some Princes of* Parnaſſus *having ſpent a great maſs of Wealth in a ſtinking ſort of Merchandize, and having thereby incurred great debts, are forced to confeſs themſelves Bankrupts, and to leave* Parnaſſus 231

Advert. 80. *Certain prime Polititians of* Parnaſſus, *pray the Ottoman Monarchy to tell them the true reaſon why ſhe makes ſhort War with her Enemies; and are by her ſatisfied* 232

Advert. 81. *The* Vertuoſi *of* Parnaſſus, *after having paid in the accuſtomed Donative of a Million of Conceits to his Majeſties Treaſurer; according to their wont, ask a favour of him* 233

Advert. 82. *The Arcadians being up in Arms againſt their Prince, for certain new Taxes impoſed upon them, he wiſely appeaſeth them by delivering up unto them, him who had perſwaded him thereunto* 234

Advert. 83. Marcus Portius Cato, *whilſt he reprehends* Saluſtius Criſpus *for flattering the Emperor* Tiberius, *is ſeverely taxed by him, for being too obſtinate* 235

Advert. 84. Apollo *having by a new Edict inhibited Poets to make uſe of any fabulous Creature in their Verſes, at the fervent intreaties of the Poets, his Majeſtie revokes the ſaid Edict* 236

Advert. 85. Giovangirolimo Aquaviva *having overcome a very great difficulty, is with much honour admitted into* Parnaſſus 237

Advert. 86. *The Duke of* Laconia, *to revenge himſelf, by way of Law, upon a chief Senator of State, for ſome private diſtaſtes that he had taken at him, commanded* Fleminio Cartaro, *his Judge of Aſſize, to proceed ſeverely againſt him upon ſome Heads which he would give him, and he denies to obey him* 238

Advert. 87. *Some Princes of this State having preſented* Apollo *with a Book of the Reaſon of State, the* Vertuoſi *of* Parnaſſus *not approving of the definition of State therein given, publiſh a new one; which was very much diſpleaſing to thoſe Princes* 239

Advert. 88. Marcantonio Moreto *deſires* Apollo *that he may have leave to make an Oration in the publick Schools of* Parnaſſus, *in the praiſe of the Clemency of the moſt glorious King of* France, Henry *the Fourth; but is denied it* 240

Advert. 89. *A* Literato *preſents* Apollo *with an Oration made by him in praiſe of the preſent Age, which is laid aſide by his Majeſty, as not grounded upon Truth* 241

Advert. 90. Chriſtopher Columbus, *and other famous diſcoverers of the new World, deſire* Apollo *that Immortality may be decreed them for their Noble daring; but are denied it* 242

Advert. 91. Sigiſmond *King of* Polonia, *prefers a Palatine to the Prime Dignities of his Kingdom; who proving perfidious, the Polack Nobility thinking the publick Reputation was concerned in this private Palatines miſdemeanor, revenge themſelves ſeverely upon him* 244

Advert. 92. Apollo *having a notorious Hypocrite in his hands, puniſheth him ſeverely* 245

Advert. 93. Apuleius *his Aſs having given his Maſter two kicks in the breaſt, is ſeverely puniſhed by him* 246

Advert. 94. Paulus Jovius *preſents* Apollo *with his moſt elegant Hiſtories, which give full ſatisfaction to his Majeſty and the Colledg of* Vertuoſi; *and notwithſtanding ſome oppoſition that is made, he is admitted with great applauſe into* Parnaſſus 247

Advert. 95. *A very famous* Literato, *who was impriſoned by the Judges of Aſſize, for being a pratler, is freed by* Apollo, *as not guilty of ſuch a crime* 248

Advert. 96. Philip *the Second,* King *of* Spain, *being offended at what the Duke of* Alva

had

had told Apollo, *concerning his Government of* Flanders; *whilſt he ſeeks to revenge himſelf upon that his Miniſter of State, is ſent for by* Apollo, *who was acquainted with what had paſt, and is by him pacified* ibid.

Advert. 97. Pompey *the Great, having invited many Noble Lords of* Rome *to be preſent at the dedication of the Magnificent Theater which he had built in* Parnaſſus, *they refuſed to come* 249

Advert. 98. Peter Aretine *being again aſſaulted,* Apollo, *in reſpect of the lewd conditions of that Satyrical vicious Poet, commanded that no Proceſs ſhould be made upon that Riot* 250

Advert. 99. Apollo *having received news by an expreſs Poet, whereat he was much rejoyced, communicates it to his* Literati *with great Jubilee* ibid.

Advert. 100. *A more than uſual ſweet Odor iſſuing from the Delphick Library,* Apollo *goes himſelf in perſon thither, to diſcover the Miracle, and ſoon finds the occaſion of ſo great a novelty* 251

A Table

A TABLE OF THE CONTENTS OF THE Politick Touchſtone.

WHY the Neapolitans *are ſo ſtrangely oppreſt, and hardly treated by the* Spaniards 253
Genoa *excuſes her freedom in* Parnaſſus 254
The Spaniſh Monarchy complains that her falſhoods are diſcovered ibid.
The Spaniſh Monarchy comes to Parnaſſus, *and deſires* Apollo *to be cured of an Iſſue; but is diſmiſt by the Politick Phyſicians* 256
A Secretary of Monſieur de Guiſe *is puniſhed, for having ſpoken amiſs* 259
The Spaniards endeavour the getting of Savioneda, *but in vain* ibid.
Sir Thomas Moore, *an Engliſh-man, asks* Apollo *when Hereſies will ceaſe* 260
The French deſire Apollo *that he will teach them the true Spaniſh perfume for Gloves* ibid.
The Spaniſh Monarchy goes to the Oracle of Delphos, *to know whether ſhe ſhall ever obtain the Univerſal Monarchy of the whole World; and receives a negative anſwer* ibid.
Philip *the Second, King of* Spain, *after ſome diſpute concerning his Title, enters in great ſtate into* Parnaſſus 262
All Princes, Common-wealths, and States, are juſtly weighed in the Scales by Lorenzo de Medici 263
Why the Monarchy of Spain *with-drew her ſelf into her Palace* 267
The Duke of Alva *being arrived at* Parnaſſus, *in complementing with* Proſpero Colonna, *he falls to cuffs with him about Titles, whereof he had defrauded the* Colonneſi ibid.
Boccace *is aſſaſſinated by* Salviati 270
The Sicilian Ambaſſadors cannot obtain Audience from Apollo, *but are diſgracefully driven away by his Majeſty* ibid.
Sigiſmondo Battori *hath learned the Latin Tongue* 272
The French are freed out of the Mad-mens Hoſpital by the Spaniards ibid.
Some for examples ſake are made a Spectacle to the people ibid.
A diſcovery made, that the Spaniſh Officers are wholly concerned in their own profits 273
Maximilian *the Emperor is advertiſed of the tumults ſprung up amongſt his Sons* ibid.
The Dogs in the Indies *are grown Wolves* 274
The Spaniſh Monarchy viſits the Queen of Italy, *and there paſs between them Complements full of kindneſs* 275
The Monarchy of Spain *throws her Phyſician out of the window* 276
The Cardinal of Toledo's Summa *is not admitted into the Liberty of* Parnaſſus ibid.
Almanſor, *that was King of the* Moors, *meeting with the Kingdom of* Naples, *they two fall a weeping, and rehearſe their miſeries brought upon them by the oppreſſion of the Spaniards* 277
The Conte de Fuentes *is admitted into* Parnaſſus 280
All the States of the World are cenſur'd in Parnaſſus *for their errors* 281
The Spaniſh Monarchy invites the Cardinal of Toledo *to be Secretary of State, who refuſeth; and why* 289
Apollo *deteſteth the means that are recommended to him, for getting of moneys* 290

THE

ADVERTISEMENTS FROM PARNASSUS.

The First Information.

The Society of Polititians open a Ware-houſe in Parnaſſus; *where are ſold divers ſorts of Merchandize, very uſeful for the vertuous living of thoſe that are Learned.*

The buſineſs ſo many moneths in agitation between the Society of Polititians and the *Miniſtri Camirati*, touching the opening of a publick Ware-houſe in *Parnaſſus*, with large Priviledges for Politicians, was the laſt week fully concluded; and they yeſterday made a glorious ſhew in the Piazza, of all ſuch things as men ſtand moſt in need of: wherefore, ***Menante*** thinks not much to acquaint you here with the chiefeſt of them, firmly believing, that all gallant men will be pleaſed with the notice thereof.

In the firſt place, great ſtore of *Stuffing* or *Bombaſt*, not prized by the meaner ſort of men, but highly eſteemed by *underſtanding Courtiers*, is ſold in this Ware-houſe; For thoſe of great capacity, know that the ſhavings of thoſe fineſt Cloaths which wiſe men weave with the ſuperfine Wooll of forbearance, ſerves to ſtuff up the Pack-ſaddles of Slavery; to the end that they may ſit the more eaſily upon the backs of thoſe wretched Courtiers, and not gall their lean ſides ſo horribly, as the ſides of ſome are ſeen to be, who though they be known to deteſt labour, are perſwaded notwithſtanding to go to Court, *with aſſured hopes of ſpending their time there merrily, and to command others, though they themſelves ſerve.* It is very obſervable, that ſome young men, though they live at home in their Fathers houſes, have bought good ſtore of this precious Stuffing, to bolſter up ſome ſmall Pack-ſaddles, which they make uſe of in private houſes, to the end that they may not come like raw Colts unto the Court, and that when they ſhall firſt undergo that weighty Pack-ſaddle of Court-ſervitude, they may not commit thoſe ſenſeleſs abſurdities, which cauſe the Court-Colt-breakers to laſh them with bitter diſtaſtes, the better to inure them to that toilſome ſlavery.

There is likewiſe ſold in the ſame Ware-houſe ſtore of Penſils, which are very excellent for thoſe *Princes, who upon urgent occaſions are forced to paint white for black unto the people.* And although this be a Merchandiſe proper only for Princes, yet do theſe falſe Cheaters provide themſelves thereof, *who ſetting their beſt leg forward, mind only mocking and coſenage, and to feed the ſilly multitude with fair words and foul deeds.*

They have alſo abundance of Spectacles, very wonderful, and of great uſe: Some of them ſerve to give light to thoſe libidinous men, who, amidſt their goatiſh luſts, grow ſo ſhort-ſighted, as they cannot diſcern *between Honour and Shame, not know a Friend from an Enemy, a meer Stranger from a Kinſman*, nor any thing elſe to which reſpect ought to be given. So great is the riddance which theſe Politicians make of theſe kind of Spectacles, as it is evidently known, that few men ſee well in carnal affairs.

There are other Spectacles of a clear contrary operation, which keep men from ſeeing the light; and the Politicians affirm, that though they be generally good for all men, yet are they particularly more uſeful for Courtiers, than thoſe which enlarge the ſight. For many loathſome things preſent themſelves often to the ſight of worthy men; upon which, if you ſhall turn your back, you may peradventure draw upon you the ill-will of Potent men; and to behold them is to martyrize ones ſelf. He who upon ſuch an occaſion puts a pair of theſe miraculous Spectacles upon his noſe, ſhall thereby free himſelf from the trouble of ſeeing the nauſeous things of this wicked and corrupted world, and ſhall make the fooliſh rabble believe that he eyes them very accurately.

Others ſerve to *preſerve the ſight of unworthy men, who the very day that they have received any new Dignity, lean towards Ingratitude.* The Maſters of the Ware-houſe ſay, that they are made of the tenacious memory of benefits received, and paſt friendſhips.

But very miraculous is the workmanſhip of thoſe Spectacles which make Fleas appear to be Elephants, and Pigmies Giants; theſe are greedily bought up by great Perſonages, who putting them upon the noſes of unfortunate Courtiers, do thereby work ſuch an alteration in the eye ſight of thoſe wretches, as if their Lord do but lay his hand upon their ſhoulders, or do but caſt an artificial ſmile them, they take it as acceptably as a reward of five hundred Crowns a year.

But the Spectacles lately invented in *Flanders*, are bought at the deareſt rates by men of higheſt rank, which they give to their Servants, thereby making *Rewards and Dignities appear near unto them, which their ſight cannot reach unto*, and which peradventure they ſhall never arrive at as long as they live.

There are ſold moreover in the ſame Shop (but at a very dear rate) Humane Eyes, which are of admirable uſe; for it is not to be believed how *much men better their own affairs, when they look upon them with the eyes of other men.* Nay, the very Polititians themſelves affirm, that a man cannot arrive at that ſo excellent vertue ſo much endeavoured by great men, of *Noſce teipſum* by any other inſtrument better than by theſe.

There are certain Compaſſes alſo ſold in the ſame Shop, not made of Silver, Braſs, or Steel, but of the pureſt intereſt of unſpotted Reputation, which is to be found in point of Honour; and they are exceeding good to meaſure a mans own Actions by: for it is known by experience, *That Compaſſes made of the baſe materials of Capriciouſneſs, and of ſole Intereſt, prove not juſt to thoſe who in all their affairs deſire to draw parallel Lines.* Theſe Compaſſes are excellently good for thoſe who know how to uſe them exactly, to take the juſt latitude of thoſe ditches, which other men out of Honour are forced to leap clean over, ſo to keep from falling into the midſt, and from burying themſelves ſhamefully in the mire of Indiſcretion. *Nor can Scape-thrifts, who have but the purſe of a private man, yet will ſpend like a Prince, learn the requiſite vertue of cutting their Coats according to their Cloath*, by any Inſtrument better than by this. They do likewiſe ſell Mathematical Inſtruments uſed by Surveyors, which are very neceſſary perfectly to delineate thoſe with whom one hath to treat in great affairs, or to impart important ſecrets.

The ſame Shop vents likewiſe great ſtore of certain Iron Inſtruments, not unlike ſuch as are uſed by Surgeons and Tooth-drawers; and they ſerve to enlarge the jaws of unfortunate Courtiers, who being to make a Vertue of Neceſſity, are oft-times forced to ſwallow down great Pompions, inſtead of little Maſtick Pills.

They have likewiſe great ſtore of *Beeſoms*, made of *Circumſpection*, which the warieſt Courtiers make proviſion of, diligently to cleanſe the Stairs both morning and evening, *from thoſe dangerous Beans ſcattered thereupon by ſuch malignant people, who delighting more in ſpoyling other mens affairs, than in accommodating their own*, practiſe nothing but how to break *the neck of Reputation of men of Honour.*

There you may likewiſe *have* (but at the weight of Gold) *very fine Ink, which being well made uſe of upon Paper, by the labour of Learned Writers, ſerves to embalm and perfume the dead Bodies of vertuous men*; whereas the Bodies of the Ignorant caſt forth a horrible ſtench, and are ſoon turned to aſhes: And by this Ink only are the names of Learned Men eternized in memory, when the like of the Ignorant periſh as ſoon as their eyes are cloſed: A Balſom certainly of more than humane vertue, ſince thoſe who annoint themſelves therewith, live after death, and parting only with their body from the world, abide there eternally in the memory of their Writings.

Theſe Polititians enrich themſelves likewiſe much by an Oyl which they ſell, which hath ſundry times been experimented to be good for the ſtrengthning of Courtiers ſtomachs, to the end, that without weakning the complexion of Patients, thoſe unfortunate people may chearfully digeſt the bitter diſtaſtes which they are ſo often enforced to ſwallow down at Court.

There is likewiſe ſold in little Glaſs Vials (of which *Menante* who writes theſe things, had the good fortune to come by ſome very cheap) *Odoriferous humane Sweat*, very admirable to perfume thoſe, who by the fragrancy of the Musk, and Civit of their Honourable Labours, deſire to appear among the *Learned with Pen in hand.*

The ſame ſhop vents much Paſte-Royal, very good to ſharpen the appetite of certain obſtinate Stoicks, to the end that they may greedily ſwallow down the loathſome things of this world: which, though they nauſeate others very much, and go abſolutely againſt the ſtomachs of good men; yet ſome, that they may not draw upon them the diſpeaſure of powerful men, and ſo diſorder their own affairs, are forced to ſeem very deſirous of them, and to hunger after them.

There are moreover in this Shop many Boxes of perfumed Confects, very good to ſweeten the breath of ſuch Counſellers, Secretaries, and Senators, *as are bound to ſuffer their ſecrets to putrifie in their bodies.*

In a room apart, they ſell Horſe-Trammels, made of Iron of maturity, which though they be abhorred by ſome fooliſh people, as Inſtruments fit for Beaſts, yet advized men have purchaſed them ſo much credit, as they are bought at dear rates *by thoſe forward and precipitate Wits, who ſtrangely apprehending the judicious maturity of the weekly Carrier, delight in ſpeedily diſpatching their affairs by the Poſt.*

But there is no Merchandize in this Ware-houſe which ſells better than certain Fans, not made of the Feathers of Oſtriches or Peacocks, or any other better couloured Bird, but of Herbs and Flowers; and becauſe *Andrew Matthiolo* the *Delphick* Herbariſt, found out amongſt thoſe Flowers and Herbs, the Infernal Wolfebane, the wary *Vertuoſi* of *Parnaſſus* have clearly diſcovered, that thoſe myſterious Fans ſerve not to cool ones ſelf in the heat of Summer, *but to drive thoſe troubleſome Flies from ones Noſe, which ſome unadviſed men endeavouring to chaſe away violently with a Dagger, have ſhamefully cut their own Noſes.*

The II. ADVERTISEMENT.

The uſual Guard of Parnaſſus *having taken a Poetaſter, who had been baniſhed* Parnaſſus *upon pain of death, found a pair of Cards in his Pocket; which when* Apollo *ſaw, he gave order that he ſhould read the Game of Trump in the publick Schools.*

TO the end that the ignorant ſort of people, by their ſottiſhneſs of ſoul, may not profane the vertuous Habitations of *Parnaſſus*, *Apollo* ſent many years ago for two Companies of Rhiming Poets from *Sicily*, who were very fortunate in their Meeter, and had their conceits at their fingers ends, whoſe Office was to ſcoure the Country, and keep the Fields free. Theſe, ſome eight days ago, took a Poetaſter Priſoner, who was baniſhed from *Parnaſſus* upon forfeiture of life, if he ſhould ever return thither; and *who, though he were interdicted the uſe of Books, or exerciſe of Pen, yet was ſeen every day, in deſpite of* Apollo, *and in ſcorn of the Soveraign Muſes, to defile Paper with Verſes, and even to pretend to the ſublime name of Poet.* The miſdemerits of this fellow were much aggravated by a pair of Cards, which the Serjeants, whilſt they were ſearching him, found in his pocket; which, as conducing only to vice, are capitally condemned: they being therefore forthwith brought to *Apollo*, he was ſtrangely aſtoniſhed at the brutiſhneſs of the Invention found out by vitious men to ſpend their time, and waſte their reputation and means: but his Majeſty did much more wonder, when he underſtood that the fooliſhneſs of theſe men was arrived at that height, that they called that, play, which is done in ſo very great earneſt; and that they thought it a delight, ſport, and paſtime, to hazard that money which is purchaſed with ſo much labour, and which ſerves for ſo many things; as, without it, *Ariſtotle* would be thought ignorant by the modern World, and *Alexander* the Great, a Plebeian. *Apollo* asked this man, What Game he uſed to play moſt at? who anſwering, Trump, *Apollo* commanded him to play at it; which when he had done, *Apollo* penetrating into the deep myſteries thereof, cried out, That the Game of Trump was the true Court-Philoſophy; a Science neceſſary for all men to learn, who would not live blockiſhly. And appearing much diſpleaſed at the affront done this man, he firſt honoured him with the name of *Vertuoſo*; and then cauſing him to be ſet at liberty, he commanded the Beadles, that the next morning a particular Colledge ſhould be opened, where, with the ſallary of 500 Crowns a year, for the general good, this rare man might read the moſt excellent Game of *Trump*; and commanded upon great penalty, that the *Platonicks*, *Peripateticks*, and all other the Moral Philoſophers, and *Vertuoſi* of *Parnaſſus*, ſhould learn ſo requiſite a Science; and that they might not forget it, he ordered them to ſtudy that Game one hour every day; and though the Learneder ſort thought it very ſtrange that it ſhould be poſſible to gather any thing that was advantagious for the life of man from a baſe Game, uſed only in Ale-houſes; yet knowing that his Majeſty did never command any thing w^ch^ made not for the bettering of his *Vertuoſi*, they ſo willingly obeyed him, as that School was much frequented. But when the Learned ſound out the deep Myſteries, the hidden Secrets, and the admirable Cunning of the excellent Game of *Trump*, they extolled his Majeſties Judgement, even to the eighth Heaven, celebrating and magnifying every where, That neither Philoſophy, nor Poetry, nor Aſtrology, nor any of the other moſt eſteemed Sciences, but only the miraculous Game of *Trump*, did teach (and more particularly, ſuch as had buſineſs in Court) the moſt important Secret, *That every the leaſt Trump did take all the beſt Coat-Cards.*

The III. ADVERTISEMENT.

Apollo *having notice how* Henry *the Fourth, that Potent King of* France, *was moſt wickedly aſſaſſinated, ordered for the indempnity of his beloved French, that powerful ſuccour ſhould be ſent from* Arcadia *into* France.

ON the two and twentieth of this preſent Moneth, late at night, *Apollo* heard by an expreſs Poſt, ſent with all ſpeed from the Univerſity of *Paris*, the ſad news of the murder committed upon the glorious King of *France*, *Henry* the Fourth; which news did ſo afflict his Majeſty, as, in teſtimony of his inward grief, he preſently vailed his face with a thick dark cloud, from which for three whole days he ſhowred down great ſtore of tears: and all the *Literati*, both *Spaniards*, *Engliſh*, *Flemiſh*, *Germans*, and *Italians*, did with abundance of tears bewail the unfortunate miſchance of ſo great a King. It muſt not be here forgot, that *Apollo*, amidſt his deepeſt ſighs, was heard to break forth into theſe words, *That the world was come to the point of being ready to return to its firſt Principles, ſince the wicked perfidiouſneſs of ſome was grown to that height of impiety, as they would expoſe their lives to the Hangmans hands, rather to purchaſe bad, than good Fame.*

Two dayes after the Poſt's arrival, ſolemn Obſequies were ordered for ſo mighty a Monarch; ſo as not only all *Parnaſſus* was covered with blacks, but every of the *Literati* put on his long mourning Weed. And to ſhew to all the Sacred Colledge of the *Vertuoſi*, that the Father of Learning was departed this World; the *Mecenas* of the *Vertuoſi*, and the very Muſes themſelves, did with diſhevel'd hair, aſſiſt at the Obſequies in widowie apparel: A piece of ſorrow not ſeen in *Parnaſſus* ſince the death of *Octavianus Auguſtus.* The Learned of all the Colledges, and ſeveral Sects of Philoſophers, made above two hundred mournful Orations; and yet of all the vertues of ſo great a King, his more than Humane Valour was only praiſed; and 'tis very true, that by reaſon of the many ſighs of the *Vertuoſi*, the Orators were ſcarce heard: ſo as *Apollo* eſteeming it a piece of cruelty, to rub the ſore of ſo bitter a wound by continual remembrance, as was done by Schollerſhip throughout the whole world, he commanded that the Obſequies of ſo magnanimous a King, ſhould be no further proceeded in; ſince ſuch, and ſo great was the loſs, as, leſt the world might live in perpetual affliction, men ſhould ſtrive ſoon to forget it: and ſo much the rather, for that the Heroick Vertues of this invincible King were arrived at ſuch a height of Eminency, as they ſtood no more in need of being praiſed by men. And for that the Noble Kingdom of *France* may vie and weigh even with *Greece* it ſelf, in point of Learning (as is clearly teſtified by the *Delphick* Library, ſo fully fraught with infinite Labours of the French *Vertuoſi*) for the indempnity of that flouriſhing Kingdom, ſo dear unto his Majeſty; and for the better ſafety of his beloved French; *Apollo* commanded that 60000 Pack-horſes ſhould be immediately ſent from *Arcadia* into *France.* Some of the *Vertuoſi* wondred much at this his Majeſties reſolution, and told him, that *France*, which was furniſhed with ſo numerous and ſo noble a Cavalry, as that ſhe did not only nor know, nor fear danger, but did ſo far deſpiſe it, as that ſhe went in queſt thereof even by night, with the Lanthorn of her undaunted heart; that, having with her invincible Sword won ſo famous a Kingdom, ſhe would be ſo well able to maintain her ſelf in this her preſen[illegible]ſfortune, as not to ſtand in need of Arcadian Pack-horſes.

To this *Apollo* anſwered, That his beloved French, in this their modern calamity, and for the better ſecurity of their flouriſhing Kingdom, needed no armed Cavalry; but that ſince the peace and quiet of the Kingdom did chiefly depend upon the unity of their Natives, that this peace and unity could not be better come by, by any other means, than by the perpetual remembrance of the miſerable waſting of their Country, cruel ſacking of their Cities, of the woful loſs they had undergone, not only of means, but of reputation in their laſt forty years Civil Wars; and that nothing was ſo good to put them ſtill in mind of thoſe ſo ſad afflictions, as theſe Pack-horſes, *which by inſtinct of nature,* *did deteſt paſſing a ſecond time by the ſame way, wherein formerly they had run hazard of breaking their necks.*

The IV. ADVERTISEMENT.

Whileſt Michael Angelo Buonaroti *was copying forth the illfavoured fore-front of* Anneus Seneca*'s Houſe, he was asked by* Pierius Velcriano, *wherefore he did ſo? And* Buonaroti *gives him this reaſon,*

ALthough the habitation of *Anneus Seneca*, for pleaſantneſs of ſituation, beautiful Gardens, abundance of freſh and clear Waters, multitudes of Lodgings, good both for Summer and Winter, and for all other exquiſite delights which may be imagined for humane accommodation, may compare in all points to *Nero*'s famous houſe of Gold, yet the fore-front thereof is like the rotten rack of a Carriers Stable: yet did the famous *Michael Angelo Buonaroti* draw out the deſign thereof the other day; which when *Pierius Valeriano*, as he was paſſing by, ſaw, he wondred very much, that ſo famous an Architect ſhould miſpend his time in drawing ſo loathſome a thing; which made him ask *Buonaroti*, what ſingular thing he could ſee in that Frontiſpiece, which deſerved the Penſil of ſo famous a man as himſelf? To which, as the ſame *Pierius* told me, he anſwered in theſe words; Sir, The skilful do ſo clearly diſcern in this Front which appears to you ſo ugly, all the rules of Dorick, Tomick, Corinthian Architecture, and Compoſits which are, and yet appear not, as by the opinion of *Vitruvius* himſelf, it ought to be added as the eighth, to the ſeven Wonders of the World. My moſt vertuous *Iohnghirollimo Aquaviva*, Duke of *Atri*, commanded me to draw this Copy which you ſee, and told me, he intends to ſend it to *Naples*, to ſome of the Barons there, who are his good friends, and, who being beſotted with the vanity of ſeeming to be more than what they are, *have very much need ocularly to diſcover in the workmanſhip of this forefront, how wiſe men govern their affairs, who are, and do not appear.*

The V. ADVERTISEMENT.

The Contention which aroſe between many Learned men (touching, which is the beſt Political Law, which the moſt praiſe-worthy Order in the flouriſhing Commonwealth of Venice*) is decided and fully ended by the very Venetian Liberty, which with the joint agreement of all the Learned men, was choſen Umpire.*

THe gallant Diſpute which aroſe ſome ſix days ago between ſome *Literati* of the State, deſerves to be written; who whileſt they were diſcourſing of the famous Order, gallant Laws, and other rare Inſtitutions, which maintain the Illuſtrious Republick of *Venice* in ſo great a luſtre, there aroſe variety of Opinions between them which deſerved the greateſt commendation: and for that every one of theſe *Vertuoſi* defended their own Opinion as the beſt; to the end that ſo great a difference might be quietly decided, they joyned unanimouſly in this reſolution; that they would all of them perſonally appear before the moſt Illuſtrious Venetian Liberty, to whom they would firſt make known their ſeveral ſenſes, and would afterwards acquieſce in her Judgement. This was then made known to that Illuſtrious Lady, who was graciouſly pleaſed to give thoſe *Vertuoſi* what ſatisfaction they deſired.

Peter Crinitus ſpoke firſt, and ſaid; That ſince it was agreed upon by all men, that all ſublunary things, are firſt born, grow, and increaſe afterwards, and in proceſs of time decay; it ſeemed very ſtrange to him that only the Commonwealth of *Venice*, was ſeen ſtill to flouriſh the more, the elder it grew; and that the Laws, Orders, and wholeſome Inſtitutions, which after a relaxation, are at laſt quite forgotten in other Principalities, were known to increaſe in vigour, and exactneſs, and to be more diligently, and readily obſerved only in *Venice*, which was the cauſe that in the Venetian Common-wealth, thoſe reformations of Government, thoſe re-aſſumings of State were never ſeen, which with infinite tumults the Roman and Florentine Commonwealths had ſo often uſed: it being the peculiar vertue of the Venetian Senate, to perpetuate her ſelf in her flouriſhing liberty, by the punctual obſervance of her ancient Laws; and that thoſe defects not being ſeen in *Venice*, which as it appears other Potentates know not how to ſhun; and that all diligence, though never ſo exquiſite, doth ſoon terminate in that ſupine negligence, which bereaves all Principalities both of liberty and life, he thought he might aſſuredly affirm, that through ſuch wiſdom, the Republick of *Venice* ſhould laſt as the world did.

Next ſpake *Angelo Politiano*, ſaying; That he admired the wiſe *Venetian* Commonwealth, for what *Peter Crinito* had related, and for a thouſand other moſt excellent Orders: but that he thought it to be a very rare thing, that an *Aſtrocratical* Commonwealth, the true foundation whereof was held by the moſt underſtanding Writers upon Commonwealths, to conſiſt in the parity of means amongſt the Nobility; could be ſo long maintained in ſo much peace and greatneſs, in that diſproportionable inequality of riches which was apparently ſeen in the Venetian Nobility; in which though there were the two ſo hazardous extreams of immenſe Wealth, and great Poverty, yet that defect did not appear in *Venice*, which humane laws ſeem not able to inhibit, that the rich ſhould trample upon the poor, who though they did greatly envy the fortune of the wealthy, yet either by reaſon of the immenſe charity which reigns in all the Venetian Nobility towards the publick liberty, or that the very great riches of thoſe that poſſeſſed them were not made uſe of to the injury of inferiours; the poor as well as the wealthy did live peacefully and modeſtly together in that happy Country.

After *Politiano* ſpoke *Pierio Valeriano*, and ſaid, That, the only Miracle which was to be wondred at, in the Venetian Commonwealth, was, the rare and miraculous ſituation of her Metropolitan City, from which he thought that the Venetians ought immediately to acknowledge the great benefit of their glorious Liberty, as that which hath ſtill preſerved them from the forces of many forraign Princes, who have endeavoured to put upon them the chain of ſervitude.

Then ſaid *Julius Scaliger*, that the ſtupendiouſneſs of the Venetian Liberty, which fill'd the whole world with wonder, was that the very Nobility which ſat at the Helm, did not only patiently pay the Antient grievous taxes of the publick Treaſury, but with incredible readineſs did oft times impoſe new ones upon themſelves, which were afterwards rigorouſly exacted by the receivers: and that it had been often ſeen that the Noble Venetians, upon any urgent occaſion of the Commonwealth, rather than to lay any new impoſitions upon the People, would open their own Coffers; and did this in ſo ample a manner, and with ſo ſtrange alacrity for the publick liberty, as this action deſerved the preheminence over all the miracles which were obſerved to be in the fortunate Venetian Freedom; as that which made it appear clearly to the whole world, that they were fully endued with that excellent quality which doth eternize Republicks, of having their Nobility ſo hugely in love with living free, as they did chearfully prefer the publick intereſt before their own profit.

Next ſaid *Barnardo Taſſo*, that he had lived long in *Venice*, where he found nothing to be more wondred at, than to ſee thoſe very noble Venetians, who did ſo much delight in pleaſures, paſtimes, and Idleneſs, govern the publick affairs with ſuch gallantry, as they ſeemed to others to be men of exemplary lives, and Lords born to perpetual labour.

When *Taſſo* had done, *Franciſco Berney* according to his wonted pleaſantneſs, which did much delight in the Venetian liberty, ſaid; That the rareſt and moſt admirable thing, that great wits were to admire in the State of *Venice*, was, that all the Channels of that City being full of Gudgins, the Venetian Senators did notwithſtanding take ſo few of them, as they were deſervedly held by all Nations to be the ſalt of the earth.

Then *Sabilico* followed, and ſaid, that whilſt he writ the Venetian Hiſtory, having diligently obſerved the excellent inſtitutions of that Glorious Liberty, he found nothing more to wonder at therein, than that the publick Treaſury ſhould be ſo faithfully managed, even by needy Senators; as, To have their hands greaſed with one peny of St. *Marks*, was held by the Nobility not only to be a capital Exceſs, but great Infamy.

Jaccopo Sanazzarro ſaid then, that it appeared ſtrange to him in the Venetian Commonwealth, that there being many of the Nobility but of mean fortunes, they did notwithſtanding with incredible patience tolerate their private miſeries, not ſo much as in a thought coveting the maſs of publick wealth, by thoſe ſeditious Frumentary, and Agrarian Laws, with which the famous Common-wealth of *Rome* was ſo much vexed by her Citizens; and that it was a thing praiſe-worthy, and to be wondred at, to ſee that in *Venice*, the poor Nobleman ſtrove only through vertue and worth to comfort himſelf amidſt his miſeries; ſtudying to make himſelf worthy to be imployed by his Country in advantagious imployments;

ments; which made that, vertue, worth, and honeſty, ſerved inſtead of a rich Patrimony to the poor Noble Venetian.

Jovianni Jovano Pontano added, that all that had been ſaid was very miraculous; but that the greateſt thing which he had alwaies obſerved in the Venetian Liberty was, that the immenſe wealth, which ſome of the Nobility poſſeſſed, did not puff them up with pride and vain glory, as many were ſeen to be in other Commonwealths; that therefore it was a rare cuſtome in *Venice*, that ſuch Senators who were as rich as Princes, knew how to live at home in their own houſes like private Citizens, and did not differ at all in the *Piazza's* from the pooreſt men. And that the Venetians only know how to ſeparate the evils of ambition and pride, and the being attended by multitudes of the meaner ſort of Citizens, from great riches; which the famous Roman Liberty either could not, or would not prohibit in *Caſar*, in *Pompey*, and in many other Senators.

When *Pontano* had ended his diſcourſe, the Commendador *Hannibal Caro* ſaid, that above all other ſtupendious things in the Commonwealth of *Venice*, he had alwaies much admired to ſee the mighty Prince of ſo famous a Liberty, obſerved with ſo much Obſequiouſneſs, reverence, King-like Majeſty, and Citizen-Authority: and that the coherence of ſo great Veneration, with limited Authority; the long extent of the Prince his Empire, with modeſty; was a temper not known to the wiſdom of the ancient Legiſlators of former Republicks, and which was happily practiſed only by the Venetian Senate.

Bartolomeo Cavalcanti replied next, that, as *Pontano* had obſerved it for a great Rarity in the Venetian Commonwealth, that ſtore of wealth did not make rich Senators wiſe; ſo was it a much greater Portent to ſee, that the Orders of that Excelſe Liberty, the Sacred Laws of that Eternal Commonwealth were ſuch, as even the chiefeſt Places, did not faſten any thing of ambition or pride to them who did exerciſe them with great Authority; A particularity the more worthy of obſervation; for that the like was never ſeen in whatſoever other Principality, or well conſtituted Commonwealth, as being a thing which did directly oppugne nature. And that when he was in *Venice*, he did not admire the rich Treaſure of *St. Mark*, the *Arſenal*, the Grand *Cannale*, with the ſtately Palaces of the *Cornari*, *Grimani*, *Foſcari*, and other magnificent buildings, built at vaſt expence in that miraculous City, wonders only obvious to the eye of ordinary men; but that it appeared marvellous to him to ſee *Signior Sebaſtiano Vinieri*, lately General of ſo powerfull a Fleet, ſo famous for the glorious Naval Victory which he obtained againſt the Turks, to return a private man to *Venice*, and to walk the *Piazza* with that decent Modeſty, as he appeared not to differ in any thing from thoſe Senators who never ſtirr'd from the City; and that it was a ſingular thing, that, in the Venetian Commonwealth, the Nobles thereof could behave themſelves ſo modeſtly and civilly at home, who when they were employed abroad in important Magiſtracy, and great Commands, could with ſplendid and princely liberality make themſelves known to the world, not to be barely Citizens of a well regulated Republick, but men born to command thoſe who were deſcended from Royal Blood; and that therefore he believed that there was no Nation in the world that knew better how to obey modeſtly, and command gallantly, than the Venetian Nobility: A thing ſo true, that whereas in other States, they were forced, for the Honour of their publick Magiſtrates, to put their Senators in mind with what magnificencie of ſpirit they ſhould make good the Majeſty of their publick Employments; the Venetian Senate had ſeveral times been neceſſitated to make ſevere Laws to inhibit thoſe, who did exerciſe any Authority or Juriſdiction out of the City, the uſing of any ſplendid Magnificency.

Thus ſaid *Cavalcanti*, when *Flavio Biondo* added, That when he was in *Venice*, he was much amazed to ſee, that in a meer *Ariſtocraſie*, the Citizens and Plebians lived with ſuch ſatisfaction in that happy Country, as that for many months that he tarried there, he could never diſcern whether the publick Venetian Liberty was better beloved, and held dearer by the Nobility, which commanded, or by the bare common ſort of Citizens who obeyed.

Then followed *Paulius Jovius*, who ſaid, that not only to himſelf, but to many great Princes, with whom he had diſcourſed at large of the miraculous Government of the State of *Venice*, it ſeemed very ſtrange that the Senate of that Commonwealth ſtudied nothing more than peace, and yet with great vigilancy and aſſiduity did perpetually prepare for War; and that Armed Peace was only ſeen in the flouriſhing Venetian State.

Jovius was followed by *John Bocbatchio*, who ſaid, That the true Salt which preſerved the Venetian Liberty from the putrefaction and corruption of all abuſe, was that Supreme Queen of all Laws, that excellent Inſtitution, ſo inviolably obſerved by her, *That neither the greatneſs of Parentage, abundance of Wealth, nor the merits of fore-Fathers were conſidered in the preferment of Senators to high places, but the ſole worth of him who pretended to the*

Magiſtracy was weighed: whence it was that there was many vitious and ignorant Gentlemen of *Venice*, but only the moſt vertuous and well-deſerving commanded, and governed with that wiſdom which was known to all the world.

But *Leonardo Aretine*, after having much commended *Bocatchio*'s opinion, added, That the excellent cuſtom of the State of *Venice*, in not conferring places upon her Nobility by skips and leaps, but by degrees and gradation, was that ſound Baſis whereon the greatneſs and eternity of ſuch Liberty was grounded; and that it was an excellent Rule, that whatſoever Noble man would arrive at the Supreme Dignities, he muſt even from his youth begin at the meaneſt Magiſtracies: A wholſome Cuſtom which produceth the important effect of maintaining that true and eſſential equality amongſt the Nobles of an Ariſtocraſie, which makes Liberty long-liv'd: for with thoſe that underſtand State-affairs, the parity of wealth is not that which equals Senators in a Common-wealth; but the making all the Nobles march on towards the Grandeur of the higheſt Dignities, beginning at the meaneſt Employments. A Law, well worthy the Venetian Wiſdom; which becauſe the ancient Roman Commonwealth did want, her Liberty was but ſhort-liv'd, and yet was ſtill moleſted with dangerous infirmities, and tumultuous inſurrections. For the baſe abuſe of giving the Conſulſhip of a Free Country, and the chief places in the Army to *Pompey* and *Cæſar*, and other rich Subjects in the prime of their youth, was no better than to deal with them rather like men born of Royal Blood, like Lords and Maſters of their Countries Liberty, than like Senators of a well-regulated Republick. For ſince it is a certain truth, that that is a well-ordered Commonwealth, where the hopes of ſome yet higher Dignity remains, even to the worthieſt Senators, and men of great merit, which may ſerve for ſharp ſpurs to ſuch as are ambitious of glory, to make them make haſte in the ſtrait path of Vertue, that they may the ſooner arrive at the Goal of the deſired Magiſtracy; what greater preferment remained to be hoped for in their age, by *Cæſar* and *Pompey*, who in their youth obtained from the Commonwealth of *Rome*, not without much imprudency, the higheſt Honours, and ſupremeſt Dignities, than that abſolute Tyrannical Power, to which *Cæſar* openly, and *Pompey* more cunningly did afterwards aſpire: A great miſ-government, and from which the famous Roman Liberty might preſage her death!

Though the moſt glorious Venetian Liberty gave great ſigns that ſhe was very well pleaſed with *Aratines* opinion, ſhe notwithſtanding commanded the remainder of the *Vertuoſi*, to ſpeak theirs. Then thus began *Benedetto Varchi*; My Republick of *Florence*, which never had the luck to work peace and union between her Noble Families, and that mutual love which doth perpetuate the liberty of Commonwealths, was at laſt compelled to fall into ſervitude. Wherefore this appears to me to be the rareſt of humane Miracles, that a Noble Venetian, though never ſo highly offended by the murder of his Children, and in his own perſon, being more violently wrought upon by his fervent charity towards the freedom of his Country, than frighted by the rigour of Magiſtrates, can with a free ſoul put on the hard reſolution of forgiving his enemy (at that very inſtant) the injury which he hath received. Certainly a moſt admirable reſolution, and ſo much the more worthy of wonder, as that it is evidently ſeen, that the Noble Venetian knows how to truſt the Senate willingly with the revenge of any injury he can receive, when ſenſual men are very loath to remit the like into the hands of God, from whom we receive all that we have of good.

Thus ſaid *Varchi*, when *Lodovico Dolci* added, That if that were true, which is confeſſed by all men, that the rareſt and moſt conſiderable vertue in a Prince, was to be able with eaſe, and without any danger, to diſarm his Captain General, and to receive perfect obedience from him, even then when he knew he was ſent for back by an incenſed Prince, and one who did much ſuſpect his Loyalty; his opinion was, that of all other things which the reſt had mentioned of rare in the State of *Venice*, this was to be preferred, That ſhe did not only with great eaſe, diſarm her Captain-Generals at Sea, but that when her chiefeſt Miniſters knew that the Senate was highly diſpleaſed with them, and that therefore they were ſure to be ſeverely puniſhed; though they were abſent, well arm'd, and in great command, if it ſhould ſo happen that they ſhould be ſent for by the State, they would with great readineſs obey, and laying down their Arms, and Authority of Chief Magiſtrates, haſten to *Venice* to receive Judgement from their Friends and Kindred, though it might coſt them their lives. The examples whereof had been ſo often ſeen in *Venice* in his time, as it had filled the whole world with wonder: That therefore he thought he might juſtly ſay he ſhould be much injured, if the ſo great Authority of the State of *Venice*, the ſo great ſubmiſſion, obedience, and unheard-of charity of the Venetian Nobility to the Publick Liberty, were not preferred before all thoſe admirable Laws, and excellent Inſtitutions, which others had ſpoken of before him.

The moſt Serene Venetian Liberty, which without replying any one word to theſe *Vertuoſi*, had heard all theſe her ſo many laudable Cuſtoms, and her ſo many miraculous Prerogatives, ſaid to *Ludovico Dolci*, that what he had ſaid, was very conſiderable; but that it was a benefit which the *Ottoman* Emperours likewiſe enjoyed: but, that ſhe acknowledged all her *Grandeſta* from one only Prerogative, which ſhe was exactly Miſtreſs of, and wherein ſhe knew ſhe did excel all Principalities, and all Commonwealths, as well paſt as preſent; which had not yet been touched upon by any of thoſe *Vertuoſi*.

Then ſaid *Dionigi Antonigi*, That the greateſt wonder, and which ought to be praiſed even to the skies, was, To ſee that the dreadful Tribunal of the Council of Ten, and the Supreme Magiſtracy of the State-Inquiſitors, could with three Balletting-Balls, eaſily bury alive any *Cæſar* or *Pompey*, which began to diſcover himſelf in that well-governed State.

Antonigi had no ſooner ſpoke his opinion, but *Jerolimo Mercuriali* added, That whileſt he exerciſed his charge of reading in the ſo famous Schools of Phyſick in *Padua*, it happened that ſome Plebeians in *Venice*, being gone, according to their cuſtom, to the Sea-ſide to ſollace themſelves with ſome young Courtiſans which they had carried along with them, they were ſo beaten by ſome Noble Venetians, as the former betaking themſelves unto their Swords, ſlew one of the others, and handled the reſt but ill. For which fault, being ſent for by the Judges, thoſe Plebeians, although they ſaw all the Judges in the power of the offended Nobility, yet they hoped ſo much in the uprightneſs of the Senate, and in the exact Juſtice of the Tribunals for offences, as they ſtuck not to make their appearance, and go to Priſon: nor were they deceived in their opinion; for the Judges finding by the defence which they made, how they had been moleſted by thoſe Noble Venetians, they were, as innocent, ſet at liberty, to the eternal glory of the uncorrupt Venetian Juſtice. And that it was a prodigie not formerly ſeen, and which could not be believed, but by thoſe that practiſed it, that the Noble man, though of powerful Parentage, famous for his riches, and of great Authority through the honours he had received in the Commonwealth, the Citizen proved the harder Adverſary in pleading, than the Noble man. And that if the Politick Precept written by great men was true, That Ariſtocraſies never died when the young Nobility uſed modeſty, and the Tribunals maintained equal juſtice, he could not ſee when the moſt happy Venetian Liberty, which was ſo ſevere in puniſhing the licentiouſneſs of her Nobles, and ſo exquiſitly juſt in her Tribunals, ſhould ever have an end.

Learned *Ermolao Barbaro* would be the laſt that ſpake, who ſaid, That Tyranny being then introduced in free Countries, when the moſt important ſecrets of Commonwealths was communicated but to a few Senators, the excellent Venetian Liberty, to ſhun ſplitting upon ſo dangerous a Rock, communicated ſecrets, and had the moſt important buſineſs of her State diſcuſt in the Supreme Magiſtracy of the *Pregadi*: wherein were above 250 Senators, and that it ſeemed very ſtrange to him, that the Commonwealth of *Venice* could find that ſecrecy in ſo great a number of Senators, which Princes did often in vain endeavour with ſuch diligence, and through ſuch liberal gifts, in one ſole Secretary, and a couple of Councellors.

Then did the moſt excellent Lady of the Venetian Liberty reſt her hand upon *Ermolao Barbaro*'s ſhoulder, and ſaid unto him, You have found out that precious Jewel, which I ſo much glory in, and for which I deſerve to be envied by all the world; for Secrecy is no leſs neceſſary for the well governing of States, than good Counſel.

The VI. ADVERTISEMENT.

A Learned Laconick is ſeverely puniſhed by the Laconick Senate, for not having uſed requiſite brevity in his diſcourſe.

THat unlucky Laconick *Literato*, who expreſt that in *three words*, which was judged by the Laconick Senate, might have been ſaid in *two*, and which was reputed a more than Capital fault by thoſe Laconicks, who are more penurious of words, than courteous men are of pence; after eight moneths long and tedious impriſonment, received his Sentence five days ago; which was, That he ſhould read only once over the War of *Piſa*, written by *Guicchardino*; the Laconick read over the firſt leaf with much agony; but ſo horribly tedious did that rabble of diſcourſe appear to him, as the unfortunate wretch threw himſelf down before his Judges feet, who had ſentenced him, and earneſtly entreated them that they would condemn him to row in the Gallies during life, that they would immure him between two Walls, and that for mercies ſake they would flea him alive; for to read thoſe endleſs diſcourſes, thoſe ſo tedious Councels, *thoſe empty Harangues made at the taking in of a Pigeon-houſe*, was a puniſhment which ſurpaſt all the bitter pains of Child-birth, and all the moſt cruel deaths that ever the pitileſs *Perillus* could think upon, at the inſtance of the moſt cruel Tyrants.

The VII. ADVERTISEMENT.

The Cenſors of Learning do ſeverely puniſh one of their Aſſociates, who in his more mature years, ſeemed to be pleaſed with Italian Poetry.

A *Vertuoſo* was taken yeſterday by the Marſhals belonging to the Court of the Cenſors of Learning, who was found with his Spectacles on his Noſe, reading ſome Italian Poetry; and this morning early, by order from *Apollo*, he received three ſound laſhes with a cord firſt, and was afterward told, that being, as he was, *of the age of 55 years, he ſhould learn to apply himſelf to graver ſtudies, and leave the reading of thoſe Madrigals, Songs,* and *Sonnets, to be idely ſpent by thoſe ſpruce Youngſters, in whom thoſe things were tolerated, which were ſeverely puniſhed in old men.*

The VIII. ADVERTISEMENT.

Apuleius *his Golden Aſs, and* Plautus *his Aſinaria, complain to* Apollo *of their Maſter's great ſeverity, and receive no very pleaſing anſwer.*

THe eighth of this preſent moneth, *Apuleius* his glorious Golden Aſs, and the famous Aſinaria of *Plautus*, appear'd before *Apollo*'s Majeſty; to whom in the name of all ſorts of Pack-horſes, they joyntly ſaid, That, if thoſe creatures deſerved to be better treated, which were of little charge and much uſe, they had more reaſon to complain of their Maſters, than any other beaſts; for, though by their perpetual labour, they bore the greateſt weight in their Maſters houſe, both by day and night; and for their food were contented with a little courſe graſs and water, and made it a Holyday when they got but a little bran; yet they were ſo indiſcreetly dealt withall through their Maſters ingratitude and cruelty, as that, miſerable beaſts that they were, they became the ſpectacle of all brutiſh uſage; and that ſince they could not mollifie their Maſters cruelty, by humble proſtrating of their ſervice, they did it, in all ſubmiſſion, beſeech his Majeſty, to the end that ſome bounds, though not utter period, might be put to their Aſs-like-ſufferings, he would vouchſafe to command their Maſters to uſe more gratitude, at leaſt more humanity to ſo meritorious Beaſts.

To which *Apollo* anſwered, That the ſeverity uſed by Maſters to their Pack-Horſes, for which they ſo much complained, aroſe not from their Maſters cruelty, ſince there was none that hated the profit of his own Patrimony; but that it was occaſioned through the great ſlothfulneſs, and monſtrous dulneſs of the Pack-Horſes; for which their Maſters were forced by ſtore of baſtenadoes to egg them on to do that which they had not ſpirit enough to do by any vivacity of their own wit: And *that they who would judge aright of the cruelties uſed to any whoſoever, muſt not regard ſo much his genius who uſeth ſeverity, as the parties condition who complaine of ill uſage.*

The IX. ADVERTISEMENT.

A Summary of what the Learned in Sciences have ſowed and reaped.

THe Harveſt is already over, and the whole encreaſe of this year is brought by the Poſſeſſors thereof into the Granaries; which though it hath been various, according to the nature of the grounds, and condition of ſeed, which hath been thereupon ſown; yet the Harveſt may be ſaid in general, to be penurious: Since by the publick Calamity of mankind, peoples wits are become ſteril and barren, as well as is the aire and earth. Thoſe who have ſowed the ſtudy of the Law, have uſually had a great encreaſe, and many are much enriched thereby, particularly thoſe who have cultivated the fields in the Common Pleas; their Harveſt is ſo plentiful, as it yields fifty for one. Greater things have been ſeen in the fruitful fields of the Courts at *Rome*, where particularly *Silveſtro Aldobrandini*, and *Mark-Antonio Borgheſe*, two Roman Advocates, each of whoſe Sons were Popes, having ſowed the ſtudy of the Law with much coſt, and infinite labour, and watered it with their ſweat, have filled the Granaries with rich treaſure, and their Sons who have practiſed the ſame Husbandry, have thereby purchaſed Principalities for their Families, and Divine Dignities for themſelves.

Thoſe who have ſowed the ſtudy of Phyſick, have likewiſe had a good Harveſt; but not to be compared with that of the Law; for it gives only twelve for one. *The Plowers of Poetry have ſeen their Fields make a beautiful ſhew in the Spring of their age, and had great reaſon to expect a rich harveſt; but when in the beginning of* July, *the ſeaſon of earing began, they ſaw their ſweat and labours diſſolve all into leaves and flowers; ſo as having laboured in vain, the Poets find themſelves pil'd and pol'd, not having meat to eat.* Wherefore this ſort of Husbandry, as being more for appearance than profit is almoſt given over. But little Greek hath been ſown, there being in theſe times but ſmall vent thereof; which may peradventure be occaſioned, becauſe the bread which is made of ſuch grain, although it hath formerly been the daily food of a numerous Nation, it ſeems notwithſtanding that it proves hard of digeſtion to the ſqueaſie ſtomacks of modern weak-wits. Hence it is that ſome of the more Learned ſort have only ſowed ſo much thereof in their Gardens as will ſerve for their houſhold expence, and rather not to appear ignorant, than to ſeem learned; and to maintain Seed, but not to make Merchandize thereof. The *Seed of Hebrew* is almoſt quite loſt; for it being no longer in uſe, there are but very few that ſow any; and certainly it redounds much to the general ſhame of all men, that this Tongue is not ambitiouſly aſpired unto, ſince God by his ſpeaking in that Language, hath given it ſo great reputation.

The *Husbandmen* of *Philoſophy* have even loſt their ſeed; and therefore the world is about to give over ſuch Merchandize, as that which requireth the fruitful Fields of ſubtile Wits, and infinite ſtudy to make it grow and come to maturity; and ſince it yields but little fruit, and but very few buyers of that little; to intend it, is to loſe the Principal. They who have *ſowed good turns* (contrary to the opinion of many) have had a *moſt plentiful harveſt*: and certainly ſuch ſeed is as precious as wonderful: For, of many buſhels-full thereof, if one only grain ſpring up and proſper, it yields ſo abundant an encreaſe to the Husbandman, as it makes him rich. It is true, that only magnanimous minds, and men of great liberality, attend the moſt Noble Husbandry of ſowing Benefits; for the coſtive avaricious men, whoſe greedineſs is ſuch, as they would reap before they ſow, dare not venture to throw that ſeed upon the ground, which they ſee is for the moſt part loſt. Thoſe who have ſown *threats and injurious words, have reaped great ſtore of actual offences*; the ſowers of curſes, reap great ſtore of maledictions. Thoſe likewiſe who have ſown tribulation, have reaped ſo plentiful a harveſt of Thorns, as they have filled their Granaries therewithal, even up to the top, for their own uſe, and from thoſe that ſhall deſcend from them, even to the ſixtieth generation.

The X. ADVERTISEMENT.

Menante *comes into the* Polititian's *Ware-Houſe, and, by the Merchandizes which the Learned buy there, he ſtudies how to know the quality of their Wits.*

TO make an exact judgement of every mans genius, it is very behooveful, to frequent thoſe places where vertuous exerciſes are uſed, and thoſe Shops wherein vitious things are ſold, and to obſerve them that frequent them. For Libraries ſerve as well to make known the lovers of Learning, as living riotouſly denotes out Gameſters, or Cooks Shops Gluttons; nor is there a better way to diſcover vain men, than to frequent Barbers Shops often, and to obſerve who thoſe *Ganimedes* are, who thoſe *Narciſſi*, who having the patience to ſit two hours under the Barbers hands, will be trim'd with ſuch exquiſite diligence, as they ſpend more time in turning up their beards, than a fair Lady doth in dreſſing her head: they think that every hair which ſtands out of order, will make them appear ſo many fowl fiends when they are in company. *Menante* therefore, who is very well acquainted with this piece of skill, entertains himſelf often in the aforeſaid Ware-houſe opened in *Parnaſſus*, by the Colledge of Polititians; the which he doth, that he may come to know the genius of many of this Court, by the qualities of Ware which they buy there, that he may afterwards give a more exact account thereof to his friends and acquaintance.

Three daies ſince *John Baptiſta Sanga*, a famous Secretary in the Court of *Rome*, happened into this the Polititian's Shop, who asked one of the young men if they had any Cole to ſell, or no? He was anſwered, Yes: and ſtraightway ſome Cole was ſhewed him; which when the Courtier ſaw, he agreed upon the price, and bought forty load thereof. *Menante* wondred to ſee the Courtier buy ſo great a quantity of Cole, which he knew was very diſproportionable for him, who kept but one ſervant, and being very well acquainted with this *Sanga*, he with great confidence asked him, Why, having none but himſelf and ſervant in the houſe, he made ſo great proviſion of Cole? To the which *Sanga* freely anſwered, that he burnt no wood in his Kitchin. *Menante* then asked him, Whether he did it for that he found it cheaper to burn Cole? To the which *Sanga* freely anſwered; That living in the Court, he was forced to meaſure his affairs by the ſurpluſage of his reputation, not by ſparing money; and that he hated wood-fires, becauſe they made a great ſmoak, and but little live coles; and that the burning of Cole was very good for thoſe that did not love their porridg ſhould ſmell of ſmoak; and that he did not deſire that the quality of his Victuals ſhould be judged of, by thoſe hounds which are only good at ſmelling out what men do by the ſmoke of his Kitchin-chimney, but by the copious adorning of his Table.

Next to *Sanga*, *Epictetus* entred the Shop, a Philoſopher, who for the excellency of his ſoul, is of high eſteem in *Parnaſſus*; and therefore very well known, admired, and obſerved by *Menante*. This man deſired the Fore-men of the Shop that they would ſhew him all the ſorts of Furrs, or furr'd Garments that they had; and immediately they brought unto him many Minerver-skins, Sables, and other very pretious Furrs; which notwithſtanding this Philoſopher liked not; and therefore told a very ſpruce Polititian who looked to the venting of Wares, that the skins they ſhewed were too glorious, and therefore not for his purpoſe; but that he deſired ſome ſuch Furr as they wore who would appear to be good men. When the Polititian knew what *Epictetus* would be at, he led him into a Room apart from the Ware-houſe, from whence he came out not long after, clad in a Lizards skin lined with a Lamb-skin. And *Epictetus* having put the Lizards inward and the Lamb-skin outward, *Menante* ran after him, and told him he had put his Garment on the wrong ſide outwards. But he was much amazed, when that wiſe Philoſopher, after having ſmiled a little at him, anſwered, It may be, my *Menante*, that you know how to put on Spaniſh Buskins, but not how to wear theſe skins: This Robe is worn as you ſee; the Lizards skin muſt be worn inward; I ſhould never attain the end of my intents, if any one hair thereof appear without.

Menante then returned into the Shop, where he found a great Prince, who deſired to be ſhewn ſome *Ramaivoli da Miniſtrare:* And becauſe they ſhewed only four, he deſired them to bring all they had in the Shop; which was forthwith done. The Prince drew then from out his boſom a liſt of all his ſervants names, which were in all 320. And firſt did exactly examine the condition of every ſeveral Courtier, and according to their deſerts, bought for every one of them a particular *Rama voli.* Very great ones were choſen for thoſe of great deſerts, and much leſſer for the reſt; and *Menante* obſerved it for a great rarity, that the *Ramaivoli* of ſome ancient Courtiers, and old ſervants, who deſpiſing the Prince his ſervice, had behaved themſelves negligently in their ſeveral places, were very little. Certainly a ſingular piece of juſtice, to meaſure a Courtiers merits more by the aſſiduity of his ſervice, than by the length of time which he hath been at Court. *Menante*, who wondred much at the beſtowing of ſo many *Ramaivoli*, told that Prince, to whom he ought particular ſervice, that in the Courts of other great Princes, he had obſerved that Cooks made uſe of one only; wherewith not with many ſcruples, but at their own diſcretion, they did diſh up their porridg. Then ſaid the Prince unto *Menante*, Friend, I my ſelf have obſerved that way of proceeding which you ſpeak of, till now; but with very bad conſequence: For having made uſe of very unequal diſhes in ſerving up porridg to my Courtiers, and giving it out to them only as I liked, I have unwiſely kindled in them a fire of ſuch jealouſie, rancor, and hatred, as they miſt but a little of utterly undoing me and my State: A fault, which hath made me ſee clearly, that a Prince who will have faithful ſervants, and careful Officers, muſt reſolve to be juſt in his miniſtring unto them: For Courtiers greedily longing to taſte of the porridg of their Princes favour, when they ſee their fellow's porringer run over with fat, and their own empty and lean, they turn the love which they ought to bear unto their Maſter, into hatred: their obſervance into diſreſpect, their ſervice into diſſervice; and grow the more incenſt againſt their Lords, for that they impute the ſo unequal diſhing up of their porridg, more to want of love, ingratitude, and partiallity, than to inconſiderateneſs. And in ſuch like injuſtice, they complain more of the ſcarcity of their Maſters good graces, than of their own ſmall pittance. And to pretend that a Courtier, whoſe leggs his Prince ſhall cut off with the ſword of diſgraces, ſhould ſpeedily run to do him ſervice, is as great a piece of folly, as is theirs, who intending to make their horſe run the faſter, hold in his bridle.

This Prince was no ſooner gone out of the Shop, but another man entered, who deſired that he might ſee ſome Clokes which would hang to the ground, for he was to buy ſuch a one. Forthwith, divers were brought unto him, which he could not diſlike, neither for Coulour nor Cloath; only they were all of them too ſhort. This man was of ſomewhat a low ſtature; and that thoſe Clokes ſhould prove too ſhort for him, which were long enough to reach to the heels of the taleſt ſize of men, ſeemed ſtrange to *Menante*. Whereſore coming up to this ſtranger, he asked him, Who he was, and of what profeſſion? To which the other freely anſwered, that he was a Sicilian; and that having built and finiſhed two Gallies at his own charge, he meant to put to Sea with them; and gain by Free-booting; but becauſe he knew that trade was very hateful to the world, and but of ſmall reputation to him that uſed it, he would provide himſelf of a long Cloak, that he might cover his intention, and the Intereſt which moved him to take up that occupation; and that his pretence might be thought to be, that he had taken it up only to fight againſt the ignorant, and ſuch as hated Learning. When *Menante* had heard this, he boldly ſaid to the Sicilian, that he did but loſe his labour, for that all the Cloath made in *England*, was not ſufficient to make ſuch long Clokes for Pyrates, but that two handfuls and a half of Thieves Leggs would ſtill be ſeen.

Soon after, a *Vertuoſi* came into the Shop, who deſired to ſee ſome yard-wands, whereof many were preſently ſhewed him; one of which he ſeemed to like; and as he was about to pay for it, his ſervant told him that he needed not to be at that expence, for he had a very juſt yard at home. To which his Maſter anſwered, that the yard which he had at home, was juſt enough for himſelf, but that in meaſuring others, he clearly ſaw that it was needfull to uſe forreign yards; for having had ſome occaſion of meaſuring the ſtomack of forreiners with the yard-wand of ſimplicity, and of the candor of his own ſoul, he found he was much miſtaken.

Afterwards, *Menante* ſaw *Lorenzo Gambara*, a famous Priſcian Poet, enter the Shop; who ſeeing a beautiful Indian Parret ſitting upon a bench, ſeemed ſo delighted to hear her ſpeak, as he asked her price; and was told that it would be 150 Crowns. *Gambara*, who if he could have made his bargain well, might have had the Parret much cheaper, ſaid, He did not diſlike the price; but the miſchief was, he had not ſo much ready money; whereſore inſtead of ready money, he would give them the Bed he lay on, the Curtains, and other furniture of his Houſe, to be prized by two indifferent men. And the bargain being ſoon accepted of by thoſe of the Shop, *Gambara* took the Parret to carry her home. Which when *Menante* ſaw, he was much ſcandalized at the Poet's ſo raſh reſolution, having, till then, taken him for a man of good underſtanding; and therefore pitying his ſimplicity, he asked him, Why he, who by the clothes he wore, ſeemed not to have money to caſt away, ſhould out of an humour of having a Parret, not only fooliſhly bereave himſelf of his houſhold-ſtuff, but even of his very Bed, the only repoſe for bodily labour, and the labour of the mind. To which he anſwered, Know my good friend, that to purchaſe ſo pretious a Jewel as this Parret, I would not only deprive my ſelf of all my worldly wealth, but I would ſell my ſelf to my skin, and become a ſlave in the Gallies, rather than miſs her. I am a Lombard born, given to the uſual defect of thoſe of my nation, of having a free tongue, and a clear heart; Noble vertues in former times, but now great faults, and which have cauſed much harm in Courts, and elſewhere, which I hope to amend by buying this precious Bird; which will teach me the vertue which is unknown to us Lombards, and but too well known and practiſed by other Nations, of ſuppreſſing the true ſenſe of the ſoul, and of ſpeaking only ſuch words as pleaſe others, and which are got without book.

The XI. ADVERTISEMENT.

The excellent Vertue of Loyalty and Faithfulneſs being ſecretly departed from Parnaſſus; Apollo, *when he knew where ſhe had hid her ſelf, ſent the Muſes,* Melpomene *and* Thalia, *to perſwade her to return.*

THe Noble Palace of *Fidelity*, which was formerly frequented by Princes, Chief Officers, and abundance of Senators of the moſt famous Commonwealths, is of late ſo little frequented, as it appears to be the Houſe of deſolation: inſomuch, as on the eighteenth of this preſent moneth, the abode of ſo excellent a Vertue was ſeen to be ſhut up: which, as ſoon as *Apollo* heard of, he commanded that the Gates ſhould be broken open, and that *Fidelities* ſelf ſhould be asked the reaſon of ſo great a novelty. His Majeſtie's command was forthwith obeyed; and the Houſe was found to be totally void of Inhabitants. Which, when the *Vertuoſi* heard, they put on mourning weeds, ſprinkled themſelves over with aſhes, and made other demonſtrations of true ſorrow; and *Apollo* in particular, was ſo much grieved, and thoſe very effects of inward ſorrow were diſcerned in him, which he ſhewed when the ſad and memorable accident hapned of his Son *Phaeton*. And his Majeſty very well knowing that all humane Government would be quite overthrown, when the firm foundation of Fidelity, which ſuſtains ſo great a building ſhould fail; he immediately cauſed Proclamations to be every where made, wherein he granted even to the ignorant ſort of people, and to all others that were incapable of the noble Prerogative of living with honour in the memory of men, a hundred years of immortality, to be given to whoſoever ſhould find out where ſo renowned a Vertue had hid her ſelf. And he gave Letters Patents, for the making good his word, out of the Bank of *Homer*, *Virgil*, *Livie*, and of wealthy *Tacitus*, all of them chief Merchants in *Parnaſſus*; who by their precious Ink, do uſe the noble Traffick of eternizing peoples names in the memory of other men. The largeneſs of the reward invited many to go in ſearch of her; and much diligence being uſed in the purſuit, the Royal Majeſty of *Fidelity* was found in the Dog-kennel of that famous Hunter *Acteon*, and the beautiful *Adonis*. This ſo ſtrange news was quickly brought to *Apollo*, who immediately diſpatched away the two learned Muſes, *Melpomene* and *Thalia*, with charge to bring her from that place ſo unworthy of her preſence, and to re-conduct her to her wonted habitation; but all was in vain, for that famous Princeſs bitterly bewailing her own unfortunate condition; Say (ſaid ſhe) you Divine Goddeſſes, to my Lord *Apollo*, That fraud who hath ever been my capital Enemy, hath at laſt got the victory, in the diſpute which hath been perpetually had between Her and Me: and, that baſe ſelf-intereſt, which in theſe unfortunate times doth tyrannize over the ſouls in all the beſt Nations, hath baniſhed me from out the heart of man, which was formerly wholly mine. Let his Majeſty likewiſe know, that the whole world is ſo ſunk in the mud of filthy pollution, as that Fidelity which hath been always reſolute to ſerve her Prince honourably, even to the effuſion of her laſt drop of blood, and to the emiſſion of her utmoſt ſpirits, and which was formerly ſo admired and coveted, is now accounted a fooliſh and vain oſtentation; and tell him, That to have a fraudulent ſoul, full fraught with perfidiouſneſs, and ready to uſe all execrable infidelity, thereby the better to fit ones ſelf to the time, place, and perſon, is now adays cried up for wiſdom, ſagacity, and warineſs of Wit; and unfortunate I, nauſeated to ſee ſuch opprobrious things, was forced to put on the reſolution you ſee, to live among theſe Dogs, amongſt which I now fully find that faithfullneſs toward their Maſters, which I have always ſo much laboured to ingraff in the ſelf-intereſſed and perfidious heart of Man.

The XII. ADVERTISEMENT.

In the General Diet of the Learned, appointed by Apollo *to be held in* Helicon, *his Majeſty, contrary to all mens expectations, decrees Eternity to the name of* Vincenzo Pinti, *called, in the Court of* Rome, *The Knight of the Lute.*

TIs four moneths ſince *Apollo* intimated the holding of the general Diet of the Learned, on the eighth of the preſent, at *Helicon*; where all the Poet Princes, the Nobility and Burgeſſes of the *Vertuoſi's* Univerſities, being met together early in the morning in the great Hall, his Majeſty ſat under his Cloath of State, of tranſplendent Eternity, invironed by the moſt Illuſtrious Muſes. And becauſe *Apollo* had given notice in his Edicts, whereby he ſpecified the calling of the Diet, that he had done it to give Eternity to the name of a *Vertuoſo*, whom he would propound unto them. Divers were the opinions of the Learned, touching who it ſhould be that he ſhould nominate: but the moſt general opinion pitcht upon *Juſtus Lipſius*, a Flemiſh Gentleman, whoſe Writings filled *Parnaſſus* with ſuch fragrancy, as they had provoked, in all the *Vertuoſi*, rather a ravenous deſire of devouring them, than an appetite to taſte them. Others ſaid, that when the publick Entry ſhould be made, and audience given in the great Hall, Eternity ſhould be given to the moſt famous name of the moſt Illuſtrious and vertuous Cardinal *Serafino Olivieri*, the Prince of Modern Schools, who being lately come to the Confines of *Parnaſſus*, was met with unaccuſtomed demonſtrations of honour, by moſt of the *Vertuoſi*, who wondred that a man who had been imployed all his life-time in the laborious charge of the *Rota Romana*, the court of Exchequer, could come to the exact knowledge of Divinity and Philoſophy, that he ſhould be the prime Lawyer of his time, a famous Mathematician, able Aſtrologer, and as well verſt in the Greek as Latine Tongue; and that which made the Wonder greater, was, that a Prelate ſo skilful in ſo many Sciences, ſo full of vertues, ſhould die a learner; for thinking that he knew but little, he in his eightieth year of his age began to learn the Arabick Tongue. The reputation of ſo noble a Perſonage was increaſed by his famous Library, the which was yet more famous, for having a Maſter more learned than all his Books; whilſt the reverend Colledge of *Vertuoſi* ſtood expecting, which of theſe two ſo famous men ſhould be named, *Apollo* propounded *Vincenzo Pinti*, called, in the Court of *Rome*, The Knight of the Lute, for his excellent skill on that Inſtrument. The *Vertuoſi* were ſo aſtoniſhed at the election of ſo baſe a perſon, as they in all humility told his Majeſty, that they would willingly obey his commands, but that they only deſired to put his Majeſty in mind, that his moſt faithful Colledg of *Vertuoſi* were unwilling to admit of a Fidler into their Society. To this *Apollo* anſwered; That he foreſaw that the Colledg would wonder at this his choice, yet wiſhed them willingly to decree Immortality to this man, for he knew how to command what was neceſſary, though it appeared ſtrange to them; the buſineſs was then carried by a ſecret ſcrutiny, and Eternity was favourably decreed to the name of the Knight of the Lute, who was forthwith brought into the Colledg of the *Vertuoſi*, by the Maſters of the Pegaſean Ceremony. Then ſaid *Apollo* to the Knight; You *Vincenzo*, are the firſt of your Profeſſion that was ever admitted into this learned Colledg; an honour reſerved only for thoſe who by their perpetual pains-taking, are come by the knowledge of Learning; but the preſent neceſſity of your perſon hath forced us to take this reſolution: See therefore that you teach both Princes and private men the neceſſary art of tuning Lutes, wherein many are ſo ignorant, as they break the ſtrings, by ſcruing them up too high; and ſome humorous phantaſtical mad wits are more particularly recommended to you, and which I am certain you will meet withall; who being obſtinately reſolved to make the great Baſe ſtrings act the part of Trebles, they do ſo ſtrangely ſtretch them, as, though they be very great and ſtrong, yet they break them, and quite ruine the Lutes.

The XIII. ADVERTISEMENT.

John Franciſco Peranda *with much ado gets leave of* Apollo *to be admitted into* Parnaſſus, *and deſpiſeth* Jerolomo Fracaſtoro's *proffer, who would have reſtored him to his eye-ſight, which he had loſt.*

THough it be many years ſince Signior *John Franciſco Peranda* did much ſolicite his Majeſty that he might be admitted into *Parnaſſus*, and that he uſed great means to obtain his requeſt, yet *Apollo* would never give way thereunto; for ſince he brought nothing into *Parnaſſus* but a volume of his Letters, his Majeſty, who is much nauſeated with ſuch Compoſures, ſaid, That he was reſolved rather to throw the greateſt part of the infinite volumes of Letters which were in the Library, out of it, than add one new-one to it. For nothing but writings of Invention, and Nocturnal Labours, being received into the Delphick Library, the innumerable volumes of Letters that were there, were but trubleſom, and took up a great deal of room. And that all men being full of ambition and vain glory, and the manner of Modern Writing being reduced to the naked ſpeaking what they think without any artifice, and that there be but few men who want buſineſs, and who cannot write; the eaſie admittance of every one that writes Letters into *Parnaſſus*, would occaſion ſo great an inconvenience, as every one, though never ſo meanly learned, would Print great volumes of his own Letters, only to make the miſeries and baſe affairs of his own houſe known: An error of the greater conſequence, for that immortality is not ſold at ſo cheap a rate in *Parnaſſus*; and that to theſe ſo many reſpects, it was yet further added, That it was diſcovered, many had been ſo ambitiouſly preſumptuous, as to publiſh falſe Letters written to ſuch a King, or ſuch a great Prince, whom they had never ſeen, nor had ever had any buſineſs with them; a falſhood the more worthy conſideration, for that in all true Letters, the vivacity of an unlooked-for conceit, ſprung from the reality of the fact, was that which was admired; whereas feigned Letters were alwaies full of affectation, a thing ſo much abhorred by good wits. The noble *Cajetanians*, did notwithſtanding ſo much favour this their ſervant, as they overcame all theſe difficulties; moreover they made it appear to his Majeſty, that of all Letters that had been yet printed, *Peranda*'s deſerved the firſt place. Wherefore *Apollo*, by reaſon of this teſtimony, and for that there were many of *Peranda*'s Letters appertaining to Hiſtory, which would be very acceptable to all the *Vertuoſi*, he granted his requeſt, and gave him the firſt place amongſt all the Italian Secretaries. And though in honouring this *Vertuoſo*, *Apollo* (according to his cuſtom) had reſpect only to his merits, there were notwithſtanding ſome laviſh tongues which durſt affirm, that this was done in favour to the Illuſtrious Cardinal *Henry Cajetan*, a Prince who for the magnificency of his Works, for his undaunted courage, his laudable cuſtoms, candid genius, purity of ſoul, and for all the moſt excellent gifts of Nature wherewith he was richly adorned, is uſually called, His Majeſties beſt beloved.

It muſt not be forgotten, that when (according to cuſtom) all the *Virtuoſi* were permitted to paſs their cenſures upon *Peranda*'s writings, *Claudius Ptolemeus* ſaid that they deſerved to be corrected, becauſe there were many words in them which were not Tuſcan. But the Cenſurer bad *Ptolomeus* hold his peace, for that, in Learned Writings, the ingenious *Vertuoſi* noted the Conceptions; and that they were only malignant Pedants, who cenſured Words. And, *Peranda* having loſt his eye-ſight ſome years before his death, *Jerollomo Fracaſtoro* proffered to reſtore him to his ſight again; which if he could effect, *Peranda* Promiſed him 500 Crowns for his Cure. The Phyſitian being then to do his work, *Peranda* was ſet down in a chair, and asked the Phyſitian whether all things were in a readineſs wherewith to reſtore his eye-ſight. The Phyſitian ſaid, there was nothing wanting; for he had all his Inſtruments and Plaiſters. Theſe things which you have named, ſaid *Peranda*, do but little import towards giving me that comfort which I deſire by my eye-ſight. Tell me, How goes the world? Even as it did, ſaid the Phyſitian, when you fell blind; If it be ſo, replies *Peranda*, I will not lay out my money in recovery of that eye-ſight, which I willingly loſt that I might not ſee the preſent world drowned in thoſe enormous and hatefull loathſomneſſes, which do ſo much nauſeate good mens eyes.

The XIV. ADVERTISEMENT.

The Italian Academies ſend Commiſſioners into Parnaſſus *to obtain ſome remedy from* Apollo *for their corruptions; and find the buſineſs impoſſible to be effected.*

THe Commiſſioners, ſent to this Court from the Italian Academies, had not audience till the twentieth of the preſent moneth; at which time they told his Majeſty, that the fundamental Principles of all Academies being excellently good and vertuous, the Scholers were at firſt very ſtudious, and diligent in their diſputations, and all other learned exerciſes; but that this ſo ardent deſire of knowledge did with time ſo cool in them, as alſo thoſe vertuous exerciſes; that, whereas, at firſt, Academies were frequented by private men, and held in great reputation by Princes; in proceſs of time they grew ſo forſaken and deſpiſed, as they had often, to the great diſcouragement of Learning, been inhibited; as proving rather prejudicial, than advantagious. And that though many remedies had been applyed to this Evil, yet none of them had procured the deſired operation: wherefore the Italian Academies being much devoted to his Majeſty, were forced to have recourſe to him, whom they did humbly beſeech that he would be pleaſed to give them ſome preſervative Medicine againſt ſo great corruption. Theſe Commiſſioners were very graciouſly received, and liſtened to by *Apollo*, who recommended the buſineſs to the Reformers of Learning: To whom when the Commiſſioners came, they found them ſo imployed in the important buſineſs which they are perpetually troubled with, *di far delle ſancie fuſe*, with making much of nothing, as that they excuſed themſelves, as not being then at leiſure to attend that buſineſs. Wherefore the Commiſſioners returned again to *Apollo*, who referred them to the Regio Collateral, where the Academie's demands were often diſputed and diſcuſt; and yeſterday they had for their laſt anſwer, That all thoſe Gentlemen, after much debate and propoſals, were at laſt reſolved, that the ſaying was true, that, *Omnia orta occidunt, & aucta ſeneſcunt.* Wherefore it was impoſſible to prevent, but that a pair of ſhooes, how neat and ſpruce ſoever they were at the firſt, ſhould in proceſs of time become torn and ill-favoured. That therefore the lovers of Learning would be very diligent, in ſuddenly ſuppreſſing whatſoever Academy had ſwarved too far from the good Rules of its firſt Inſtitution, and at the ſame time to found new ones, to the end that the world (little to the credit of the *Vertuoſi*) might not be full of unprofitable Academies, but might alwaies enjoy the benefit which it receives from good ones.

The XV. ADVERTISEMENT.

Anneus Seneca *being accuſed before* Apollo *of two fowl Vices which were commonly found in all the Sects of Moral Philoſophers; doth excellently well defend his own Cauſe, and the like of his Aſſociates.*

THe laſt night, to the infinite wonder of all the *Vertuoſi* in *Parnaſſus*, *Anneus Seneca*, that Prince of Moral Philoſophers, and one ſo well beloved by his Majeſty, was made priſoner. Various were the diſcourſes, which ſo great a novelty occaſioned. Some thought that it might be, for that his Majeſty would have him give a very particular account to the world, By what Philoſophical precepts he had in ſo ſhort a time of his ſerving *Nero*, gotton the worth of ſeven millions and a half; by which ſo great riches, he had caſt ſo fowle a ſhame upon that Poverty, and upon that Moderation of mind, which in his writings he had made ſo particular profeſſion of. A thing ſo much the more ſcandalous, as, by the teſtimony of many Hiſtorians, it plainly appeared he had been a frequent cheater of Legacies, which he had fowlly extorted from wealthy men. Others ſaid, that he was impriſoned for the Adultery, which, ſome will not ſtick to ſay, he committed with *Agrippina*; and many were of opinion that it was, for having been cauſe of the *Pyſonian* Conſpiracy againſt *Nero*; wherein it was firmly held that *Seneca* had not only a hand, but that he had ſo fowlly given himſelf over to ambition, as after ſo great fault committed, he had ſuffered himſelf to be perſwaded he might become Emperor. Nor were there wanting thoſe who conſtantly affirmed that *Apollo* was exceeding angry with this Philoſopher; for that *Nero* himſelf had confeſt that the wicked Parricide which he had committed, was not only done by *Seneca*'s knowledge, but by his perſwaſion; not out of any love he bore to his Maſter, but to make him commit ſo horrid a wickedneſs, that he might aſcertain his own ſo unexhauſtible riches which he had accumulated to his own ſhame, and his Maſter's prejudice. But after his examination, *Seneca* found, that not only he, but all his fellow moral Philoſophers, were accuſed for having very much ſcandalized all men by two fowl Vices which they are given unto above all other men, to wit, of being Revengful, and Ingrateful. 'Tis ſaid, that *Seneca* acknowledged theſe accuſations to be true; but that neither he, nor the reſt of moral Philoſophers, ought to be blamed for what was laid to their charge, ſince even thereby their goodneſs did manifeſtly appear: for good men never offend any; and conſequently, ſince they gave no occaſion of being injured, it ought not to be held ſtrange, if they were more mindful of injuries received, than other men, it being common amongſt men, that, they know not how to pardon injuries, who beſt know they never deſerved them. And that likewiſe for Ingratitude which moral Philoſophers were daily ſeen to uſe towards their benefactors, it was no blockiſhneſs in them, as was every where affirmed by their ill-willers; but that therein the candor and great goodneſs of their ſouls, was clearly diſcerned: For, moral Philoſophers being guided in all their actions by their very cautious ſouls, did know by the inſtinct of Nature, that all the good and graces which they in this world did receive from men, did proceed from the all-powerful hand of God; it was therefore no wonder that they did not own them from men.

The XVI. ADVERTISEMENT.

Ambaſſadors are ſent from the Colledg of Gardeners, to Apollo, *to obtain ſome Inſtrument from him, whereby they might, without any coſt or charge, cleanſe their Gardens of all unprofitable hearbs; and are laught at by his Majeſty.*

AMbaſſadors from all the Gardeners of the world, are come to this Court, who have acquainted his Majeſty, that were it either from the bad condition of their ſeed, the naughtineſs of the ſoyl, or from the evil celeſtial influences, ſo great abundance of Weeds grew up in their Gardens, as not being any longer able to undergo the charges they were at in weeding them out, and of cleanſing their Gardens, they ſhould be forced either to give them over, or elſe to inhaunce the price of their Pompions, Cabbidges, and other hearbs; unleſs his Majeſty would help them to ſome Inſtrument, by means whereof they might not be at ſuch exceſſive charge in keeping their Gardens. His Majeſty did much wonder at this the Gardners fooliſh requeſt, and being full of indignation, anſwered the Ambaſſadors, that they ſhould tell thoſe that ſent them, that they ſhould uſe their accuſtomed manual Inſtrument, their ſpades and mathooks (for no better could be found, nor wiſhed for) and ceaſe from demanding ſuch impertinent things.

The Ambaſſadors did then couragiouſly reply, that they made this Requeſt, being moved thereunto by the great benefit which they ſaw his Majeſty had been pleaſed to grant to Princes; who, to purge their States from evil weeds, and ſeditious plants, which to the great misfortune of good men, do grow there in ſuch abundance, had obtained the miraculous Inſtruments of Drum and Trumpet, at the ſound whereof, Mallows, Henbane, Dog-caul, and other pernicious plants, of unuſeful perſons, do of themſelves willingly forſake the ground, to make room for Lettice, Burnet, Sorril, and other uſeful herbs of Artificers and Citizens, and wither of themſelves and die, amongſt the brakes and brambles out of the Garden (their Country) the which they did much prejudice; and that the Gardners would eſteem it a great happineſs, if they could obtain ſuch an Inſtrument from his Majeſty. To this *Apollo* anſwered, That if Princes could as eaſily diſcern ſeditious men, and ſuch as were unworthy to live in this World's Garden, as Gardners might know Nettles and Henbane, from Spinnage and Littice, he would have only given them halters and axes for their inſtruments, which are the true pick-axes, by which the ſeditious herbs (Vagabonds, which being but the uſeleſs luxuries of humane Fecundity, deſerve not to eat bread) may be rooted up. But ſince all men were made after the ſame manner, ſo as the good could not be known from the bad, by the leaves of face, or ſtalks of ſtature; the Inſtruments of Drum and Trumpets were granted for publick peace-ſake to Princes, the Sound whereof was chearfully followed by ſuch plants as took delight in dying, to the end, that by the frequent uſe of Gibbets, wholſom herbs ſhould not be extirpated, inſtead of ſuch as were venemous.

The Ambaſſadors would have replyed again; but *Apollo* with much indignation, bad them hold their peace, and charged them to be gon from *Parnaſſus* with all ſpeed: for it was altogether impertinent and ridiculous to compare the purging of the world from ſeditious Spirits, with the weeding of noyſom herbs out of a Garden.

The XVII. ADVERTISEMENT.

A doubt ariſing upon the truth of a uſual Saying, That a man muſt eat a peck of Salt with another, before he can perfectly know him; Apollo *makes the point be argued in a general Aſſembly of Learned men which he cauſeth to be called for that purpoſe.*

THe common ſaying, That to know a man exactly, one muſt eat a peck of Salt with him, being queſtioned by ſome *Vertuoſi*, *Apollo* being unwilling that the Adages of the Learned, which are general Rules, and inviolable Laws, by which his *Vertuoſi* ſteer their lives; being, I ſay, unwilling that the truth of them ſhould be any waies ſcrupled at; many daies ſince made it be diſputed very exactly and diligently in a general Aſſembly of the *Vertuoſi*; Where this ſaying was proved to be ſo true, as many of the Aſſembly were of opinion, that half a peck more ſhould be added to the former doſe; grounding their Judgments upon this apparent reaſon, That the ſhameful vice of diſſembling, and infamous practice of hypocriſie being known dayly to encreaſe amongſt men, it ſtood with all the grounds of good Arithmetick; that as corruptions encreaſed in wicked men, neceſſary remedies ſhould be multiplyed by the Learned, whereby ſtoutly to reſiſt vice in its riſe. But not ſo far to ſhame the preſent age, as to ſhew, that whilſt the malady of vice encreaſed in the world, remedies grew leſs, the wiſer ſort of the *Vertuoſi* thought it not good to alter the ancient meaſure; wherefore it is generally concluded by them all, that the ſaying was very true, for what concerned Men; but was very falſe in Women, who without eating either ſalt or oyle, knew the very thoughts of their husbands the firſt night they lay with them.

The XVIII. ADVERTISEMENT.

The Hircanians ſend Ambaſſadors to Apollo, *to be reſolved by his Majeſty in the Important Article, Whether it be lawful for the people to kill a Tyrant?*

AMbaſſadors came the nineteenth of this preſent moneth from the Warlike Nation of *Hircania* to this Court, where two days after they had Audience given them in great Pomp by his Royal Majeſty: For the *Vertuoſi* being very deſirous to ſee the Cuſtoms and Habits of Forraigners, came in great numbers to honour Perſonages ſo qualified. The Ambaſſadours being brought before *Apollo*, the chiefeſt of them ſaid, That the famous Nation of *Hircania* being at preſent miſerably oppreſt by a Prince, who with unheard-of cruelty did Tyrannize over them, had been perſwaded by the fame of his Majeſties wiſe and true anſwers, to ſend them ſo far a Journey as to *Parnaſſus*, only to know the true deciſion of that weighty Queſtion, Whether or no it were lawful for the common people to kill a Tyrant? It is not to be believed how ſtrangely *Apollo* was incenſt to hear ſuch a queſtion propounded; he was ſo mightily moved to anger againſt thoſe Ambaſſadours, as, giving no other anſwer, he ſtrait-way roſe up in an unwonted fury, and commanded, that, for example to others who ſhould dare to propound ſo pernitiouſly ſeditious doubts, they ſhould be immediately dragg'd out of the Hall; which was accordingly done. Such an action appeared ſo hideous to the Illuſtrious Muſes, and the Senate of the *Vertuoſi*, as not any one of them durſt intercede with his Majeſty in the behalf of theſe unfortunate Ambaſſadours. But *Apollo* ſeeing much confuſion and amazement in the faces of his beloved *Muſes*, and *Vertuoſi*, ſaid, he thought he had too ſlightly revenged himſelf upon thoſe Ambaſſadours, for this their ſo ſcandalous and perfidious demand; for that it was not only not lawful for the people to diſpute ſo ſeditious an Article, but that they ſhould keep it like fire, from entring into their breaſts; ſince ſuch a doubt would be apt to cauſe more miſchief in the world, than *Paris* his apple had done. For thoſe that were born in a Republick's Liberty, had no occaſion to raiſe any ſuch diſpute; ſince in a free Country every light ſhadow, little ſemblance, far-fetcht ſuſpition, or leaſt jealouſie that a Senator ſhould affect to Tyrannize over his free Country, was ſufficient to cauſe revenge to be taken by a halter or hatchet, without cavilling upon ſuch fooliſh words, and calling in queſtion a buſineſs of ſo great importance; for in a well-governed Commonwealth, if a Senator ſhould incurr any ſuch ſuſpition, any colour, ſhew, or ſuſpition, though never ſo remote, ought to ſerve for ſo convincing proofs, as the party accuſed muſt firſt be hanged, and his proceſs to be made afterwards by uſual courſe of Law. But that in Monarchies, where the baſe Plebeians were incapable of themſelves to diſcern between a lawful Prince and a Tyrant, they ought for the great commodity which the peoples ignorance gives to ſuch as are ambitious, ſeditious, lovers of novelty, and ſuch as diſpair of their own affairs, of painting out wicked Tyrants for legitimate Princes, and legitimate Princes for cruel Tyrants; to keep the world from ſlaughter and execrable confuſion; they ought, I ſay, according to *Tacitus* his precept, *Bonos Imperatores voto expetere, qualeſcunque tolerare. Tacit. lib. 4. Hiſt.* To pray for good Princes, and to bear with any. This being ſaid, *Apollo*, who out of his innate goodneſs, cannot endure that any ſhould part diſtaſted from him, though they by their impertinencies have given occaſion of offence, commanded that the Ambaſſadours ſhould be ſent for back; who when they appeared before his Majeſty, he ſaid unto them, Beloved Hircanians, to people who love to live peacefully, ***Ferenda Regum ingenia, nec uſui crebras mutationes, Tacit. lib. 12. Ann.*** Princes humours are to be born withall, and then eſpecially when they are occaſioned by puniard, venom, or any other miſchievous machination; for the alwaies-juſt God, being the only competent Judge of Princes, and not the people, who are continually carried about by ſeditious men, you ought, *quomodo ſterilitatem, aut nimios imbres, & cætera Naturæ mala; ita luxum, vel avaritiam Dominantium tolerare*, to tolerate the luxurie or avarice of Soveraigns, as you do Barrenneſs, too much Rain, and other evils of Nature.

The XIX. ADVERTISEMENT.

Nero *the Emperour, for a very ſingular Commendation given him by* Cornelius Tacitus, *rewards him with a gift of* 25 *Mules loaden with Crowns of Gold.*

VEry ſingular is the news which happened this very week in *Parnaſſus*, of 25 Mules loaden with Gold, which *Nero* the Emperour ſent to *C. Tacitus*: All the *Vertuoſi* were much aſtoniſhed at ſo rich a Preſent, and forthwith ran to *Tacitus* his houſe, ſome to know the true worth of ſo much treaſure; others to know what had occaſioned ſo rich a Gift; and they found that the reward came to 1250000 Crowns, which *Nero* gave for the praiſe which the Hiſtorian gave him, when he ſaid, that *Nero* had not *infra ſerves Ingenium, Tacit. Annal. lib.* 13. The moſt Learned of this State ſaid, that though *Nero*'s gift was very ſplendid, yet *Tacitus* had deſerved much more from him in that excellent praiſe which he gave him; that his *Genius* was not ſubject to the baſe Dominion of a ſervant, was more worth than many rich Treaſures, becauſe there are but few Princes that deſerve ſuch praiſe. On the contrary, the meaner ſort of the Learned thought that reward did ſo far exceed *Tacitus* his merit, as they did not ſtick to ſpeak ill of ſo heroick an action, terming it one of *Nero*'s prodigalities, and one of thoſe inconſiderate profuſeneſſes uſed by ſhallow-pated Princes, when by giving paſt number or meaſure, they deſerve rather to be eſteemed fooliſh ſquanderers, than vertuouſly Liberal. Wherefore theſe men, more moved out of envy to *Tacitus*, than out of any love they bore to *Nero*'s Honour, told *Nero*, that moſt of the Learned in *Parnaſſus* did not approve that he ſhould reward two or three bare words written by the Hiſtorian, with ſo great a maſs of money, who had ſaid ſo many obſcenities to his prejudice, as did totally obſcure that praiſe which he had ſo highly rewarded. 'Tis ſaid for certain, that *Nero*'s anſwer was, That as excellent Picture-drawers do the better ſet off the Figures which they draw, by dark ſhadows; ſo true Hiſtorians, by the liberal mention of vices, and not the bare imperfection of Heroes, whoſe memories they do by their writings eternize, purchaſe belief of the praiſes which they give them; no more ſhameful Invectives being to be ſpoken of Princes, than exaggerated praiſes, without making any mention of thoſe defects which are ſo joyned to humanitie; which when they are truly related, they are true teſtimonies of the Writer's impartiality; and that therefore he did the more value the imputation written of him by *Tacitus*, for that the praiſe which he gave him, did exceed all the ſhameful things which he could poſſibly write of him: For as all the moſt exquiſite vertues which a Prince can be endued with, were directly darkened if he ſuffered under the execrable vice of ſubjecting himſelf to a ſervant; ſo the vertue of knowing how to be Maſter of thoſe that ſerve, did ſo well qualifie any whatſoever Prince, as the ſplendor of ſo ſublime a vertue did ſufficiently cover the fouleſt faults; and that all this was not without good reaſon; for as it was impoſſible to deny, but that the unfortunate man who undid himſelf in ſeeking the Philoſophers Stone by his Furnaces and Limbecks, was a mad man fit to be chained up; ſo, it muſt be confeſt that the Prince, who, having made an ignorant ſervant of his a golden Ox, did adore him like an Idol, was of neceſſity to be eſteemed a fool paſt all recovery.

The XX. ADVERTISEMENT.

The Vertuoſi *viſit the chief Church in* Parnaſſus, *and beg of God an important Favour.*

YEſterday, being the firſt day of *April*, according to the cuſtom of this Court, the Illuſtrious Poets, accompanied by the Muſes, went to viſit the chief Temple in *Parnaſſus*, and with great devotion beſeeched God's Divine Majeſty, that he would vouchſafe, for his mercies ſake, to preſerve his faithful *Vertuoſi* from the lyes of ſuch perſons, who being wholly compoſed of malignity, are notwithſtanding held by Princes to be exact honeſt men.

The XXI. ADVERTISEMENT.

Apollo, *to encourage Senators of Free Countreys, to cultivate Liberty, without affecting Tiranny, cauſeth an exceeding woful ſpectacle to be ſhewn in* Melpomene's *Amphitheater.*

A*Pollo* firmly believing, that in free Countreys, more than in any other ſort of Government, Laws are inſtituted for the common good, that therein men ſet their minds more to undertake, and to perform gallant Works, and that Learned Sciences, and all Civil Policy do there flouriſh moſt; doth much abhor thoſe Tyrants who commit outrages upon the Liberty of a well-regulated Common-wealth: As thoſe who to maintain an uſurped Power, are bound to hate men of great worth, and to perſecute their excellent Vertues with the ſame ſeverity, with the which Lawful Princes puniſh Vice; and though their Genius lead them to encline to clemency, they are notwithſtanding neceſſitated to uſe cruelty, and to govern the State vitiouſly; it being very true, that *Nemo unquam Imperium, flagitio quæſitum, bonis artibus exercuit. Tacit. lib. 1. Hiſt.* No man did ever govern that Empire well, which he came by ill. His Majeſty, to affright the inhabitants of free Countreys from committing like wickedneſs, cauſed the Senators that were reſident in that State, to meet yeſterday in *Melpomene*'s ſtately Theatre; and having made *Cæſar*, the Dictator, appear on the other ſide of the Theatre, he brought in his Siſter *Actia*, together with his Nephew *Auguſtus*, and his Daughter *Julia*, and the Children which ſhe had by her Husband *Marcus Agrippa*, *Lucius*, and *Caius Cæſar*, *Agrippa Poſthumus*, *Giulia*, and *Agrippina*, with the numerous Iſſue that the latter bore to her ſo-famous Husband *Germanicus*. It was a ſad and miſerable ſpectacle to *Cæſar*, to ſee how by his prodigious Ambition, he had not only drawn on his own cruel death, but had totally extinguiſhed his bloud, which happened in a ſhort time after: For certainly it was a very compaſſionate ſpectacle to ſee, that of ſo copious an off-ſpring as proceeded from his eldeſt Siſter *Octavia*, and *Giulia* Daughter to *Auguſtus*, there was not any one who had not ended their lives, either by poiſon, ſword, famine, or ſome other miſerable death. To this *Cæſar*'s ſo great heart-grief, was added the immenſe rage which aſſailed him when he ſaw the Roman Empire, which he had purchaſed to his ſo great Reputation, and with the effuſion of his Bloud, ſhould paſs, after *Auguſtus* his death, into that cruel and bloud-thirſty Family of the *Claudii*, which did ſo deteſtably perſecute the bloud of the *Giulii*, from whom they had inherited ſo glorious an Empire. Nor was the compunction leſs which this ſo very ſad ſight cauſed in all the lookers on; for thereby the uſual calamity of Tyrants was recalled into their minds, who are not only unable to evade Divine inevitable Juſtice of laying the foundations of new Tyrannie, by their own violent deaths, but that God, who is ſtill ſevere in puniſhing the wickedneſs of ambitious men, would not permit that his progeny, who had dared to undertake ſo horrid an Exceſs, ſhould long enjoy the power of State which had been ſo ignominiouſly gotten: and which by Divine Providence fell ſoon into the power of a Family, who forced, by good policy, to extinguiſh the firſt Tyrants whole race, took publick revenge for ſubjugated liberty. Moreover, it was a calamity which the eyes of the crucleſt men that were in that Theatre could not behold, nor the hearts of the moſt ambitious tolerate, to ſee that all Tyrannies are laid with the materials of ſo many violent deaths, which the unſlackt Lime of ſuch wicked injuſtice, with the Sand of ſo many horrible cruelties, and with the water of large Lakes of humane Bloud. Whilſt all the *Vertuoſi* wept to ſee this ſo lamentable ſpectacle, *Apollo* ſaid, with ſo fearful a voice as infuſed terrour into every one; Behold, ſaid he, you Tyrants, who are ſo deſirous of Soveraignty, theſe that you have here before your eyes, are the ends of your proud thoughts; In theſe unfortunate Tragedies, does the longing and immoderate thirſt which ſuch as you have unto Dominion, terminate; and thoſe who have impiouſly made themſelves Maſters of their Countreys Liberty, bring their Families to this Greatneſs that you ſee. Thou *Cæſar*, who by thy wicked going about to enſlave the ſo Noble Roman Republick, didſt make it appear, that thou either didſt not know, or didſt not fear God: See and behold to what height of infelicity he is able to bring thee, and all thine!

Though *Cæſar* gave apparent ſigns that he was much confuſed and afflicted to hear theſe words, yet *Apollo*, the more to rend in pieces the ſoul of this ambitious man, and to comfort his *Vertuoſi*, who were much afflicted at this ſo horrid ſight, and to encourage Senators to preſerve the Liberty of their Countrey, commanded that the humane *Neptune* of the Sea, the alwaies-glorious Prince *Andrea d'Oria* ſhould be admitted into the Theatre, with all his moſt excellent Family. Whereupon *Cæſar* beholding the happineſs of that renowned Family, and the glory of thoſe Senators, who in the Common-wealth of *Genoa* were eſteemed, honoured and obſerved, as mindful of the great benefit which they had received from that new Founder of their new Liberty; and that that Prince of ever happy memory, had left ſo glorious a fame of his modeſty behind him in thoſe Citizens; the envy he bore to the *Grandezza* of thoſe *Heroes*, did torment him more than his own misfortune: and he then knew, that when he and thoſe that deſcended from him had conquered *France*, he ſhould have done better, and more adviſedly, if he had undertaken, as did that glorious Prince *Andrea d'Oria*, to re-eſtabliſh the Liberty of his Countrey, which was fallen into the diſorder of a confuſed Democraſie, and to beat down the Tyrannie of that ignorant people, with thoſe very weapons with which he had trampled upon the Senate's Authority; and to have planted a perfect Ariſtocraſie in his Countrey, and ſo have won unto himſelf the high Title, and glorious Prerogative of being the ſecond Founder of the Roman Liberty; by the doing whereof, he and his poſterity might have been as famous in *Rome*, as the Family of the *Dorii* ſhall ever be glorious in the Noble Republick of *Genoa*, as long as the World ſhall laſt.

The XXII. ADVERTISEMENT.

The inthroned Academians, having admitted the chief She-Poets, or Poeteſſes, into Parnaſſus; Apollo *commands, that they be taken from thence.*

THe inthroned Academians, contrary to their ancient Inſtitutions, did ſome few moneths ſince admit into their Academy the Vertuous Ladies *Victoria Colonna*, *Veronica Gambera*, *Laura Tevacina*, and other famous Lady-Poets of *Parnaſſus*; which was done with ſo great applauſe of the *Vertuoſi*, as the Academians, ſet on fire by the beauty of thoſe Ladies, were not only very frequent at their Learned Exerciſes; but did every day publiſh ſuch Poeſie, as made the very Muſes wonder: but it was not long e're his Majeſty ſmelt a very diſpleaſing favour; wherefore he commanded the chief of the Inthroned, by no means to admit any longer ſuch like parties; for he had found at laſt, that Womens true Poetry conſiſted in their Needle and Spindle; and that the Learned Exerciſes of Women, together with the *Vertuoſi*, was like the ſporting and playing of Dogs, which after a while ends in getting upon one anothers backs.

The

The XXIII. ADVERTISEMENT.

Juſtus Lipſius *being ſolemnly admitted into* Parnaſſus, *the next day after his entrance, did, contrary to all mens expectation, accuſe* Tacitus *for being impious, and reaps but little credit thereby.*

JUſtus Lipſius (as hath been formerly ſaid) arrived ſome few daies ago upon the confines of this State, whoſe Writings, though they were preſently voted worthy to be read by all the *Vertuoſi*, and to be deſervedly placed amongſt the Eternal Labours of the Learned, in his Majeſties Library; and that conſequently Eternity ſhould be decreed unto his name in full Senate, with as plenary Prerogative as hath at any time been granted by this State to any other Subject, yet the publick entrance of a perſon ſo highly qualified was deferred till *Tueſday* was ſeven-night laſt; becauſe the Noble Flemiſh Nation would ſignalize her ſelf upon this occaſion, with extraordinary demonſtration of honour to this her Citizen: wherefore they erected many Triumphant Arches with much ſplendor and magnificency in the chiefeſt places of *Parnaſſus*. The *Cavalcata* was remarkable; for, many of the Learned in all Sciences favoured this Senator, who having received from his Majeſty the Noble Title of *Univerſal-in-all-Sciences*, every one thought he was knowing in all things, and every one wondred when they ſaw, that at the very firſt meeting *Lipſius* ſaluted the nobleſt Romans who went to meet him, by name, as if he had particularly known them. His Learned Writings were carried by *Caius Valerius Patercolus*, who, though his age had made him lame, yet to ſhew himſelf thankful to *Lipſius* for ſome good turn he had received from him, did beg this favour of his Majeſty. By expreſs order from *Apollo*, *Lipſius* rode in the midſt between moral *Seneca*, and politick *Tacitus*: But a great uproar was likely to have riſen hereupon: for *Tacitus* having alwaies formerly granted the right hand to *Seneca*, by reaſon of his Prerogative of age, and his reputation in the moſt priſed Sciences; yet he did ſo hotly conteſt with him for it upon this occaſion, as upon the noiſe thereof all the Learned Moraliſts running in to aid *Seneca*, and a Squadron of Polititians to aſſiſt *Tacitus*, it was feared ſome great ſcandal might be occaſioned thereby: but the Moraliſt ſtruck ſail; for they knew, that if it ſhould come to blows, they ſhould not be able long to reſiſt thoſe inſolent Polititians, who, not having any regard to what is juſt or honeſt, thought it not diſhonourable, but rather great work to overthrow their enemies, though it were by treachery: but all the buſineſs was quieted upon the appearance of the Maſters of the Pegaſean Ceremonies, who by order from the Honourable, the Lord *Cenſors*, ſaid to *Seneca*, That, ſince Sciences, as Fruits in *Rome*, and Fiſh in *Venice*, had their ſeaſons, he might do well to yield the right hand for that time to *Tacitus*; and that, for the moſt apparent injury which he ſhould thereby receive, he ſhould ſolace himſelf with the remembrance of what honours had been done unto him in the better times of his former daies; wherein thoſe very ſelf-ſame moral Sciences, which in theſe preſent unfortunate times are reputed meer pædanticknefs, and old mouldy things, were in ſo great eſteem, as that they were valued as the very pretious jewels of all Learning; and the rather, for that this preſent age, which conſiſts wholly of ſelf-intereſt and violence, did ſo highly exalt the practice of Policy, as that by ſcandalous example it permitted Peripatetical Philoſophy, which was the ſupreme Lady of all humane Sciences, to be trodden under foot. *Seneca* obeyed the Cenſor's command, but much againſt his will; for, moral Philoſophers who make ſo great ſhew of ſeeming humility, are even born with intenſe Ambition.

When *Lipſius* was come to the *Foro Delphico*, he was not permitted to ſee the ſplendor of his Majeſty in open air, nor was he met and received at the foot of the Pallace-ſtairs by the *Muſes*; for thoſe who write Inventions of their own, and who are beloved of *Apollo* and the *Muſes*, are only thought worthy of thoſe ſingular favours: whereas *Lipſius* his learned writings, were only found to be laborious, and miraculous for the variety of reading that was in them; a thing ſo common to all the Trans-Alpin writers, whoſe brains are thought to lye in their backs, as it is uſual with the Italians, whoſe brains lie in their heads, to invent alwaies new things, and to labour with matter taken out of the Mine of their own ingenioſity, with much ſweat and toil, not with ſtuff borrowed from other Writers; it being a thing thought belonging to beggerly botchers, and to broken Criticks, to piece out the tatter'd Gowns of the Learned; but to cut out new Clothes, after a new manner, and with imbroideries not formerly ſeen, a thing belonging to an experienced and skilful Tailor. Some ſay, that *Lipſius* was thus ſmally favoured by *Apollo*, and by the *Muſes*, and that they were offended with him, for that they having indued him with ſo noble a Talent, as he might

PAGINATION INCORRECT

might like a *Tacitiſt* have written the Civil Wars of *Flanders*, a thing ſo much deſired by the Colledg of the *Vertuoſi*; yet he for certain reſpects which his Majeſty held unworthy, had hitherto reſiſted the inſpiration given him by his Majeſty and the divine goddeſſes: but this laſt is a ſuſpition grounded only upon likelihoods, whereas the former is ſuſtained by a Truth. *Apollo* ſtood to ſee this *Cavalcata* in his little Cabinet, which ſtands cloſe by *Aurora's* lodging, and which Italian Poets call the Celeſtial Balcony, and he was clad in a white Cloud, which (as upon like occaſions is uſual) juſt when *Lipſius* enter'd the *Foro Delphico*, was by a weſtern wind a little rarified; ſo as his Majeſty by the ſplendor of one only beam with which he beheld this his *Vertuoſo*, cleanſed him from all the ſtains of ignorance, which till then remained in him, and made him become a perfect *Literato*. When *Lipſius* was afterwards come into the great Hall where *Audience* is given; juſt as he began his Oration, with humble thanks to *Apollo*, for the incomparable grace he had vouchſafed him, he was forced to hold his peace, by reaſon of a ſore miſchance which befell the Learned *Pauſanias*, a Greek Writer, who was ſat on the Chronologiſt Claſſis; where he fell into ſo deep a ſwoon, as he was thought dead, and all the reverend Coſmographiſts ran to help him. *Pauſannia*'s familiar friends ſaid, that that Accident might be occaſioned by meer weakneſs; for that, it being late, he had not refreſht his ſoul in his Library, as he uſed to do before he came out of his houſe, by taking two ſpoonfuls of Conſerves made of *Pindarus* his Poeſies; but *Euterpe* whoſe humble ſervant *Pauſanias* profeſſeth himſelf to be, ſprinkling two of *Thucidides* ſubſtantial ſentences in his face, made that Vertue return into him which was almoſt loſt. Then *Pauſanias*, not conſidering how great a fault he committed in hindering *Lipſius* from ending his Oration: O devouring time (exclaimed he, being overcome with grief of ſoul)! O envious old age, which by your ſharp and biting teeth, conſume even thoſe things, which were made by men, to the end that they might for ever live upon the earth; how is it poſſible that the viciſſitude of things ſhould be ſo certainly affixt to the variation of time, as that my beloved *Greece*, formerly the Mother of Learning, the Queen of Sciences, the honoured and ſafe habitation of liberal Arts, the Garden of the World, the natural Countrey of the famous *Vertuoſi* in all ſorts of Learning, the only place in the World eternized by my Pen, ſhould now be wholly become ignorance, totally ſavaged, uninhabited, and ſo diſmantled of all thoſe both publick and private Edifices, wherewith thou didſt formerly ſo much abound, as now there is nothing to be ſeen in thee but poor Cottages; and that the famous Athenian Orators, Philoſophers and Hiſtorians, are become in theſe our unfortunate daies, baſe Oil-men in *Conſtantinople*: whereas, on the contrary, *Flanders*, which in my time was nothing but ſolitary woods, incumbred with mariſh grounds, full of ſavage beaſts, and men more ſavage; where nothing was to be ſeen but hideous Caverns, poor Cottages, inhabited by beggers; ſhould now become a very fruitful, beautiful, and pleaſant Province; inhabited by civil, wealthy and induſtrious men, full of noble Cities, adorned with both publick and private edifices, very ſumptuouſly built; and which makes the wonder the greater, that it ſhould be an happy Countrey, where the Learning of the ancient Greeks and Latins ſeem to have tane up her eternal abode. All the learned Grecians, as *Ariſtotle*, *Plato*, *Demoſthenes*, and *Pindarus*, were ſo moved at what *Pauſanias* had ſaid, as alſo many others; that they could not forbear ſhedding of tears, but, before *Lipſius* his Ceremonies could be compleated, fell into ſo great lamentations, as being followed therein by the other *Vertuoſi*, *Lipſius*, who knew that his Oration could not be heard, by reaſon of the great noiſe which thoſe ſighs and groans made, came down from his ſeat, being ſatisfied for the injury which *Pauſanias* had given him by that interruption, with the conſolation he received from the Encomium he had made of his Countrey the Flemmiſh Nation.

It was believed by all the Learned of this State, that great intimacy and friendſhip was contracted between *Cornelius Tacitus*, and *Juſtus Lipſius*, by reaſon of the many reciprocal courteſies which had paſt between them; but to the wonder of all the Learned in *Parnaſſus*, the contrary happened: For two daies ſince, *Lipſius* accuſed *Tacitus* for having ſaid ſome very impious words in his firſt Book of Hiſtories. His Majeſty much incenſt to hear ſuch an Accuſation, commanded *Tacitus* to appear before him the next morning, and to make his defence; *Tacitus* obeyed this command with ſuch undaunted alacrity, as his learned friends, who had been much aſtoniſhed, were greatly cheered. I, who give you an account of theſe Informations, was preſent when *Beato Renano*, and *Flavio Orſina*, both of them being *Tacitus* his good Friends, drew *Lipſius* aſide, and earneſtly entreated him that he would deſiſt from that accuſation, which would prove a great diſhonour to himſelf, if he ſhould not be able to make it good, and would prove very unfortunate if he ſhould prove it: For *Tacitus* being the firſt Politick Baron of *Parnaſſus*, and therefore much followed by potent men, who have long hands, and ſhort conſciences, they would certainly in time work their revenge. To this *Lipſius* anſwered, that howſoever he would diſcharge his conſcience; which being ſaid, he appeared before *Apollo*, where came likewiſe *Tacitus* attended by the moſt poliſht *Vertuoſi* of this Court. Then *Lipſius* thus began; That he was a friend to *Socrates*, a friend to *Plato*, but a greater friend to *Truth*. Here *Tacitus* interrupted him, and bad him leave thoſe preambles, which ſmelt ſo rammiſh in that place, and fall roundly to his Impeachment: for his fellow-Polititians could not with patience hear premeditated preludiums from them, from whom they expected fowl performances. Then replied *Lipſius*, You in your firſt Book of Hiſtory have taken the freedom to ſay, That God cares not otherwiſe for mans welfare, than in what concerns puniſhment; A conceit ſo much the more impious, for that it would be a great fault in an earthly Prince, much more in God (whoſe peculiar Vertue Mercy is, and Charity to all mankind) to ſay a thing ſo exorbitantly wicked. Your very words (ſaid he) are theſe: *Nec enim unquam a trocioribus Populi Romani cladibus, magiſve juſtis judiciis approbatum eſt, non eſſe Cure Deis ſecuritatem noſtram; eſſe, Ultionem. Tacit. lib. 1. Hiſt.*

'Tis true that you may plead in excuſe of this your great fault, that you were led thereinto by unwary *Lucan* who having ſaid the ſame thing before you, wrote theſe Verſes:

> *Fœlix Roma quidem, Civeſq; habitura ſuperbos;*
> *Si liberatis Superis, tam Cura placeret,*
> *Quam vindicta placet.*

> Bleſt *Rome*, great Citizens might well have had;
> Had the Gods minded her good as well as bad.

When *Tacitus* had heard this, It grieves me, ſaid he, my *Lipſius*, that you who have boaſted your ſelf to be the only Oracle of my obſcureſt meanings, have ſo groſly erred in a point which ſo much imports my reputation. For thoſe words of mine which you have now recited, are ſo far from being impious and wicked, as you accuſe them to be, as I will prove them to be pious and holy: and that you may know I ſpeak truth, I will by a circumlocution of many words, interpret that my conceit, which, according to my cuſtome being expreſt in few, you cannot conceive. After having in the beginning of my Hiſtories, acquainted the Reader with what I intended to treat of in my whole Work, I ſaid, I undertook a labour full of various chances; *Atrox præliis, diſcors ſeditionibus, ipſa etiam pace ſævum, Quatuor Princeps ferro interempti, tria Bella Civilia, &c.* Cruelty in Wars, ſeditious diſcord, ſavageneſs even in peace, four Princes aſſaſſinated, three civil Wars, *&c.*

When I had related the great calamities and miſeries which the Romans ſuffered after *Nero*'s death, I ſaid they were ſo many in number, and ſuch in quality, as it had never at any time been better verified, by the bitter ſufferings of the Romans, and by Divine Juſtice, that the ſame God, who had formerly ſo favoured and protected the people of *Rome*, as, being as it were inamored of their greatneſs, it ſeemed his only care was to render them perpetually victorious, triumphant, and Maſters of the World, was ſeen to change his mind after *Nero*'s death, as it did evidently appear; *non eſſe Curæ Diis ſecuritatem noſtram*: which is, That he had quite given over the care of their welfare; *eſſe ultionem*; which is, That he minded only to take revenge for the great diſtaſtes which they had given him. Is it then, *Lipſius*! a wicked conception to ſay, that by reaſon of the great exceſſes committed by the people of *Rome*, both before, and after the death of *Nero*, Gods care of protecting them from all evil, was turned to ſevere Juſtice in afflicting them with all ſorts of miſery. The thing which you have ſaid (ſaid *Lipſius*) is very pious; but it doth not ſquare with the words which I accuſe of wickedneſs, which will then receive the interpretation and ſenſe which you will give them, when the words, *ſecuritatem noſtram* were only to be underſtood of the people of *Rome*; but they being univerſal, it is aprarent that you comprehend all mankind: That by the word *Noſtram*, upon which I perceive you chiefly ground your ſelf (replyed *Tacitus*) I only underſtood the people of *Rome*, *Lucan*, makes it clear unto you, who you are pleaſed to ſay, led me into this error; he expreſſing my very conceit in Verſe: mentions only the Romans; affirming that *Rome* would have been perpetually happy, and would have kept with her Citizens in continual glory, if God Almighty had been as well pleaſed to preſerve her in her ancient liberty, as he was to revenge himſelf of her. And do not you think it to be true, *Lipſius*, that the Romans who could never put a period to the inſatiate ambition which they had to rule over the whole world, did ſo provoke Gods anger againſt them, by laying ſo many

Noble Monarchies and gallant Commonwealths deſolate, by having plundered the world, and filled it with fire and bloud, to ſatiate their unquenchable thirſt after wealth, as after having delivered them over into the hands of cruel Tyrants, by whom they made trial of the moſt deplorable miſeries, he at laſt permitted, that, by exemplary ſhame, they ſhould be trampled upon by the moſt barbarous Nations of the earth? Certainly a moſt unfortunate end; but much merited by the Roman ambition, cruelty, and avarice; precipices into which the Divine Majeſty of God cauſes thoſe Empires to fall, which know not how to perfix bounds to their inſatiate deſire of Reign. But to make your error appear yet more clear unto you, Do you remember, *Lipſius*, that ever I made uſe of that word, *Noſtram*, or *Noſtri*, in any other part of my Writings? I remember (ſaid he) that you mention how *Tiridates* King of *Armenia*, who was ſent to *Rome* by *Corbalone*, to acquit himſelf before *Nero*, of ſome imputations that were laid upon him, did capitulate with *Corbalone* before he took his journey, that no ſervitude at all ſhould be made to appear in him *Tiridates*, that he ſhould not be made to lay down armes any where during his journey, that he ſhould be admitted to viſit the Governors of the Countries, without being kept out of dores, and that he might be ſuffered to keep the ſame *grandezza* in ceremonious obſervances as did the Conſuls; which way of proceeding was laughed at by *Corbalone*, and eſteemed a barbarous vain glory, as you your ſelf do in theſe words publiſh; *Scilicet externæ ſuperbiæ ſueto, non erat notitia noſtri: apud quos jus Imperii valet, inania tranſmittantur, Tacit. lib.* 15. *Annal.* Doubtleſs by one accuſtomed to forraign pride, no notice was taken of us: Needleſs things are forborn amongſt thoſe that ſtand upon the right of Empire. And in another place, relating how much the diſcord of her enemies made for the quiet and greatneſs of the Roman Empire, you ſay, *Maneat quæſo duretque gentibus, ſi non amor noſtri, at certe odium ſui; quando vergentibus Imperiis ſatis nihil jam præſtare Fortuna majus poteſt, quam Hoſtium diſcordia. Tacit. de Morib. Germ.* Let there, I pray, continue amongſt the Nations, if not a Love of us, at leaſt a Hatred amongſt themſelves, ſince the declining fate of the Empire, Fortune can now grant nothing greater than her enemies diſcord. Then ſaid *Tacitus*, Do you believe, *Lipſius*, that by the words, *non erat notitia noſtri*, and *ſi non Amor noſtri*, I did intend all mankind, or only the people of *Rome*? *Lipſius* then grew pale, and ſaid, I now, my *Tacitus*, perceive my error; I humbly crave your pardon, and freely confeſs, that the more your writings are read, the leſs are they underſtood; and that your Annals and Hiſtories are not to be read by a meer Grammarian, ſuch a one as I am.

The XXIV. ADVERTISEMENT.

A mournfull day in Parnaſſus, *in commemoration of the unhappy Introduction of the Grace-Cup.*

THis firſt day of *May* (a day by all Nations conſecrated to Jollities) is ſo ſad a day in *Parnaſſus*, as not only the Muſes, Poets, and all the *Vertuoſi* are clad in Mourning, but the publick Market-place, open Tarraces, and Schools of Learning, are all covered with Blacks; for that it appears by the teſtimony of *Polidore Virgil*, on this day of unhappy memory, firſt through the ambition of Princes, and then through the fooliſh vain-glory of private people, the peſtiferous uſe of the Grace-Cup was introduced. Never in the memory of the Learned, did there happen ſo ſad a calamity in *Parnaſſus*, and more bitterly bewailed by all the *Vertuoſi*, than the direful ſpectacle of beholding that pretious Liquor, Wine, the only delight of Tables, without which, eating would be a laborious task, fit only for Porters; cruelly driven from the Table. And certainly not without reaſon: For what greater miſery can befal mankind, than to be reduced to drink according to another mans diſcretion, and to be brought to that ſad condition, even to beg for Gods ſake a glaſs of Wine from a mean ſervant, who many times minds thee not, and oft-times does not hear thee; which, that a man might live as long as *Neſtor*, he ought to have alwaies in his hand, or hold it to his mouth? And what more cruel means could there be invented to torment a gallant man, than to make him ſtint his drinking when a ſavory bit hath provoked a luſty thirſt in him? And is it not a ſpectacle able to make a man die for anger, to ſee drink brought ſometimes in too little a glaſs, ofttimes half empty, and in ſo unequal a thirſt, to drink ſtill the ſame meaſure? and, which makes the grievance the greater, to have the Wine alwaies changed? For the gluttonous, and wicked Butlers cannot be perſwaded to bring out their beſt Wine to Feaſts but keep it for themſelves. In this the Literatie's ſo great affliction, the glorious *German* Nation, which is free from ſo ſevere a ſlavery, pittying the miſery of the *Spaniards*, *Italian*, and *French*, moved a Treaty with the Princes, to exterminate from out the world, the known pernitious practice of the Grace-Cup. But the Princes anſwered reſolutely, They would never give way, that the glory of the Bottle-houſe ſhould be taken from their Feſtivals. And though to facilitate the buſineſs on the behalf of the Literati, it was propounded that Wine ſhould ſtand ſtill upon the Tables, that it ſhould alwaies be good, that in the Butteries, or Bottle-houſes, *Si faceſſe la ſpeca delle mineſtre che ſpeſſe volte ammorbano di caccio riſcaldato*; They ſhould ſpend their pottidg ſeaſoned with toſted cheeſe. But they were not liſtned unto: So as the buſineſs appearing to be deſperate, *Andrea Marone*, a famous Breſcian Poet, ſtept forth, and in the preſence of *Apollo*, the Muſes, and of all the Learned in *Parnaſſus*, did very fluently on the ſudden make a ſtout Invective againſt ſo cruel an Invention, in Heroick Verſe, and proved concluſively by the authority of *Æſculapius*, *Hippocrates*, *Galen*, and other famous Phyſitians, that Hectick Feavers and Tiſſicks, which were but little known before, were mightily encreaſed by the ſorrowfull introduction of the Grace-Cup, and the three-ounce-Glaſſes. For thoſe ſilly people who were fooliſhly perſwaded to drink by the ounce, drunk but by ſcruples, thereby purchaſing unto themſelves pale and weak complexions; whence it happened, that in theſe preſent times, wherein the vanity of good breeding was more reſpected, than ſubſtantial drinking with chearfulneſs, the ſtrong complexion of old luſty men was wholly loſt. In the end of his Oration, this Poetical Orator averred by the teſtimony of the Muſes, that when the cuſtom of drinking great carrowſes was given over, the race of *Homers* and *Virgils* was wholly loſt, and the world was peſter'd with hide-bound Poets.

The XXV. ADVERTISEMENT.

The principal Monarchies abiding in Parnaſſus, *ask the Illuſtrious Venetian-Liberty, By what means ſhe obtains the benefit of ſo exquiſit Secrecy, and ſuch exact Obedience from her Nobility? And received from her their deſired ſatisfaction.*

THe Controverſie which aroſe ſome few daies ſince amongſt divers of the Literati, and which was decided (as hath been ſaid) by the Illuſtrious Venetian-Liberty, hath afforded this State of *Parnaſſus* much occaſion of diſcourſe. But more particularly it hath raiſed ſuch an envy in the powerful Monarchies of *Spain*, *France*, *England*, and *Poland*, as two daies ſince they went to the aforeſaid Liberty of *Venice*, and told her that they wondered very much to ſee that ſhe ſhould find ſuch faithful Secrecy in all her Nobility, when they had very much deſired (but all in vain) to obtain ſo much from one ſingle Secretary, and a pair of Counſellers: A calamity affirmed by theſe powerful Queens, to be ſo much the greater, as that in this preſent fraudulent age, the firſt weapons which ſome Princes uſe to draw againſt their enemies, was to corrupt other Potentates chief Officers with vaſt ſums of Gold; they therefore deſired to know of her, by what means ſhe in her weightieſt affairs obtained ſo much ſecrecy from her Nobility, and ſuch obedience alſo in the certain danger of their ruine? To this the Venetian Liberty anſwered, That ſhe did allure her Nobility to the vertue of Secrecy by rewards, and frighted them from the vice of diſobedience by puniſhments. The aforeſaid Monarchies replyed, That they likewiſe made uſe of the ſame means, yet could not compaſs the ſame ends. That, ſaid the Venetian-Liberty, is becauſe the rewards given by Monarchies are poor, and the puniſhments ſlight, in compariſon of thoſe which were practiſed in well-governed Commonwealths. To this, anſwer was made, That Monarchies could affirm the contrary; for the rewards of free Countries compared with the profuſe liberality which great Kings uſe towards their chief Miniſters of State, was but beggery: For it was never known that the State of *Venice* rewarded the fidelity of any of her Senators with the rich Donatives of Caſtles, Citadels, Cities, and other Noble and rich Fee-Farms, with which Princes did often remunerate their Miniſters of State; the greateſt rewards uſed by the Venetian Commonwealth to her moſt meritorious Senators being to promote them to greater Magiſtracies, and that by degrees, and not without their having taken much pains ere they could come by it. Moreover, that the greateſt part of her imployments being rather expencefull than profitable, they only brought with them an increaſe of reputation. That then for the poynt of Puniſhment, certainly puniſhments inflicted by the reſolute will of Princes for great offences, were incomparably more ſevere and dreadful than thoſe which were decreed againſt a Senator by any Senate, which were uſually rather mild and circumſpectious, than precipitate and cruel; and that there was a great diſproportion between a Prince, who judged his Vaſſal;

and a Senator, who by his ſuffrage puniſht his equal, his friend, and one of his own bloud. That the State of *Venice* uſed no worſer Gibbets, Gallowſes, Fetters, Ropes, nor Fire, in their Nobilities miſdemerits, than were uſed in *Spain*, *France*, *England*, and *Poland*, unleſs it were the *Cavala Orfano*, which was the Venetians utmoſt ſeverity. That if Kings had not that Channel in their Kingdoms, they could notwithſtanding ſew up their diſloyal Officers in ſacks, and cauſe them to be thrown into deep Rivers and Wells.

The Illuſtrious Venetian-Commonwealth did then ſmile, and ſaid, That in lieu of thoſe Fee-Farm Rents which Princes beſtow with ſuch a limited authority upon their well deſerving ſervants, ſhe gave unto her Loyal and obedient Nobles, the Kingdom of *Candia*, *Corfu*, and the other Iſlands ſubject to her Dominions, the States of *Dalmatia*, *Iſtria*, *Frenli*, *Padua*, *Vincenzo*, *Venona*, *Breſcia*, *Bergamo*, *Crema*, and that moſt majeſtical Miracle of the moſt Royal Cities, *Venice*: And all this with full authority to command and govern them abſolutely; ſo as her Nobility were not to be eſteemed as private men, but as Kings and great Princes, who in the weighty affairs of the Commonwealth, were faithful to themſelves; whereas the ſervants of Princes were faithful to others; and that the deteſtation which the Noble Venetians had of ſelling the Commonwealth's Secrets to forraign Princes, aroſe from the infinite diſproportion between what they ſhould loſe by their felonious dealing, and what they got by their Loyalty: That there was no proportion or compariſon between the remorſe which a Miniſter of State feels for having betrayed his Prince, and the fear a Senator had to be unfaithful to his free Country: Becauſe to be unfaithfull to others, was to betray himſelf.

Laſtly, the Venetian Liberty ſaid, That the rewards which Princes give to their Secretaries, and other State-Miniſters, did often produce pernicious effects, and clean contrary to the intention of the givers: For that they did not only make the Officer grow more cool in his Maſter's ſervice, ſince he had nothing more to hope for from him; but that Princes minds being ſo mutable, and the plots of their Court-rivals ſo frequent, it often happened that the ſervant ſought by his diſloyalty, and by ſuppreſſing his Maſter, to ſecure that reward, which by his good ſervice he had got. All which were pernicious effects, and wherein their rewards fell ſo much the ſhorter, for that the Patrimony of the Venetian Nobility encreaſing alwaies with the greatneſs of their Empire, the love of their Senators was daily encreaſed more and more, and their charity towards the Weal-publick. Then ſhe ſaid, the diſproportion in puniſhments between her and Monarchies, was far greater; for ſhe had often had experience, that when her Nobles had even been in arms, and much importun'd by forraign Princes, if ſhe ſhould but mention the Senate's diſpleaſure, and their degradation from Nobility, there was not any Venetian Senator, who would not with unſpeakable chearful obedience haſten to *Venice*, with firm reſolution rather to looſe his life between two pillars, than to be deprived of that Liberty which is ſo highly valued by generouſly minded men; and that there was not any Senator of *Venice*, who would not willingly ſuffer death, rather than put himſelf in ſubjection to any whatſoever forraign Prince. The reaſon why, becauſe the Noble Venetian was a Fiſh which being born in thoſe waters of Liberty, could not live out of *Venice*, in the element of Servitude.

The XXVI. ADVERTISEMENT.

Francis *the Firſt, that Potent King of* France, *meeting the Lady Philoſophy naked, proffered her his Royal Mantle; which would not be accepted.*

THe bountifull King of *France*, *Francis* the Firſt, met caſually yeſterday the Lady Philoſophy, leaning upon *Ariſtotle* and *Plato*, as ſhe went ſporting her ſelf in *Parnaſſus*: And ſeeing her to be naked, the King had a ſtrange compunction of mind to ſee that the very Queen of all humane Sciences, who ought to abound in all the moſt exquiſite delights, ſhould be ſo poor, as that ſhe ſhould not have wherewith-all to cover her ſelf. Wherefore that magnanimous King, throwing off his Royal Cloak or Mantle, which was all imbroidered with Flower-de-Luces made of Diamonds, would therewithall have covered that beautiful Lady; when firſt having rendred all due thanks to ſo great a King, for ſo courteous an offer, ſhe ſaid, That ſhe who had no ſhame to hide, nor deformities to cover, might without any prejudice to her reputation, walk naked in *Parnaſſus*.

The XXVII. ADVERTISEMENT.

Apollo *complains bitterly of the Muſes, for that they inſpire many mean wits with Poetical fury; and they defend themſelves excellently well.*

A*Pollo* finding the products of Modern Italian Poets, for the moſt part, very imperfect in Similies, Metaphors, Allegories, Hyperboles, and other figurative expreſſions, with which they deck and adorn their learned Poems, ſent two daies ago for the *Muſes* to come unto him, with whom he bitterly complained, that the moſt Noble Poetical Fury was inſpired into certain ignorant people, who not able to undergo the labour of purchaſing by their perpetual ſtudy, the perfection of Poetry, publiſhed poor Poems, by which that Poetry loſt much reputation, which is the delight of Learning, the only recreation of the Learneds labours, the very reſtorative of the *Vertuoſi*, the Jewel of all Liberal Arts; not without much imputation of blame to them, the *Muſes*, who were deſired by the choiſeſt *Vertuoſi*, that Poetical fury might only be inſpired into laborious Wits, and ſuch as were in love with Learning, and might make themſelves worthy to receive ſo ſingular a grace from them. 'Tis ſaid that *Polyhymnia* in the name of all the other *Muſes*, anſwered his Majeſty, That they, in the inſpiring of Poetical Fury, and the flowing vein of elegant Verſes into others, were alwaies uſed to have reſpect to the fruitfulneſs, and natural vivacity of mens wits; and that his Majeſty very well knew, that the gift of Poetical fury muſt of neceſſity precede the knowledge of Arts, Sciences, and Learning, to the end that thoſe who ſhould have received ſo particular a favour from the *Muſes*, might afterwards improve the Talent which was given them, by perpetual ſtudy; and that his beloved *Pindarus*, when they firſt inſpired him with Poetical fury, was altogether void of all thoſe precious Sciences, with which he afterwards did ſo richly adorn himſelf. When *Polyhymnia* had thus ended; *Erata* added, that the bad Poems of ſome late Italian *Vertuoſi*, was not to be attributed to the idleneſs of the Poets, but to the miſery of the preſent times, wherein none of thoſe liberal *Mecenas*'s being to be found, who were formerly the maintainers of Poetry, ſuch Sciences were now only prized by modern men, as brought with them certain and preſent advantage, not ſuch as brought only delight and reputation; an unhappineſs which was the cauſe why in this preſent age, ſuch ſtudies were only plyed, as ſerve to feed the body, and thoſe not regarded which only feed the ſoul. Whence it was, that even they, the *Muſes*, were with much ſorrow, forced every day to ſee that thoſe very elevated and nobleſt Spirits, which they did moſt intirely love, and into whom they had inſpired all the moſt excellent Poetical fury that they were able, did rather violently reſiſt the gift of Poetry, and the inſtigation of their minds, bigg with Verſe, than purſue it. And that therefore the beſt Italian Wits, being forced, even for neceſſity of bread, to abandon the noble ſtudy of Poetry, to which they were naturally addicted, did ſo greedily thruſt themſelves into more gainfull ſtudies, as that a noble Italian Wit, even then when he was moſt inflam'd with the compoſure of an elegant Stanza, was forced to foregoe that his laudable labour, and for the getting of a couple of crowns to turn Advocate in a civil caſe at Law; That if his beloved *Virgil* did by his taking-Verſes, ſo much increaſe the honour of Poetry; it was becauſe he was perpetually encouraged by *Auguſtus* his bounty; That it was impoſſible for modern Poets to cultivate by their aſſidious ſtudies, thoſe fields of Poetry, which produced nothing but barren brakes; and that it even broke the hearts of her and her fellow-Muſes, to put his Majeſty in mind, that *Jovan Andrea dell' Anguilara*, a noble Italian Poet, died for meer want of a Lodging in the Street *Torre di Nona*, at *Rome*; and that *Sanazzaro* being reduced to great ſcarcity of all neceſſaries, died mad in the ſame City; and that *Lodovicus Arioſto*, and *Torquatus Taſſo*, reſplendent lights of Italian Poetry, were ſo hardly dealt withal by the avarice and ingratitude of the preſent times, as all the *Vertuoſi* ſaw them enter into *Parnaſſus* without Cloaks, and with tattered clothes.

The

The XXVIII. ADVERTISEMENT.

Torquato Taſſo *preſents* Apollo *with his Poem of* Giuruſalemme Liberata, *or* Godfrey of Bullen; *For which* Lodovico Caſtelvetro, *and* Ariſtotle, *are ſeverely reprehended by His Majeſty.*

T*Orquato Taſſo*, two daies after his admittance into *Parnaſſus*, preſented his Learned and Elegant Poem of *Giuruſalemme Liberata* before *Apollo*'s feet, and deſired that if it ſhould be thought worthy, it might by his Majeſty be conſecrated to immortality. *Apollo* graciouſly received the Poem, and according to the ancient cuſtom of this Court, gave it to the Reformer of the Library (who at this preſent is *Lodovico Caſtelvetro*) that it might be renewed. After two moneths ſpace, *Taſſo* applied himſelf to *Caſtelvetro*, who told him, That having diligently peruſed his Poem, he found not that he had therein obſerved the rules of Poetry, publiſhed by *Ariſtotle*: that therefore he did not think it fit to be placed amongſt the publick Writers of the *Delphick* Library, wherefore he might do well to amend thoſe errors, and then return to him, and he would again renew it.

Taſſo was much aſtoniſhed at this unexpected anſwer; wherefore being incenſt, he forthwith went to *Apollo*, and told him, that with much labour, and infinite pains-taking, he had compoſed the aforeſaid Poem; in the weaving whereof, he had only obſerved the Talent which Nature had given him, and which his *Calliope* had inſpired into him: Wherein he thought he had fulfilled all the duties of Poetry, and that his Majeſty having preſcribed no Laws thereunto, he knew not with what Authority *Ariſtotle* had publiſhed any Rules to be obſerved in it: and that he never having heard that there was any other Lord in *Parnaſſus* but his Majeſty, his fault in not having obſerved *Ariſtotle*'s Rules, was an error of ignorance, and not of any malice. By theſe words of *Taſſo*, *Apollo* was as highly offended againſt *Ariſtotle*, as Princes uſe to be when their Authority is intrencht upon; inſomuch as he forthwith commanded the Guard of German Poets to bring that bold Philoſopher bound unto him; which they did. *Apollo* with an incenſt countenance, and irritated voice, asked *Ariſtotle*, Whether he had been ſo ſhamefully impudent, as to dare to preſcribe Laws, and publiſh Rules to be obſerved, to the high conceptions of the *Vertuoſi*, in whom he had alwaies been pleaſed that there ſhould be an abſolute liberty of writing and inventing. For the lively Wits of his *Literati* being looſe from any tye of Rule, and free from the chains of Precepts, did greatly to his contentment, every day enrich the Schools and Libraries with gallant Compoſures, woven with new and curious Inventions; and that to make the Wits of conceited Poets, ſubject to the bondage of Law and Rules, was to infringe the *Grandezza*, and to take from the alluring delights of their Products, and greatly to enſlave the Wits of Learned men; who when they handled their Pen with wonted and unbridled liberty, they divulged ſuch Writings, as, by reaſon of their novelty and elegancy, did not only afford delight to him and his beloved Muſes, but even admiration; as was evidently ſeen in the Advertiſements of a Modern, *Menante*, wherein under Metaphors and jeſting Tales (a new invention) important politick Affairs, and choiſe moral Precepts were couched. And that the Poem of his beloved *Taſſo* being received by the general good applauſe of all the World, it did evidently appear, that he had punctually obſerved all the Rules of exquiſite Poetry that could be preſcribed. Poor *Ariſtotle* trembled at the hearing of theſe words, and humbly beſeeched his Majeſty that he would commiſerate his old age, and that ſuch a Philoſopher as he might not ſuffer for anothers ignorance; ſaying, that he had writ the Rules of Poetry, not, in that ſenſe in which it was afterwards underſtood by the ignorant, as if without obſerving his Rules and Precepts, no Poem could poſſibly arrive at perfection; but that, only to facilitate the Art of Poetry, he had ſhewed the way wherein the beſt Poets had walked: That the only fault which he had committed, and for which he humbly craved his Majeſty's pardon, was, that having found long before, that the ignorant took thoſe his Obſervations for Laws, and peremptory Precepts, blinded with that Ambition which robs all men of their eye-ſight; for that that error had encreaſed his Honour and Reputation, he had given his Majeſty thereby ſo high a diſpleaſure: And that he confeſt that the brains of high-ſtrained Poets might write Poems ſo abſolutely perfect, as they might ſerve others for Rules and Laws to be obſerved, without keeping his Laws and Precepts: And that the truth of this that he had ſaid, was clearly proved by the Politicks which he had publiſhed, which in compariſon to the madly-wreſted Reaſon of State which was now practiſed by many, was meer foppery.

The XXIX. ADVERTISEMENT.

Cornelius Tacitus *is choſen Prince of* Lesbos; *whither being come, his ſucceſs proves not good.*

TWo moneths ago the Prince of *Lesbos* departed this life, whereupon the Electors of that State, who, as every one knows, obey an Elective Prince, ſent Ambaſſadors to *Apollo*, deſiring him that he would be pleaſed to name a man unto them worthy of ſo high preferment, and they would willingly chuſe him for their Lord and Maſter. Many worthy *Literati* were propounded by *Apollo*; the Ambaſſadors thought, that ſince *Cornelius Tacitus* was famed far above all others for matters of Policy, he was fitteſt to be choſen. But before the buſineſs paſſed any further, they went to viſit him, and asked him, in caſe they ſhould chuſe him for their Prince, how he would govern them: *Tacitus* ſpeaking at large unto the Ambaſſadors of himſelf, ſaid, That all men knew what his abilities were in the well governing a State; ſince the whole World ſet ſuch an eſtimation upon his Writings, as he thought he might juſtly boaſt, that it was governed by the modern Princes, according to the rules of his Politicks: That having ſhewn others the true practice of the moſt exact Reaſon of State, they might eaſily believe he ſhould know better than any other, how to put it in execution in his own State. And though upon this occaſion he durſt undertake upon the ſudden, in their preſence, to make a compleat Diſcourſe upon the Means that were to be uſed by a Prince who would govern an Elective Kingdom well, yet to let them ſee that he with much reaſon was acknowledged by the moſt underſtanding Polititians, to be the Maſter of that Art, he would tell them in two words, what ſatisfaction he intended to give them in his Government. Which was, That he would diligently imitate the late Prince in thoſe actions which he ſhould know gave content unto the people; and that he would exceedingly deteſt him in thoſe which they were diſpleaſed with. He then added, That what he had ſaid, was the very extract of all true Policy, the quinteſſence diſtilled by him, and only by him thought upon; and that relying much upon them, he had imparted unto them this Secret, which if it were made common, Shop-keepers, and even the meaneſt ſort of men, would know how to rule Kimgdoms and govern Empires.

The Ambaſſadors were much pleaſed with what *Tacitus* had ſaid, and did aſſure him that he ſhould be the man that ſhould be choſen; they only advertiſed him, that when he ſhould be created their Prince, it would behove him to ſpeak in a more uſual ſtile, that he might be the better underſtood by the people of *Lesbos*, who were not ſo learned as thoſe of *Parnaſſus*.

To which *Tacitus* anſwered, That it was neceſſary for one like him, who profeſt to ſpeak more ſentences than words, to ſpeak obſcurely; for ſententious meanings, and politick precepts, loſt much reputation, when they were ſpoken in trivial Latin: And he, to the end that he might not communicate that political Science to the baſe rabble-rout, which ought only to be known to great Kings, uſed that manner of Language; that therefore his conceptions were underſtood only by the choiceſt Wits, whoſe accurate palates were able to reliſh them; yet for the general good of thoſe that underſtood but little, he would bring with him for his Interpreters, *Mercerus*, *Lipſius*, *Fulvius Orſinus*, and that he would bring with him as far as from *Italy*, the moſt affable *Courtius Pecchena*, whom *Ferdinand* the Great Duke of *Tuſcany*, the beſt Scholar that ever came out of *Tacitus* his School, had offered him, whenſoever he ſhould have occaſion to uſe him.

The Ambaſſadors returned to *Lesbos* much ſatisfied with theſe anſwers, and made ſuch relation of *Tacitus* his miraculous wiſdom, as by the general applauſe of all the people, he was preſently choſen, and declared Prince. But the ſucceſs of *Tacitus* his Government in his Principality, proved clean contrary to the expectation which was had of him: For ſoon after he had taken poſſeſſion, he began firſt to ſow, and then to nouriſh great diſcord between the Nobility and the common people: and becauſe the Nobility was of more worth, and better adviſed than the vulgar, who were kept under by the power of great Ones, *Tacitus* ſecretly and cunningly adhered to the weaker ſide; wherefore the heads of the people growing very bold with the Nobility, by reaſon of the ſtout aſſiſtance which they received from the Prince, they exerciſed brutiſh inſolencies; by means whereof, in leſs than a moneths ſpace, a dreadful fire of Civil War was kindled in *Lesbos*. *Tacitus* this mean while appearing in publick to be a well-wiſher to the general peace, interpoſed himſelf as a Mediator to compoſe thoſe differences, which in private he wiſhed might never have an end; and ſhewed himſelf to be ſo zealous of all their goods, as he became the abſolute Arbitrator of the differences between both ſides: And making uſe of the calamities of others, as an inſtrument whereby to agrandize his Authority, he firſt infuſed great fear into the people, that they would be quickly cut in pieces by the power of the Nobility, if they did not all the ſooner find out ſome remedy for their preſervation. By this means he eaſily obtained their good wills, that a Militia of forein Souldiers ſhould be admitted into the Metropolitan City, to keep them from being overpowred by the Nobility; which Militia he honeſtied by the name of *Souldiers of Peace*: And they, with approbation of the Nobility, were permitted to be armed, under pretence, that by them he would curb the people, who were already grown too inſolent. The Souldiers were three thouſand in number, and an intimate confident of *Tacitus* was by him given them for their chief Commander. And to the end that they might be faithful to him, and ready to ſerve him upon all occaſions, he obliged them not only by Oaths, Gifts, and all demonſtrations of Liberality; but made them as partial to him, as they were hateful to the Nobility and common people, by permitting them to commit all ſorts of cruelty and plunder, againſt the Nobility and Commons of *Lesbos*. *Tacitus* being thus fortified in his power and greatneſs, did in a few daies fill the Senate and City of *Lesbos*, as alſo the whole State, with Promooters and Spies, which he incenſed againſt the chiefeſt of the Nobility of *Lesbos*, who under pretence of divers faults, were bereft of their Eſtates and Employments, wherewith he exalted and agrandized their accuſers. Wherefore the chief men of the Senate, ſome through avarice, ſome through ambition, and very many to ſave their own lives, became wicked Miniſters of their Princes cruelty and ambition, by accuſing, and falſly culminating the greateſt Subjects of the State. Moreover, ſuch Senators as he knew he could not oppreſs by falſe accuſations, he employed them abroad in forein Negotiations, which were expenſive, and could cauſe no jealouſies; then by little and little he diſarmed, under colour of various pretences, the ancient Officers who had the charge of the Militia, and put their Arms into the hands of ſuch as were affectionate to him; and whilſt by this deep and wicked cunning he abaſed the powerful, he exalted new men, choſen out of the meaneſt ſort of the people, and who did wholly depend upon him, to be Senators, and other Supream Magiſtrates. Then, under colour of ſecuring the State from being invaded by forein Princes, he began to begirt it round with ſtrong Cittadels, which he put into the cuſtody of Foreiners, who were his Friends. And becauſe he could not endure that the people and Nobility ſhould be armed, and knew that to diſarm them would be a dangerous buſineſs, he made uſe of a ſafe way to diſarm his Subjects by long peace, by idleneſs or wantonneſs, and by uſing ſevere juſtice upon ſuch as did any waies diſpute theſe their neceſſary reſentments: And, totally to eradicate all vertue from out his Subjects ſouls, he cauſed coſtly Theaters to be built in the chiefeſt Cities, wherein Paſtimes, Comedies, Huntings, and other delightful Spectacles, were perpetually repreſented; by the over-much uſe whereof, the people and the Nobility gave over their ancient care of publick Affairs, and the thought of Military Exerciſes; And as one who knew very well, that to come by his deſired end of erecting a Tyrannical Government over a people who were born Freemen, and had long lived in Liberty, it was requiſite to glut them with perpetual plenty and abundance, *Tacitus* gave himſelf wholly to provide that great ſtore of all good things, ſhould alwaies be found in his State.

Thus far *Tacitus* his Affairs paſt on ſucceſfully; but when he would go about the laſt Precept of Tyrannie, by laying ſnares for the lives of ſome great Senators which he was jealous of, he contracted ſo cruel and ſo univerſal an hatred againſt him, as, leſt he might be oppreſt by a great Conſpiracy which he found was plotted againſt him, he fled diſguiſed ſix daies ſince from *Lesbos*, and returned to lead a private life in *Parnaſſus*. His Nephew *Pliny*, who as all the *Vertuoſi* know, was alwaies the beſt Friend that ever *Tacitus* had, was the firſt that came to viſit him; he with a Roman freedom, greatly reprehended his Friend, that having preſcribed ſuch approved Rules of well governing States to others, he himſelf ſhould prove ſo unfortunate in his Principality of *Lesbos*. The ſame *Pliny* relates that *Cornelius Tacitus* gave him theſe very words for anſwer; Heaven (my *Pliny*) is not ſo far diſtant from Earth, nor doth Snow ſo far differ in colour from Coal, as the exerciſe of Empire is far from, and unlike unto the Theory of Politick Precepts, and the beſt Rules of Reaſon of State: For that ſentence which in *Galba*'s perſon I teach *Piſo*, and which hath won me ſo much credit amongſt men, as it hath been thought to be the anſwer of an Oracle, and which the ignorant think may eaſily be put in practice, hath in the uſe thereof proved very unfortunate to me: The reaſon is, becauſe the Metamorphoſis is too great, when from being a private man, one becomes a Prince. And know, *Pliny*, that private men hate and deteſt many things as great defects, and apparent vices in Princes, which are vertuous and excellent perfections. I tell thee this; for that when I was firſt choſen Prince of *Lesbos*, I was reſolved to ſteer the Navigation of my Principality by the aſſured North-Star of the aforeſaid Sentence; and therefore I diligently informed my ſelf of all my Predeceſſor's Actions, firmly reſolving to imitate him in thoſe which were praiſed, and to ſhun thoſe which were blamed in him: I knew that he had greatly offended the Senate by aſſuming too much Authority, by which he had taken unto himſelf the affairs of all the Magiſtrates; inſomuch as little more than the bare name of Magiſtracy remained unto them. I found he was much hated for the little eſteem he made of the Nobility, and for that he would have all the affairs of the Senate depend upon him: And I knew alſo, that in his auſtere manner of life, (by which it appeared he deſired to govern the State of *Lesbos* rather by abſolute Dominion, and as an hereditary Prince, than as an elective Lord by limited Authority) he had diſtaſted all men. Whilſt I was a private man, I thought this way of Government to be brutiſh, and altogether tyrannical, and therefore I reſolved to ſhun it. But know, that the very firſt hour I took upon me my Principality, I found thoſe my firſt wholſome reſolutions to be ſo grub'd up and eradicated by the curſed power of Rule, as to ſay it properly unto you, *vi Dominationis convulſus & mutatus. Tacit. lib.* 4. *Annal.* I began to think thoſe my Predeceſſor's Actions, which whilſt I was a private man, I eſteemed ſo fooliſh, inſolent, and tyrannical, to be excellently good, and not things done out of fancy, or by chance, but good Precepts, politick Reſolutions, and neceſſary State-Reaſon: ſo as not able any waies to reſiſt the violent ambition of Government, I thought I ſhould be baſer than a Pack-bearer, if I did not arrogate unto my ſelf the whole power of command in *Lesbos*, where the Prince lives with much limitted Authority. Which my inordinate deſire, did occaſion that bad ſatisfaction in the Senate, and whole people of *Lesbos*, which hath made me run upon the Rock which you ſee. All which diſorders (my *Pliny*) are occaſioned not through my ignorance, but through my knowing too much: For in the Principality of *Lesbos*, where people live between Liberty and Slavery, *Nec totam Libertatem, nec totam Servitutem pati poſſunt. Tacit. lib.* 1. *Hiſt.* They can neither endure to be wholly Slaves, nor wholly Free. He who will Reign long quietly there, muſt not only reſolve to leave things as he found them, but muſt be of a peaceful ſpirit ſo far from Ambition; as that he may be able to put in practice the hard precept, of living himſelf, and ſuffering others to live: ſo as men who are abſolutely Politicians, as I am, who are incited by nature to affect ſole Dominion, and who will meaſure all things by their Reaſon of State, prove very unfortunate in Elective Principalities.

The XXX. ADVERTISEMENT.

Apollo *being aware of the great diſorder occaſioned amongſt men by the flight of Fidelity; by aſſiſtance of the Muſes, and of the ſublimeſt Heroick Vertues, procures her return to* Parnaſſus.

IT cannot be ſaid by the tongue of man, how greatly *Apollo* was troubled at the ſecret and ſudden departure from *Parnaſſus* ſome weeks ſince (as you have heard) of the Illuſtrious Vertue, *Fidelity:* For his Majeſtie could not with patience think that the World ſhould be deprived of ſo beautiful a Princeſs: His afflictions were encreaſed by hearing of the great diſorders which aroſe in all places, between the people and ſacred Friendſhip, the only delight of mankind; ſince ſhe ſaw her ſelf forſaken by Fidelity, leſt ſhe might receive ſome foul affront from Fraud, ſhe would no longer live amongſt men, who being freed from the Oath of Allegiance to their Princes, and from the ſevere bond of Love, by which they are bound unto their private Friends, they grew ſo very perfidious, and ſo ſavagely ſeditious, as, allowing all ſorts of wickedneſs to be lawful, they drive away true Fidelitie, by Trecherie, from humane Familiaritie, and holy Peace by Sedition, filling the whole World with bloud, theft, and all perfidious and cruel confuſion. *Apollo* was moreover perpetually troubled with the juſt Appeals of Princes, who publickly proteſted, That by reaſon of their Subjects heinous infidelitie, they were forced to forego the Government of mankind. Wherefore *Apollo* thought it neceſſary (as a remedy for ſo great diſorder) to call a Diet of the States-General, which he did on the twentieth of the laſt moneth: whither he ſummoned the Princes Poets, and the Deputies of all vertuous Nations; who not failing to appear on the prefixt day, ſuch hatred was diſcovered in many people againſt their Princes, as they ſaid openly, That not through any diſloyaltie, but that driven by deſpair, they had for ever baniſht that Loyaltie from out their hearts; which, as being very prejudicial to them, they were reſolved never any more to acknowledge, by reaſon that it was baſely abuſed by many Princes. For in times paſt, Subjects Loyaltie ſerved as a means to force Princes to barter civil and courteous proceedings, with their peoples faithful ſervice; but now they ſaw clearly that the vertue of humble and proſtrate Obedience, was accounted the baſeneſs of an abject mind; and the merit of a voluntary and uncorrupt Loyaltie, neceſſity of ſervice. By which foul way of proceeding, publick diſorders were ſo far advanced, as many were forced to put on the reſolution which now was ſeen, only that capricious Princes might clearly know, that the Authority of commanding was ſoon loſt, when the ill uſage of Subjects, and ingratitude towards them, had ſo exceeded all humane patience, as they had made Nations which were naturally well diſpoſed to obey, reſolve to admit of no more Maſters, but rather hazard themſelves in a Free Government, than to be ſo undervalued, rent in pieces, and cruelly dealt with by Princes. Though the anger of Princes towards their people was great, and the peoples diſtaſtes greater; yet the Illuſtrious Muſes, aſſiſted by the Heroick Vertues, who laboured very much to bring a buſineſs of ſo great concernment to an happy end, did at laſt by their dexteritie, mollifie and appeaſe the minds of incenſt Princes, and the hearts of venomed people, And the Diet was diſſolved upon theſe Articles of Agreement; That the people ſhould ſolemnly promiſe to admit again of Loyaltie into their Boſoms, and ſwear to make her abſolute Miſtreſs of their hearts: And that Princes ſhould be bound to baniſh Avarice and Crueltie from out their Breaſts, and poſſeſs their ſouls fully with Liberalitie and Clemencie, which were the things that made Subjects loyal and obedient. Since it plainly appeared by authenticate Faith, and was witneſſed by *Caius Plinius*, and the reſt of Natural Hiſtorians, That Sheep which did ſo willingly obey their Shepherds, did infinitely abhor Butchers: And that it was impoſſible to make Dogs (though naturally very faithful and loving to Men) wag their Tails, and leap about them, who gave them more blows than bits of bread.

The XXXI. ADVERTISEMENT.

In the time of Carnival, *the* Vertuoſi *in* Parnaſſus *run Races, and make other demonſtrations of mirth and jollity.*

THe time of the *Vertuoſi*'s Feſtivals, and publick rejoycings being come, *Apollo* cauſed *Macrobius* to publiſh by ſound of Trumpet, in the Chair appropriated thereunto, *Aulus Gellius* his *Saturnalia* (whom the Reformers of the modern Pedantrie call *Meſſer Agillio*) his pleaſant Attick Nights, and the pleaſant genial or jovial daies of *Aleſſandro de gli Aleſſandri*, and finally the merry *Bacchanalia* of the Romans, the Lords of the World, and ſupream Princes of Learning; all of them feſtival and merry daies, and conſecrated by the *genius* of Gallant men: and by his Majeſties particular Edict it was commanded, that they ſhould be chearfully celebrated by all the Nations of the *Vertuoſi* which inhabit *Parnaſſus*, according to the Inſtitutions and Cuſtoms of their ſeveral Countries. As ſoon as this ſo joyful news was made known to the people, the rich publick Libraries were opened in *Parnaſſus*, and the famous Libraries of private men, into which, during thoſe daies of Jubile, it was lawful for every one to enter, to come out of, and to tarry there as long as they liſted, to ſurfeit by their perpetual reading upon the ſavourie Viands which the *Vertuoſi* have firſt ſeaſoned, and then diſht up at the plentiful Table of their Compoſures.

It was an honourable and a joyful Spectacle to ſee the publick invitations made by *Plato*, by *Athenæus*, and the other great Princes of the Court, throughout the whole Streets and Houſes of *Parnaſſus*, where the *Vertuoſi* drank deeply of the *Falerno* of Learning, and filled their Bellies till they were ready to burſt with good Diſcipline. Only the Doctors of Law, ſeeing the Shop of their Tribunals, and of their litigious Traffick ſhut, were ſad, and died for hunger amidſt ſuch plenty of ſavourie meats, and abundance of Merriments: For meer Pettifoggers being many Ages before declared by his Majeſtie to be meer Aſſes, he inhibited them to feed upon the ſweet food of Divinitie, Philoſophie, Poetrie, Aſtrologie, and other ſavourie Sciences, upon which the acuteſt Wits do only feed. Wherefore the Pettifoggers were ſeen, much to their ſhame, to go through Kitchins licking of Ladles, whereas other Scienced men were ſerved with all the delicacies of Learning; and then it was that high-minded Spirits did deteſt the ſordid Study of Law-Caſes, and great Volumes of trivial Law, as that which, being only able to fatten the foul great body of Wealth, makes curious Wits die of the Hectick Feaver: But above all the reſt, the invitation made by *Pliny*, was the moſt famous, to which the moſt Learned in all Sciences that were in *Parnaſſus*, being come, they were all ſatisfied according to their ſeveral palates, with coſtly and pleaſant Cates. And though at that ſplendid Feaſt they did for the moſt part only eat and ſwallow Gudgins, yet were they ſo well dreſt, and handſomly diſht in by that copious Wit, as they were eaten by all the Gueſts with much delight, praiſed for their excellency, and taken for Truths.

The third day of the Feaſt, there appeared two load of Neapolitan *Villanelle*, Fruits of *Parthenope*, which for being come from that vertuous Climate, were ſuddenly bought up and eaten up by the hunger-ſtarv'd Wits of the *Literati*; but becauſe through their much ſlipperineſs, or glibneſs, they occaſioned dangerous Fluxes in moſt that ate them, ſuch impurities were forthwith forbidden by the Cenſors, to be any more brought into *Parnaſſus*. The ſame day *Tanſillus* clad like a Gardener, preſented *Apollo* with a baſket full of Neapolitan *Brocali*, the excellencies whereof he did ſo exaggerate in four Stanza's, which he on the ſudden recited, as having perſwaded his Majeſtie to taſte them, as ſoon as by the very ſmell he found them to be ordinary Coleworts, he turned toward *Tanſillus*, and ſaid, All your Poetry will never make your Neapolitan *Brocali* prove any thing but common Coleworts; and Coleworts do not deſerve the praiſe of ſo much prittle-prattle.

Soon after an handſome Peaſant of *Ferrara*, called *Paſtor Fido*, preſented his Majeſtie with an odoriferous handſome Tart: *Apollo* not ſtaying for the uſual hour of Dinner, fell to eat it with ſuch an appetite in the open Street, as he lickt his Lips and Fingers ends, according to the Countrey faſhion, when he taſted the Paſtoral Tart, and ſeemed ſo delighted with that food, as he thought it not only good manners, but even requiſite to give part thereof to the Illuſtrious Muſes, leſt that they, who are alwaies big with Verſe, by longing to taſte thereof, might miſcarry, or might be delivered of a Poem, marked with ſome foul ſpot of ignorance. Whilſt the Muſes, being called by his Majeſtie, did, together with *Apollo*, eat the Tart of that fortunate Shepherd with ſuch delight; the *Vertuoſi* who ſtood looking on, longed very much to taſte ſo ſavoury a thing. Wherefore his Majeſtie gave every one of them a piece of it; and the Tart was ſo commended, as they all confeſt there could nothing of more delicate in that kind be eaten. There was only one of the *Vertuoſi* who ſaid it nauſeated him, as being too mellifluous; to whom *Apollo*, being much incenſed, ſaid, That ſweetneſs was the friend of Nature, and that thoſe that were not mightily delighted therewithal, had a depraved taſte; and that he was certainly a Malignant, if he did not confeſs that that delicate Tart, being ſeaſoned with more Conceptions than Words, was raiſed up with the Paſte of Capons ſkins; and that he made himſelf to be known to be one of thoſe four detractors, who, blinded by envy, blame ſuch things as are to be imitated by extraordinarily fruitful Wits: but his Majeſties anger, and the dread which the *Vertuoſo* was in, were turned to laughter, when the Tart being wholly eaten, *Signior Giovan dalla Caſa*, took the Plate whereon it ſtood, and licking it with equal greedineſs and unmannerlineſs, told his Majeſtie and the Muſes, That in things that do raviſh with delight, men were not Maſters of themſelves, nor could they remember *Gallateo*'s Rules; and that in time of *Carnival*, it was lawful to commit exorbitances.

His Majeſtie went afterwards about the *Foro Maſſimo*, and was much delighted to ſee every corner full of canvaſing and Diſputations, and the *Piazza* throng'd with Orators, who made Learned Orations in praiſe of the Learned Sciences, and bitter Invectives againſt Ignorance. Some fantaſtical Italian Poets added to his Majeſties mirth: many of which being mounted upon Benches, ſung an infinite number of Verſes *ex tempore*, which ſhewed they could not imitate the Latin Poets, who through difficulty of Feet, by which their Verſes walk, are forced to go leaſurely.

And now *Apollo* diſmiſt the Muſes, who went ſporting themſelves for many hours through the gladſome ſtreet with their enamoured Poets; and were much delighted in *Mauro*'s ſhop, wherein were great ſtore of large and little Beans, with which ſome of thoſe Deities cram'd their Bellies full: and it was noted for a very ſtrange thing, that they liked the empty husks better than thoſe that had kernels in them. They then caſt their eye upon Monſieur *de la Caſa*'s Oven; they entred where *Varchi* was kneading, and from thence went into the ſhop where *Jovan Baptiſta Marini* made Spaniſh Buſkins, whereof whilſt *Coppetta* would have pull'd on one, and it proving to be very ſtrait, he uſed ſuch violence in plucking of it on, that he tore it, ſo as (which occaſioned much laughter in the reſt) he pulled off one of the ſtraps, and gave a ſtrapping fart.

As *Apollo* returned afterwards to his Royal Palace, ſome Courtiers of great Princes deſired they might have leave to make ſome Maſcherades; to whom his Majeſtie anſwered, That they needed not to maſk or diſguiſe their faces, for that their ſouls were ſo well maſked, as they might go any where ſafely: for he aſſured them they could not be known, neither by the eye, nor yet by the judgment of any man, how wiſe ſoever.

The next day, according to cuſtom, they ran Races with their Coaches; and it fell out odly amongſt thoſe of four Wheels: for many Charrets appearing at the firſt ſtarting with new Wheels well greaſed, and ſwift Horſes, *Cornelius Tacitus* appeared there with a three-wheel'd Charret, ſwathed round about, and drawn by lean weather-wrung Jades, which he had hired. And then it was that *Tacitus* made his ſkill appear; for being ſtarted, whilſt all the other skilful Coach-men belaboured themſelves in the Courſe, and deafned all the lookers on with the noiſe they made in whipping their Horſes, and ſpeaking unto them, crying, Stand up; *Tacitus* very tacitly, no waies diſcompoſing himſelf, by his rare dexterity, and admirable skill, did ſo ſeaſonably ſwitch and put on his Horſes, and did ſo judiciouſly guide his diſordered Charret, as he was come to the Staff or Poſt, before the other fleeter Charrets had driven two thirds of the way. Whereby all the *Vertuoſi* of this State diſcerned how much the dexterity of a judicious Wit exceeds ſtrength or force in all things: inſomuch, as the wiſeſt ſaid, that they who carry on their buſineſs handſomely, with skill and dexterity, are fit to bring any diſordered enterprize to a good end. The *Vertuoſi* were not ſo much delighted in ſeeing the Courtiers run on foot naked: for they were much troubled to ſee what injuſtice was uſed in the inequality of the ſtarting-places; which the ignoble and poor *Vertuoſi* took from far off; whereas they that were Noble and Wealthy, were ſo near the Staff, as without running, they might touch it, if they would but put forth their hand: So as by ſuch inequality, they thought it rather a thing purchaſt by Fortune, than gotten by induſtrious Labour, when at Court a poor *Literato* comes by the Staff of Honour and Supream Dignities. Yet in this laſt Race it was obſerved, that many Noble and rich men came behind, and the poor mean runners won the reward: And though ſome ſay, they did it through the humorouſneſs of Princes, and by favours backt by Court; yet the more judicious ſort affirm, that it is neceſſary for ſuch who by their dexterity and fair behaviour, know how to gain their Princes love, and have the Wit to arrive at higheſt preferments from them, to have good Legs to run withal. But great was the mirth which was cauſed in all the people, by a chance which hapned between two very noted Perſonages of the Court, who (as it often falls out) whilſt the one thought to keep the other back, they juſtled one another, and grew ſo angry, as giving over the chief buſineſs of who ſhould win the Race, in the midſt of the way (which was very dirty) they indiſcreetly fell together by the Ears, and after having cruelly beſpattered one another, by foul accuſations, and ſhameful calumnies, they became a ridiculous Spectacle to the lookers on; and for their greater ſhame, were hiſt at by them. This, though it appeared ridiculous to the fooliſh rabble, was notwithſtanding thought ſo worthy conſideration by his Majeſty, that, as being very exemplary, he gave order that it ſhould be cut in Marble by *Praxiteles*, that it might ſerve everlaſtingly for a Leſſon to wrangling Courtiers. It merits memory, that whilſt *Servius Honoratus*, Maſter of the Barbary Horſe which won the Race, went crying through *Parnaſſus* (as the cuſtom is,) Long live *Virgil*, that gallant Perſonage, who counts that ſhame, which other Poets account glory, cauſed *Servius* to be baſtinado'd by his Servant *Daretes*; for which act, though *Apollo* was much troubled at it, *Virgil* juſtified himſelf, ſaying, That he had left ſuch memory behind him in the World, as his name ought to be exalted and celebrated for his own worth, not for the gallantry of an Horſe. Of former years the Prizes were readily, and without any Ceremonie given to thoſe that won them, by the Governour of *Parnaſſus*, and by the *Urban Pretor*; but this year *Apollo* would give them with his own hands: Wherefore he cauſed it to be intimated to all the Potentates that were in *Parnaſſus*, by the publick Parators, that they ſhould appear in the Royal Hall, that they might be preſent at ſo important a Ceremonie: It ſeemed a great novelty to thoſe Princes, to hear that his Majeſty would have thoſe Princes who were ſummoned only upon weighty occaſions, to aſſiſt at an action which in former years was thought but mean. Yet his Majeſties Commands being upon pain of puniſhment, they all appeared. Then *Apollo* ſaid, I know, my Lords, that you very much wonder why I my ſelf ſhould now do that with ſo much ſolemnity, which formerly was performed by my Officers without any manner of Ceremonie: But becauſe not only all your happineſs, but even all the greateſt ſatisfaction which the people over whom you command, does depend on this ſole action; for your own advantage I would have you preſent at it. Learn then of me, all you Rulers of the Earth, to baniſh all private paſſions from out your hearts; and in rewarding thoſe that ſerve you, govern your ſelves by their deſerts, not by your own humors, and giving (as you ſee me do now) the prize of Dignities, and reward of Honours to thoſe who by their honourable and laborious courſe of life have deſerved them, you and your poſterity will reign happily for ever: When by doing otherwiſe, you will diſhonour your ſelves, ruine your States, and of great Princes, which now you are, you will in time run evident danger of becoming private foot-Souldiers, only for that you would be enamoured of ſtinking carrion.

The XXXII. ADVERTISEMENT.

The Militia of Janiſaries, ſeeing one of their Souldiers ill rewarded, mutiny in the Ottoman *Monarchy, and are by* Apollo *quieted.*

TO the great terrour of all the Potentates of this State of *Parnaſſus*, in the *Ottoman* Quarter ſuch an uproar aroſe, as Alarms were given throughout the whole City; and that potent *Signiory* preſently drew forth her numerous Armies, and as if ſhe would come to a general Battel, ſhe ordered them in divers Squadrons; wherefore the Germans, Spaniards, and Princes of *Italy* growing very jealous, took up Arms alſo, and ſent out their Scouts to learn the reaſon of thoſe rumours; who brought back word, that the whole *Militia* of *Janiſaries* were mutined againſt the *Ottoman* Monarchy. *Apollo*, who was preſently advertiſed thereof by the Pretorian Bands of Satyrical Poets, who keep *Corps du Guard* continually in *Foro Delphico*, cauſed the Uproar to be quieted, and then gave command that the *Ottoman* Monarchy, and the chief Commanders of the *Janiſaries* who had mutinied, ſhould appear before him: And becauſe the *Ottoman* Monarchy, as alſo the *Janiſaries*, would preſent themſelves before *Apollo*, accompanied by multitudes of men, they were told by the Lyrick Poets, who ſupply the place of Porters, that in ſuch occaſion of tumults, people came modeſtly attended to Princes; wherefore the *Ottoman* Monarchy with her chief *Viſier*, and the *Janiſary* who had been the occaſion of this uproar, without any other Company, were admitted unto his Majeſties Audience. *Apollo* demanded of the *Janiſary* the true cauſe of that Tumult? Who anſwered, That he, accompanied by a *Spahi*, with evident danger of loſing their lives, had taken by ſurprize the important Town of *Teſtis* in *Perſia*: for which action, which was of infinite advantage to the *Ottoman* Empire, the *Spahi* was largely rewarded by being made Captain General of the Aſian Cavalry, and that he who had merited as much as the *Spahi*, was ſo ingratefully dealt withal, as he was only made *Spahi della Porta*; which foul partiality was ſo much deteſted by the whole *Militia* of *Janiſaries*, as they had joyntly taken up Arms to revenge ſo great an injury. *Apollo* having heard this, turned to the *Ottoman* Monarchy, and told her, that he much wondred why ſuch a Princeſs as ſhe, who profeſſed to recompenſe the worth and merit of her Souldiers with infinite rewards, had ſhewed her ſelf ſo partial towards that *Janiſary*. To which the *Ottoman* Monarchy anſwered, that ſhe had not ſo highly rewarded the *Janiſary* as he had done the *Spahi* (though he very well knew it became him ſo to have done) out of an important reaſon, that it was well known to all men, that ſhe took the young ſons of her Chriſtian Subjects, whereof he made three choices; making ſuch as were of beſt natural parts, a Seminary of Youths, who when they came to years of being employed, they were placed in ſeveral ſervices of the Chamber, and about the very Perſon of the *Ottoman* Emperour; and to theſe, when they came to more mature years, the Government of Provinces was given, the care of Armies, and the abſolute command of his greateſt Empire. That out of the ſecond choice he made his mighty Horſe-Militia, and his *Gentil huſmini della Porta*, called *Spahi*. And out of the third, which was the reffuſe, and thoſe of weakeſt natural parts, he formed his formidable Militia of *Janiſaries*. And if it ſhould ſo fall out, that a *Spahi* ſhould by his worth exceed the expectation which was had of him (as was ſeen in the *Spahi* who had ſurpriſed the Fort of *Teſtis*) he was admitted into the firſt rank; but if it ſhould happen that any extraordinary worth ſhould be found in a Janiſary, by which he might have done ſome act of much merit, yet they were never raiſed to any higher degree by the *Ottoman* Emperours, than to the degree of *Spahi*. And that the reaſon of this his reſolution was ready; for that, the firſt Seminary of *Baſſaes*, as alſo the ſecond of the *Spahi*, and the third of the *Janiſaries*, every one of them abundantly loving the Brethren of their own *Claſſis*; To give the command of Armies, or Government of Provinces to men of the firſt or ſecond *Seraglio*, who were very few in compariſon of the *Janiſary Militia*, was no waies dangerous; but that, To intruſt places of jealouſie in the hands of a Captain, or other Officer, who was come out of the Janiſarian Body, would be an indiſcreet and dangerous advice, by reaſon of the great retinue of ſo dreadful a *Militia* that a ſuch a Subject would have: And ſo much the more, for that whereas the *Baſſa's* and *Spahi's* being men highly-minded, and who do not willingly ſubject themſelves to their equals, live continually in ſtrife, jealouſies, and emulation, by reaſon of their pretences to the ſame preferments; whereas the *Janiſaries*, as being an ignorant ſort of people, did dot only live in great union, but would greatly admire, love, and even adore thoſe who by their extraordinary worth, were got out of their *Claſſis*. That therefore, to advance one to the Supream Power of a General, who would be followed and beloved by ſo mighty a *Militia*, would be no better than to nurſe up a Serpent in ones boſom, which did miſbecome a wiſe Prince to do. And that the *Ottoman* Emperors held it for an infallible Maxim in Policy, That that *Militia* on which the perpetuity, greatneſs, and felicity of an Empire was grounded, ſhould be commanded in chief by a Foreiner, who would be obeyed by the Army; or rather, out of the reverence which the Souldiers bear unto their Prince, than for any Merit, Valour, Nobility, or Attendants they ſhould find in the Foreiner. When *Apollo* had heard this juſtification made by the *Ottoman* Empire, he did ſo much admire her wiſdom, as he commanded that *Janiſary* to be quiet: And turning to ſome *Vertuoſi* that ſtood by, he ſaid, that, without reading wicked *Bodin*, or miſchievous *Machiavel*, he found who was a perfect Polititian; ſince ſuch barbarous Princes, and who profeſs utter enmity to Learning, were the Kings of men, in the exact underſtanding how to govern the World, and in the exquiſite practice of the beſt State-Reaſon.

The XXXIII. ADVERTISEMENT.

Apollo *frees* Carlo Sigonio, *and* Dionigi Atanigi; *the firſt being accuſed of Ingratitude by* Piero Vittorio, *and the other by* Hannibal Caro.

WHilſt *Apollo* ſate this morning in the Tribunal of Gratitude, in the company of other Judges, *Carlo Sigonio*, a Learned Noble man of *Modena*, was brought before his Majeſty by the Keepers of the Priſon faſt bound; whom *Piero Vittorio*, a Florentine, complained againſt bitterly, for that this *Sigonio* being ſeiſed on by the Serjeants, who were carrying him to Priſon for a Debt of a thouſand Duckets which he ought to *Paulo Manutio*, he, to keep his Friend from ſuffering ſuch an affront, and from the prejudice of long impriſonment, had with ſuch liberality, as was more than he could well do, diſburſt the thouſand Duckets to *Manutio*: which having afterwards re-demanded of *Sigonio*, he had ſet ſeveral times for the payment of it, but *Sigonio* ſtill broke his word; ſo as finding himſelf at laſt abuſed, he was inforced, much againſt his will, to impriſon him; and that ſeeing his former Friendſhip, ſtrengthened by ſo great a courteſie, was turned into hatred, he was much grieved that *Sigonio* in ſo juſt a cauſe ſhould ſo often falſifie his promiſe; he therefore deſired, that as an unacknowledging and ungrateful man, he might receive condigne puniſhment according to the Laws of Gratitude.

Apollo did ſo little value *Vittorio*'s Impeachment, as openly taking upon him *Sigonio*'s protection, he ſaid, that they broke their words who did not fulfill ſuch things as were in their power to do; but as for the promiſe of paying of moneys upon a prefixt day, they were only to blame, who coining moneys by the malignity of a lying intention, and not by the meer want of coin, did not make good their promiſe. Then turning to *Vittorio*, he ſaid, that ſuch a one as he ought to conſider, that the courteſie he had done to *Sigonio*, was one of thoſe whereof the obligation of Gratitude was loſt, when all that was rigorouſly exacted, which was known to be deſerved by a Friend: For ſuch courteſies as did exceed the condition of the Receiver, were done by the *Vertuoſi*, only to diſcover their magnanimous liberal mind, and only the more to oblige a man: and that great Good-turns, done to ſuch Friends as were of abilitie, were ſufficiently rewarded by purchaſe of the fame of being Bountiful and Liberal.

As *Apollo* had ended this cauſe, the Impeachment was heard which the Commendador *Hannibal Caro* made againſt *Dionigi Atonigi*: wherein it was alledged, That when *Mario Molza* died for having had to do with too many Women, he left a little Daughter of his to his cuſtody; which when ſhe came to be ſixteen years old, he gave to Wiſe to *Atonigi*, with a Portion of 40000 Crowns: In which reſolution, the violence of his affection to *Atonigi*, had overcome the conſideration of his beggerly eſtate, which ought to have kept him from making that Alliance. And that *Atonigi* being thus well dealt withall by his dear Friend, was not aſhamed, in recompence of ſo great a Good-turn, to acknowledge it by the beggerly gift of a dozen Shirts, and four Hand-towels: And that after ſo great ingratitude, the very Marriage-day, he had very diſcourteouſly forbidden him his houſe; he then added, with tears in his eyes, That he having bred up that young Woman, as if ſhe had been his own beloved Daughter, ſhe likewiſe loved him as if he had been her Father, and that to ſee himſelf deprived of her ſo dearly-prized converſation, was the thing of the World that did moſt torment him. *Apollo* anſwered *Caro*, That doubtleſly *Atonigi* had done amiſs; and therefore commanded, that (to compleat the gift) to twelve Shirts, and four Hand-towels, he ſhould immediately add a dozen of Handkercheifs, and eight Night-caps; with which demonſtration of gratefulneſs, *Caro* ſhould think himſelf well rewarded by *Atonigi*. When *Caro* heard this judgement given by *Apollo*, he was not only (as it became him to have been) not appeaſed; but growing very outragious, he freely ſaid, That in this diſcourteous act of *Atonigi*, *Tacitus* his Sentence was proved very true upon himſelf, That *Beneficia eo uſque læta ſunt, dum videnter exſolvi poſſe; ubi multum antevenere, pro gratia odium redditur. Tacit. lib. 4. Annal.*

Benefits are ſo long welcome, as there is any appearance of a poſſibility of repayment; which when it is much exceeded, hatred is repayed inſtead of love.

Apollo hearing this, anſwered *Caro* ſomewhat angerly, That *Tacitus* his Sentence was very true; but very badly underſtood by him, and by many others: For great benefits were uſually ſeen to be repaid with infinite ingratitude, more through the impertinency of the Benefactor in exacting Gratitude of anothers Obligation, than through the diſcourteſie of the receiver. Then growing more incenſt, his Majeſty ſaid to *Caro*, Do not you know, *Signior Hannibal*, that the extraordinary affection which Guardians bear their women-Wards, when they are once grown into their Teens, is uſually turned into libidinous love? And are you one of thoſe ſpecial Officers, whereof I have known divers, That for having helpt a friend to a rich Wife, will be paid for their good turn, by a nights-lodging with the Bride; And in ſo many years as you have lived in the well-poliſht Court of *Rome*, have not you learnt, that as well Wives, as Principalities, cannot be given to a Friend, with intention of reſerving the uſe of them to ones ſelf, without running apparent danger of having the difference decided by the Sword? Then *Apollo* ſaid thus to *Atonigi*; My beloved *Atonigi*, enjoy thy dear Wife in peace and quiet; and if *Caro* ſhall at any time tax thee with Ingratitude, call you him Impertinent, and ſo you ſhall give him his due name.

The XXXIV. ADVERTISEMENT.

Publius Terentius *being by order from* Giaſone dol Maino, *an Urban Pretor, charged with Fornication; is by* Apollo *freed, with much deriſion to the Pretor.*

Publius Terentius lives in a little, but very well accommodated Houſe in the Quarters of the Comick Poets, attended only by his Maid-ſervant *Bacchide*, and *Davus* his Man-ſervant. And though *Bacchide* in the flower of her age was very handſome, and a great Friend of *Terentius*, and of many other Comick Poets, yet now being very old, and therefore ſomewhat deform'd, ſhe lives modeſtly, and without any ſcandal, in *Terentius* his houſe, and without offence unto the Neighbours. But, ſome ten days ſince, *Giaſone Mayno* a Modern *Prætor* of *Urban*, commanded *Terentius* upon a certain penalty, That he would put *Bacchide* out of his houſe, and ſo free himſelf from the ſhame of keeping a publick Concubin. *Terentius* did not only not obey this command, but refuſed to pay the amercement; wherefore the *Pretor* gave order for arreſting his body, and he was yeſterday taken; whereat *Apollo* was ſo highly offended, as he ſaid in publick, that even in *Parnaſſus* the wicked abuſe was brought in, by his rather malicious than ignorant Officers, of being quick-ſighted in appearance, but blind in the ſubſtance of affairs. Wherefore giving order that *Terentius* ſhould be forthwith ſet at liberty, he cauſed *Giaſone*, to the infinite ſhame of ſo great a Lawyer, to be caſt into the ſame Priſon; and did not only publickly diſgrace him, by taking from him the place of *Prætor*, but did excedingly grieve him by ſubſtituting *Phillippo Decio* in his place, who was his capital Enemy. And *Decio* being gone yeſterday to *Apollo*, to receive the Mace and Tipſtaff, the particular Enſigns of the Pretorian Dignity, his Majeſty told him, that he might learn, by *Giaſon's* puniſhment, that good Judges, who, in the adminiſtration of Juſtice, did mind more the pleaſing of God, than making merry with men, the *Aleſſi*, were firſt driven out of the dores of reſpected Poets, and then the *Bacchidi*.

The

The XXXV. ADVERTISEMENT.

Publick Audience is given by Apollo, *wherein, by wiſe Anſwers, he decides many Affairs of his* Vertuoſi.

THe contentment of Princes who love to ſee their people well ſatisfied, conſiſting chiefly in the often hearing all mens grievances; *Apollo*, to boot with his other often Audiences, gives publick Audience every Thurſday in his great Hall, attended by his Senates, Collaterals, and full Parliaments of this Court. And becauſe that therein vertuous Reſolutions are had, and ſuch as are worthy to be known by thoſe who living far from this State, have the curioſity to hear news from *Parnaſſus*; *Menante*, who was preſent at the laſt Audience, expreſly that he might ſatisfie his Cuſtomers, will now give you a true relation of all the cheif things that hapned there.

The firſt who addreſt themſelves to *Apollo* in this Audience, were two honourable Ambaſſadours, who told his Majeſty that they were ſent from Mankind; who weary of the neceſſity they were in, of eating every morning and evening, did much bewail that humane Wit, ſo highly indued, and capable of underſtanding and knowing all things, who together with their mothers milk, did drink in the unexplicable curioſity of ſtill Learning, ſhould notwithſtanding be wholly buſied in ſordid occupation of cultivating the earth, and in other painful exerciſes, only to provide food for himſelf, as brute beaſts do; that therefore they were ſent to his Majeſty to ask counſel, Whether mankind ſhould do well to beg of God's Divine Majeſty that he would be pleaſed to grant men the benefit of living long without meat, as he had done to Dormice, Snakes, Bears, and other Animals. A thing which they deſired, only to the end that they might with a faſting mind or ſtomack, which doth ſo much better the operations of the Intellect, apply themſelves to the ſtudy of all thoſe Sciences which belonged properly to Men.

This Requeſt which was thought to be very honourable, and full of vertuous zeal, by all that heard it, was much derided by *Apollo*; who anſwered the Ambaſſadors, that thoſe who through ſtrange conceits, and extravagant novelties, thought to new-mould the world, did alwaies fancy unto themſelves ridiculous things. And then he asked the Ambaſſadors, What obligation the earth had to ſo great a God? The Ambaſſadors anſwered, She was bound to produce green graſs and plants. *Apollo* reply'd; If it were ſo, Why, for the ſpace of 5000 years and more, that the earth had abſolutely obeyed the will of her Creator, were there no Woods ſeen but on Mountains and in deſart places? The Ambaſſadors ſaid, This was becauſe men for their plowing (which was the ſuſtenance of mans life) did with their Axes cut down the Woods in ſuch places as were apt to bear Corn. *Apollo* asked them then again, To what caſe the world would be reduced, if husbandmen had not weeded and purged it of ſuch ſuperfluous plants as the earth produced? The Ambaſſadors anſwered, That then doubtleſs the World would be ſo overgrown with Wood, as it would be uninhabitable. *Apollo* asked once more, Whether they did believe that men did buſie themſelves in cutting down Woods, rather out of a deſire that free commerce might be had among Nations; or that they might reap the abundance of fruit which the earth produced, being ſown and planted by mans induſtry?

To this the Ambaſſadors reply'd, That the great abundance of pleaſant Products which by mans induſtry the earth brought forth,made the noble Art of Husbandry appear not painfull,but full of delight.The Ambaſſadors having clearly learnt by this Anſwer,and by the precedent Interrogatives made by *Apollo*, That, if men did neither eat nor drink, the world would be ſo full of Woods and Forreſts, as it would rather be a fitting habitation for Bears, Wolves, and other wild Beaſts, than for men, departed the audience much confuſed.

They being gone, *Menenius Agrippa* came to *Apollo*, and told him, That he having happily ended the important and difficult buſineſs of making peace between the Senate of *Rome*, and the common people, who being diſtaſted, had withdrawn themſelves into the Aventine Mountain; That he might purchaſe more Grace from his Majeſty, and a more honourable place in *Parnaſſus*, he acquainted him now, that he had bethought himſelf of another handſome ſtory; by which he hoped to agree the great diſ-union between the Hollanders and the Spaniards. *Apollo* laught to hear this, and anſwered *Menenius*, That mens humours were ſo alter'd in proceſs of time, and that hatred was grounded ſo inveterately in them, as not only ridiculous tales were not able to appeaſe thoſe obſtinate people, nor make them lay down their perfidiouſneſs which they propoſed unto themſelves when firſt they rebel'd, of purchaſing their Liberty at the price of bloud, or elſe to die in the quarrel; but neither were the ſad Tragedies able to effect it, which to that purpoſe had been repreſented upon the Scene of the Low-Countries by the Spaniards, for above the ſpace of fifty years.

Menenio being departed with this little ſatisfaction: *Paolo Vitelli*, that famous conductor of the State of *Florence*, appeared with his head cut off (a moſt horrid ſpectacle) in the Audience; who complained bitterly of that Republick, for that in a precipitous manner, without any confeſſion made by himſelf, or any of his friends (who were impriſoned for his ſake) which did any waies prejudice his innocency, he out of ſlight ſuſpitions, and not being ſuffered to ſpeak for himſelf, had his head ſtruck off in *Florence* the very next morning after his impriſonment: And that the Judgment was haſtned, not for that the importancy of the fact was ſuch as could brook no delay; but to hinder the interceſſion of great Princes, who would have moved to aſſiſt him. *Apollo* ſeemed much to abhor that Judgment; and becauſe he greatly loved, and admired the worth of that Military man, he deſired the Judges that they would give their opinions in the caſe. Who when they had heard the relation of the proceſs, gave ſentence for *Vitelli*'s innocency: wherefore *Apollo* by publick decree did reſtore *Vitelli* to his former ancient reputation. *Paolo* thanked his Majeſty, and very humbly beſeeched him, that for his ſatisfaction, and to keep other Common Wealths from giving ſuch precipitous Judgments, he would be pleaſed to ſhew ſome rigorous reſentment againſt the Florentines. *Apollo* wiſht *Vitelli* to be quiet, for that his Son *Aleſſandro* making uſe of the fair occaſion which fell into his hands after the death of Duke *Alexander*, had ſo revenged his father's death, as had infinitely ſurpaſſed all the terms of the Guardian-ſhip, for which he was impeached.

As ſoon as *Apollo* had given ſatisfaction to *Vitelli*, *Carmagnuolo*, a famous Venetian Captain, who had likewiſe been beheaded, complained bitterly before his Majeſty againſt the State of *Venice*, who out of vain ſuſpicions had unjuſtly taken off his head: And then he delivered his Proceſs and his Sentence into *Apollo*'s hands. *Apollo*, without either receiving or peruſing the Proceſs, willed *Carmagnuolo* to reſt content, for no Review, nor yet Appeal allowed of, from any ſentence maturely given by an Ariſtocratical Senate (as was that of *Venice*) out of the great preſumption he had of her exact adminiſtration of Juſtice.

Carmagnuolo being gon from the audience, an *African* (to the wonder of every one) was ſeen to enter the Hall, leading in his hand a luſty Lyon, by a little chain, which Lyon was ſo very tame, as it fawn'd upon its Maſter, like a little whelp. This man preſenting himſelf before *Apollo*, in the name of *Hannibal* the Carthaginian, gave him that Lyon, which his Majeſty was very well pleaſed withal; who asked the African what Art he had uſed to tame ſo fierce, ravenous, jealous, and cruel a Beaſt? The *African* anſwered, By feeding him continually with his own hand. *Apollo* turned then towards the Princes, who, for the honour of that Audience, were there in great numbers, and ſaid unto them; Learn, Lords, by the Miracle of this Lyon which you ſee is become ſo tame, that fair treatment doth domeſtichize even ſavage beaſts; do you the like by your Subjects, and make them not come hardly by their food through your angerſom Taxes upon things neceſſary for human life; for, by ſo doing, you ſhall not be beloved, ſerved, and honoured by your own natural Subjects only, but even by the moſt Forraign and Barbarous Nations of the earth.

This being ſaid, two armed foot-Souldiers appeared in the Audience, who when they had preſented his Majeſty with their credential Letters, told him, that they having forſaken their Country, Wives, Children, and Means, to ſerve Princes, without any reſpect to their own lives, that whilſt they bore arms in the moſt remote Wars, by vertue of the not only cruel, but inhuman Military Laws, they were cruelly ſlain, hung up upon trees, ſhot to death, by their Superiours, even for the ſmalleſt faults. And that through the unheard of cruelty of Modern Commanders, the ancient puniſhment for ſhaping out of their quarters, of having their ſhare of provant in Barley, and other leſs ſevere executions, being now no longer in uſe, every leaſt miſdemeanor, were it but of omiſſion, was puniſht with death; and not he who underſtood, or knew moſt, was thought the beſt Judge in the Camp, but he who was moſt reſolute in executing cruelty; and that the inhumanity of Military Laws was grown ſo great, as the circumſpection, equity, and conſideration which they ought to have who judge not beaſts, but men, was eſteemed poorneſs of ſpirit, and idle folly; That therefore the univerſality of Souldiers ſo ſorely afflicted, did humbly beſeech his Majeſty, that he would be pleaſed to order the moderation of ſo inhuman Laws. There was not any one in the Audience, how ſevere ſoever, who was not mov'd to hear the barbarity of theſe military Laws: Only *Apollo* ſhewed no compunction, but with an angry countenance, thus anſwered thoſe Souldiers; who forceth you to forego your own homes, and to change the wholſome human Laws under which you are born, with thoſe ſevere ones which are practiſed in War? He who falls down of himſelf, deſerves not to be raiſed up; nor is there any mercy to be hoped for, from one who is ſo very cruel to himſelf.

This requeſt having received its anſwer, much to the delight of all the *Vertuoſi* that were at the Audience, the famous Printers appeared before *Apollo*, namely, *Sabaſtian Griſo*, *Gulielmo Ruel* of *Lyons*, *Chriſtofano Plantino* of *Antwerp*, the *Giunti* of *Florence*, *Giolito*, *Valgreſi*, and many others from *Venice*; and amongſt theſe the learned *Aldo Manutio* did not diſdain to make one, who in the name of all his fellows, told *Apollo*, That of all Modern inventions found out by the wit of man, he thought the precedency ought to be given to the Preſs, both for the uſe and admirable felicity thereof: A benefit, which had the ancient Litterati had, they would not have ſo lamented the burning of former Libraries; and that now the Preſs had not only for ever ſecured the paſt and preſent labours of the *Vertuoſi*, but had made the way to Learning much more eaſie; and that his Majeſties State wanting ſo excellent an Invention, if he ſhould ſo pleaſe, they would, for the publick good, bring it, upon their own coſt and charges into *Parnaſſus*. *Apollo* abſolutely refuſed that offer, and ſaid, That men praiſed the Art of Printing upon very indiſcreet grounds; for it was that that had infinitely obſcured the glory of the Liberal Sciences: For having made Libraries more numerous than good, they were admired only by the ignorant; and that when with infinite labour, the writings of other men were copyed out by the pen, ſuch as deſerved not to paſs through the hands of his Litterati, they and their ſhame died in the houſe of their unfortunate Author: whereas now ſo great abundance of fooliſh and ignorant volumes were printed, as that Libraries were ſhamefully cram'd with them, to the little reputation of the Liberal Sciences, and of his Litterati; and that by reaſon of the unexhauſted ſtore which were printed of the Learned labours of the *Vertuoſi*, the *Homer's*, *Virgil's*, *Cicero's* divine and painfull labours, which for the miracle of their wits, ought to be ſhewn to men only upon ſome particular daies of the year, were polluted by flies and moths in every Book-binders ſhop: That therefore they might be gon when they pleaſed; for he would by no means admit of the break-neck of the too ambitious Litterati, into *Parnaſſus*.

Preſently after this, *Seneca* the Moraliſt appeared before his Majeſty, who had cauſed his cruel enemy *Publio Suilio* to be perſonally cited before that Audience; and rather in rage than anger, complained of certain injurious words which that man had ſpoken to the prejudice of his reputation; wherefore he preſſed that he might be puniſhed as a ſlanderer. *Apollo* commanded *Suilio* to repeat the words by which *Seneca* took himſelf to be ſo highly injuried. *Suilio* confeſt ingeniouſly, that moved thereunto rather out of truth, than any private hatred, upon a certain occaſion which aroſe, he had reproached *Seneca* with theſe words uſed by him, *Qua ſapientia, Quibus Philoſophorum præceptis; intra quadrienium regiæ amicitiæ, ter millies ſeſtertium paraviſſet? Rome teſtamenta, & orbos velut Indagine ejus capi, Italiam & Provincias, immenſo fænore hauriri. Tacit. lib.* 13. *Annal.*

Seneca perceiving that *Apollo* was very much ſcandalized at the exceſſive getting of ſeven millions and a half of monies in ſo ſhort a time, told *Apollo*, The world knew his wealth, though it were very great, proceeded not from any greedy deſire he had of riches, but from *Nero*'s meer liberality. *Apollo*, who did not approve of *Seneca*'s excuſe, ſaid freely to him, That the floud of that his immenſe wealth, which was very ſhameful in ſuch a Philoſopher as he was, eſpecially when gotten in the twinkling of an eye, muſt of neceſſity have received troubled waters from the torrents of fowl induſtry. To which *Seneca* anſwered, That his condition was not to be conſidered according to *Suilio*'s rotten tongue, which was ſo accuſtomed to lying, as he lived only by the infamous Practiſe of ſlander and backbiting, but by the ſo much praiſed and admired writings which he had publiſhed. *Suilio* finding himſelf thus bitterly offended by *Seneca*, anſwered boldly, that it was not the pen which exactly ſhew'd what men were, but the leading of their lives: For works, not words, were the true touchſtone whereby to know the true allay of mens genius. *Seneca* being about to reply, *Apollo*, who was nauſeated by that hateful difference, turned towards him, and bid him ſay no more; for great riches gotten by any whoſoever in a ſhort time, brought but little of reputation with them, and that it behooved of neceſſity, that to the ſweet of ſo rich treaſure, the ſower of publick murmurs ſhould be added. At laſt, fetching a deep ſigh from the bottom of his heart, *Apollo* ſaid, I heartily wiſh, *O Seneca*, that either thou had'ſt never been born, or that thou hadſt not left the ſeed of ſo many punctual followers of thy behaviour. *Seneca* quitted the Audience with this but ſmally ſatisfactory reſolution. Then the two Noble Princeſſes, the Roman *Lucrece*, and *Katherin Sforza*, bowed to *Apollo*, to whom *Lucretia* (to whoſe ſhare it fell to ſpeak firſt) ſaid, That by witneſs of all Hiſtorians who had written the affairs of *Rome*, the fowl outrage which *Tarquin* the proud had done her, having been the only powerful cauſe why the Kingdom of *Rome* was turned into ſo famous a Commonwealth, and which was ſo much celebrated throughout the world, ſhe had not notwithſtanding obtained ſo honourable a place in *Parnaſſus* as ſhe thought ſhe deſerved, and which in the opinion of all the *Vertuoſi*, was due unto her: And that *Helen* of *Greece*, who, compared to her, had been the occaſion of but trivial novelties, had obtained a much higher place; She therefore deſired, that if his Majeſty ſhould think ſhe had ſuffered wrong, ſhe might be righted. *Apollo* anſwered *Lucretia*, That the change of the Roman ſervitude into Liberty, and the driving of the *Tarquins* out of *Rome*, was attributed to the outrage done to her, by thoſe only who underſtood but little of the worlds affairs; but that thoſe who ſaw further into State-affairs, knew very well, that the *Tarquins* loſt ſo famous a Kingdom, when by their bad comportments they made themſelves ſo hateful to the *Plebeians*, on whoſe good will their greatneſs was grounded; for it was hard to bring ſuch a Kingdom as was that of the Romans (which by reaſon of the infinite priviledges it enjoyed, might be ſaid to live in a ſort of Liberty) to receive total bondage, without openly provoking the enmity of the Senate, and of the whole Roman Nobility; which were by natural inſtinct given to be very deſirous of Liberty, and conſequently very jealous of their Countries Priviledges. That therefore the *Tarquins*, though undergoing ſome indignities, ought tenaciouſly to have endeavoured the not loſing the affections of the people of *Rome*, which was that which did not only maintain them in power, but which might have ſetled them in a perfect Monarchy: which leaning-ſtock when through their ignorance they loſt, they gave a fitting occaſion for the Nobility to joyn upon any the leaſt accident which might occur with the common people, and to take up arms againſt them, juſt as it fell out by the outrage which they had committed againſt her. He further told *Lucretia*, that if ſhe ſhould obtain from him the Place in *Parnaſſus* which ſhe deſired, ſhe would only have taught people the trivial document, That Princes in their luſt ought above all things, to avoid the ſtaining the bloud of their great Ones; but that being in the place ſhe was in, ſhe clearly proved that important Politick Precept, That when a Prince knows not how to keep the Nobility and common ſort of people divided, and hath not wit enough to make either the one or the other of them greatly partial to himſelf, but through ignorance makes both of them his enemies; it is as eaſie to drive him out of his Dominions, as it is to throw down an Oak, how great ſoever, whoſe roots are firſt cut away.

With this anſwer *Lucretia* was diſmiſt the Audience, when *Catherin Sforſa*, Princeſs of *Imola* and *Forli*, told his Majeſty, that her Husband being cruelly Murthered by the conſpiracy of ſome of her diſloyal Subjects, and the Caſtle holding out for her, ſhe, to the end that both her State and her own Perſon might not fall into her enemies power, made them believe that ſhe would deliver up the Caſtle to them, if they would permit her to go thereinto, that ſo ſhe might make her Souldiers give way to the ſurrendring of it, and that for their ſecurity, ſhe would deliver up her little children as Hoſtages unto them; and that when ſhe was got into the Caſtle, ſhe from off the Walls threatned the Conſpirators with condign puniſhment for the wickedneſs they had committed: Whereupon the Conſpirators ſeeing themſelves thus deceived, proteſted openly, That unleſs ſhe would deliver up the Caſtle unto them, they would cut her children in pieces before her face: That ſhe was not at all aſtoniſhed at theſe horrid threats, but plucking up her cloaths, and ſhewing them her privacies, ſhe bad them do what they would with her children, for ſhe had ſtill the mould to caſt others in. For which her rerolution, ſhe was highly commended by all Hiſtorians. She deſired that *Apollo* would point out for her what place he ſhould beſt pleaſe in *Parnaſſus*.

The Judges differed much in their opinions concerning this demand; ſome of them thought it to be an act of ſhameleſs and effronted impudency. But *Apollo* affirming, that to keep ſtill within the terms of modeſty was the duty of private women, ſaid, that Princeſſes who were deſcended of high and Noble bloud, upon any weighty occaſions which ſhould occur unto them, were bound to ſhew manlineſs. The vote given by *Cino* of *Piſtoia* upon this occaſion, is not to be paſt over in ſilence, who ſaid, That that place was worthy to be ſeen by all men, out of which was come that famous Champion *Jovanni d' Medici*, Father to that great *Coſmo*, who having been the happy Founder of the flouriſhing Tuſcan Monarchy, from which *Italy* now receives ſo great ſplendor and ornament, hath deſerved immortal fame and glory throughout all ages.

Katherin Sforza having obtained the favour ſhe deſired, a Court-Notary drew near to *Apollo*, who acquainted his Majeſty, that *Giovan Pico*, Count of *Mirandola*, the Phœnix of all Sciences, and only ornament of all Vertue, being ſome few daies ſince departed this life, had by his laſt Will and Teſtament, left a Legacy of threeſcore and ten thouſand Crowns, to be diſpoſed of to ſome ſuch pious uſe as his Majeſty ſhould pleaſe to appoint.

Apollo being told this, forthwith commanded that an Hoſpital for the incurable, ſhould be built with thoſe monies, where all diligent care and charity ſhould be uſed for the cure of ſuch as were ſick of Ambition, an infirmity from which thoſe that were affected with it, could never free themſelves. *Licineo Mecenate*, the delight of that State, whoſe houſe is a ſecure haven for all the *Vertuoſi*, and a ſanctuary for the Litterati, ſaid then, that he by the diſpoſal of his whole Patrimony amongſt the *Vertuoſi*, having deſerved the Prerogative, that all ſuch as uſe any extraordinary liberality towards the Litterati, ſhould be called *Mecenates*, was much grieved that his name ſhould be irregularly and laviſhly uſed by mean and hunger-ſtarv'd fooliſh Scholars, for ſome little reward which they might receive from Princes.

Apollo was much troubled at *Mecænates* complaint, and to the end that that glorious Title might be perpetually maintained in its due decorum, he decreed that for the time to come, no man under the pain of infamy, ſhould preſume to give the honourable title of *Mecenas* to any Prince, from whom he had not formerly received coſtly and curious food and rayment during life.

Then great *Tamberlan* the Scythian appeared before *Apollo*, in ſo great pomp, as gave much delight to all the Audience, who were likewiſe very much pleaſed with the novelty of his phantaſtical face and habit. This truly ſingular man who had the vain-glory to be called the Emperor of the Eaſt, having (according to the cuſtome of his Nation) only bowed his head a little to *Apollo* by way of Salute, ſaid, That he who by his worth had raiſed himſelf from the mean condition of a ſhepherd, to ſuch a greatneſs, as to have formed a vaſt Empire, and to be the man alone, who of all the Princes of the Univerſe, had diſcomfeited the numerous *Ottoman* Armies in open field, and taken the Prince of ſo dreadful an Empire priſoner, to the end that he might obtain a ſitting place in *Parnaſſus*, was not ſatisfied, but rather thought himſelf much injured by finding himſelf placed in the Claſſis of famous Commanders, and not in that (in which he thought he had very well deſerved to be) of Founders of great Kingdoms, wherein he found *Romulus*, *Cæſar*, *Pharamond*, *Ottoman* and many others Placed. *Apollo* anſwered *Tamberlan*, That great difference being put in *Parnaſſus*, between ever-running a number of great Kingdoms with numerous forces, and the founding of an Empire, he did ill to pretend to the place of Founders of Monarchies, which was only granted to ſuch, who to the worth of knowing how to purchaſe, had the ſingular wiſdom joyned, of knowing how to maintain. For the gallantry of many Souldiers ſhared in acquiſitions, but the ſafe preſerving of what was got, ſhewed the exquiſite wiſdom of one only Prince; and that the Prerogative of Founders of Kingdoms was only granted in *Parnaſſus* to ſuch, who had ſo well joyned the Vertue of Maintaining, to the Valour of Atchieving, as they had ſo well ordered and eſtabliſhed the States which they had won, as to tranſmit them happily over to the third Heir. A thing which had been ſo little obſerved by him, as even his own immediate ſons could not keep the States which he had won at the expence of ſo much bloud; and that, according to *Tacitus* his Precept, neither Prince, nor any private Captain, who would win the fame of being wiſe and adviſed in the mannaging of Arms, ought *Nova moliri, niſi prioribus firmatis*, attempt new things, unleſs they had ſetled former: for he *Longinuis itineribus percurſando, quæ conſervari nequibant*; following after what was not to be kept, had imitated thoſe baſe ſmel-feaſts, who eating more than they could well digeſt, were with ſhame compelled to caſt up what they had eaten. And that though *Alexander* the Great, at his firſt entrance into *Parnaſſus*, had extraordinarily affected the ſame Prerogative of a Founder of new Monarchies; yet by reaſon of his indiſcreet way of warfaring in *Aſia* (which he rather over-run as a Ring-leader of Robbers than ſubjugated as a great King, by the true Rules of Military Art) he could not obtain it.

Tamberlane went much afflicted from the Audience, when *Alexander Vellutello* appeared before *Apollo*, who preſented his Majeſty with his Commentary upon *Petrarch*'s Sonnets. *Apollo*, before he would take the Book, asked *Vellutello* what ſtyle he had uſed in commenting upon the Rhimes of that excellent Poet. And *Vellutello* anſwering, That firſt he endeavoured to ſhew the occaſion why the Sonnet was made, and that afterwards he gave the true ſignification of the words, and made known the Poet's conceit; *Apollo* bad him keep his Commentaries to himſelf: for, for his part he loved thoſe Commentators upon Poets, which diſcovered unto the Reader the Author's ſubtilty in weaving of his Poem; who ſhewed wherein the excellency of his Verſe lay, which were his Flouriſhes, which his Figures, and which the other Poetical Beauties; and that the Italian Poems were ſo perſpicuous of themſelves, as they needed not any ſuch Commentators, who ſupplied only the baſe Office of interpreting words to groſs and ignorant people.

Vellutello received this very ſmall ſatisfaction from *Apollo*, when a certain Perſonage appeared before his Majeſtie, who told him, That he having commanded the famous Province of *Pamphylia*, had willingly given over his command, meerly out of a deſire of living retiredly; wherefore, he deſired that the ſame place might be allotted to him in *Parnaſſus*, which thoſe *Vertuoſi* injoy, who have proved by their Actions, that they are Maſters of that excellent Vertue of Moderation. *Apollo* anſwered this man, That Kingdoms are ſometimes renounced by vertue of a Soul enamour'd of that felicity which men enjoy in a vertuous private life; oft-times to ſatisfie Sons who are arrived at years fitting to rule people, and ſometimes to ſhun the tumults of Rebellion, or out of fear of ſome potent Enemy, and not ſeldom through unaptneſs for Government; wherefore he would be informed what was fitting to be done in this weighty buſineſs, by Examiners deputed to the like Affairs; who if they ſhould find that he had done ſo gallant an Action, and which is ſo ſtrongly withſtood by Humane Nature, as to relinquiſh a Kingdom, meerly out of a well-diſpoſed mind, he would willingly grant him a ſublime place amongſt thoſe other Demi-gods, who had preferred the peace of a private life, before the hazards of reigning; and he ſhould be the more content to do this, for that the execrable ambition of Reigning was ſo diſproportionably now increaſed amongſt men, as that to come by Kingdoms, they did not only gladly embrace any whatſoever wicked enterprizes; but, all means which were uſed to compaſs ſo abominable ends, were by men eſteemed to be good and vertuous, though they were infinitely wicked and inhumane; that if they ſhould find he had renounced Government, either to pleaſe his Children, grown already fit for Rule; or that he might ſee the ſucceſſion of his Empire ſetled in his Bloud during his own life, he would give him an honourable place amongſt thoſe prudent Princes, who by quickly giving over their States to their children, have known how to ſhun coming to ſome woful end with them, who were become impatient of living a private life: But if it ſhould be found, that being under the great weight of Government, wherein men ought to ſhew the greateſt worth, he had renounced his Kingdom out of poorneſs of ſpirit, incapable of ſuch greatneſs, he might then return back again: For the true moderation of the ſoul being ſeen in gallantly undergoing caſes of adverſity, not in loſing a mans ſelf in proſperity, his *Parnaſſus* was very unlike thoſe wicked times of *Nero*. *Quibus inertia pro ſapientia fuit. Tacit. vitæ Agricol.* when ſlothfulneſs was taken for wiſdom.

Preſently after the Duke of *Rhodes*, a man not well thought of in this State, by reaſon of his apparent foul vices, came to *Apollo*, to whom he grievouſly complained of the lewd life that his people led; for he ſaid, That Gluttony, Luſt, Implacable Enmity, by which his Subjects made the Streets run with humane Bloud, did very much reign in his State; and that the moneys which they ought to ſpend vertuouſly in feeding their Families, they viciouſly threw them away at Dice, the very ſeminary of contention; and ſuch ſevere puniſhments as keep men from doing ill in other places, not proving any waies valid for the cure of ſo great an infirmitu in his State, he humbly beſeeched his Majeſtie for ſome opportune remedy to this his ſo great neceſſity. *Apollo* anſwered the Duke, That it being impoſſible but that people ſhould be their Princes Apes, he might compaſs his deſired end, when abandoning the Idleneſs, Luſt, Play, and bloudy Cuſtoms, to which he was ſo greatly given, he would amend his own waies; for the beſt Bezoar to cure the Members of a languiſhing Body, was to be applied to the ill-affected Head, it not being poſſible but that a Prince, who himſelf lives devilliſhly, ſhould have worſe Devils than himſelf to his Subjects.

This Prince being gone, a young *Stoick*, of appearing civil behaviour, complained grievouſly to *Apollo*, That whilſt being yet but a Novice, he was, without any reaſon, expelled the Houſe wherein he had much deſired to ſpend all his daies. *Apollo* enquired of *Epictetus*, who was there preſent, wherefore the *Stoicks* of his Sect had diſmiſt that young Novice. *Epictetus* anſwered, Becauſe for ſix moneths ſpace that young man had been a Novice, not the leaſt imperfection could be found in him, though all his proceedings had been narrowly pried into by many of his Sect. *Apollo* hearing this, ſeemed much to abhor the nature of that young man (who appeared to the whole Audience to be very modeſt and well compoſed;) and ſaid, That he muſt certainly have devilliſh vices hid within him, who had not the excellent vertue of diſcovering ſome of thoſe imperfections, which all men that were made of fleſh did ſo abound in the very firſt day of their converſation with other men.

Thus was the young *Stoick* diſmiſt, when *Gioconto Buonfadio* came in a great heat into the Hall, and told *Apollo*, That being ſent for by the Genoeſes to write the Story of their Countrey,

trey, he was perſecuted by them, and accuſed of viciouſneſs, and at once loſt both his life and his reputation, only for that ſome of them found him reſolute to obey the truth in things that were paſt, with that liberty which becomes an Hiſtorian, without reſpect of perſons. *Apollo*, contrary to the belief of all men, did not only ſeem not any waies to compaſſionate what had befallen this his *Vertuoſo*: but in a reſenting manner told *Buonfadio*, That though the fault for which he was proceeded againſt was falſe, yet he had deſerved to be treated as he had been by the Genoeſes, for his foul indiſcretion. For, to profeſs that a man will write things prejudicial to the honour of great Perſonages, whilſt they and their Children are alive, though the things he write be true, was rather an act of imprudency and raſhneſs, than of an incorrupted mind, that greatly loves truth; and that he was a greater fool who believed he could ſave his life from the anger of a powerful man, whoſe Reputation he had aſperſt with his Pen, though but ſlightly; much more if he ſhould wholly diſhonour him; and that Hiſtorians might do very wiſely to imitate Grape-gatherers, and others, who had ſkill in fruits, who knowing they ſhould not pleaſe men, if plucking unripe Grapes from the Vines, and green Apples from Apple-trees, they ſhould bring them to the Market, had that requiſite patience (which would likewiſe very well become Hiſtorians) to ſtay till time might bring things to perfection; and that the great Maſter of wiſe Hiſtorians, *Tacitus*, when in his Writings he mentioned thoſe great Senators, who *Tiberio regnante pœnam vel infamiam ſubiere*, underwent puniſhment or diſgrace in *Tiberius* his reign, when they had any poſterity living, wiſely took his Pen from off his Paper, chuſing rather to erre againſt the Laws of Hiſtory, than to prejudice the reputation of ſuch Families, who were known to value nothing ſo much as their honour; for that ſingular man thought it to be a thing of too eminent danger to an Hiſtorian, *Nimis ex propinquo diverſa arguere*, *Tacit. lib. 4. Annal.* to contradict actions too near at hand. *Buonfadio* went away much afflicted from the Audience, by reaſon of this publick reprehenſion; when with unſpeakable gravity *Zeno* the great founder of the Sect of Stoicks, drew near to *Apollo*, to whom, after he had ſaluted him, he ſaid, That being to go upon a far Ambaſſie, for affairs much importing the Prince of *Guido*, he deſired to take his leave of *Apollo*'s Majeſtie, and to kiſs his hands before he took his journey. *Apollo* perceiving that the Prince of *Guido* was himſelf preſent at the Audience, aſked him with a very angry countenance, If there were not other *Literati* in *Parnaſſus* to make uſe of upon that his occaſion; and whether he were one of thoſe Princes, who through avarice, and out of a malicious intent of being able to break his word with leſs danger, committed ſuch indignities, as to ſend Stoicks to lie at *Inns*. His Majeſtie complained afterwards very much of the Stoicks, who making open profeſſion to have abandoned Ambition, and all worldly pomp, did notwithſtanding wind themſelves ſo willingly into State affairs; wherein great impieties being oftentimes committed, it were an excellent thing that they were not only negotiated by ignorant people, but even not known unto them. Then turning to *Zeno*, he in a no leſs angry manner ſaid unto him, That he having promiſed before both God and man, to attend one profeſſion, if he ſhould afterwards publickly undertake another employment, it was an action of infinite ſcandal; and that ſuch an one as he, the founder of ſo famous a Sect, ſhould, by greatly abhorring the Courts of Princes, and by ſequeſtring himſelf wholly from their affairs, make *Tacitus* rather appear a Liar to all the World, than a Teller of Truth, who had termed the Stoick Sect, Arrogant; *Et quæ turbidos, & negotiorum appetentes faciat*, *Tacit. lib. 4. Annal.* which makes men turbulent, and deſirous of buſineſs.

Zeno was thus diſmiſt the Audience with ſcorn, when many Princes together in Company preſented themſelves before *Apollo*, who told him, That they did love to learn Sciences as well as did the other *Vertuoſi* of *Parnaſſus*, and that they did eſteem the Liberal Arts very highly; but that the Mountain of Vertue being very ſteep and craggy, it was ſo difficult to get to the top of it, as the lovers of Learning, weakening alwaies their Stomacks, diſturbing their Heads, breaking ſometimes the vein of their Breaſts, and ſpoyling their Eye-ſight, the *Literati* were generally ſeen to fall into the dangerous Diſeaſes of Hectick Feavers, Ptiſicks, and into Hypocondriacal Indiſpoſitions; that therefore they humbly deſired his Majeſtie that he would be graciouſly pleaſed ſo to facilitate the way unto this Mountains top, as Princes who were not accuſtomed to ſuch inſufferable Labours, might have ſome encouragement to arrive at the top of it. To theſe *Apollo* anſwered, That the only means whereby to make the way to the Liberal Arts eaſie, was the fervent love of Learning, the taking delight in reading the fruitful Labours of his *Literati*, and to ſtudy out of pleaſure; but that Princes being accuſtomed by their moneys to poſſeſs at night whatſoever of exquiſite they had deſired in the morning, would likewiſe poſſeſs themſelves of the precious Treaſures of Sciences in their paſtimes and idle delights; wherefore they did abhor ſuch things as were only to be come by, by labour and toil; and that the famous *Franciſco Maria della*

Rovere ought to encourage them to climb the Mountain: who thinking Learning the only recreation of elevated Souls, the delight and ſole contentment of Great Men, was, to the glory of the Liberal Arts, to the honour of Italian Princes, and to the ſingular glory of the preſent Age, become the moſt Univerſal and beſt grounded *Literato* which the preſent time had in all the choiceſt Sciences; he therefore wiſht them not to think the ſtudy of Learning ſo hard a buſineſs, nor ſo laborious a thing, but pleaſant paſtime and recreation, and that ſo they might as eaſily come to the Mountains top, as if they had made the journey in a Coach with ſix Horſes.

Theſe Princes ſeemed to depart very well ſatisfied with this anſwer; when *Luca Guarico* appearing before his Majeſtie, ſaid, That he having foretold *Jovanni Bentivoglio*, that *Bolognian Tyrant*, that he ſhould that year be driven out of his Countrey; which accordingly ſucceeded: *Bentivoglio* had inhumanely made him be ſeiſed on by Sergeants, and cauſed him to have fifty luſty ſtripes given him with a rope; which having much diſcompoſed all his bones, had alſo wounded his reputation: He therefore deſired his Majeſtie that he would be pleaſed to reſent that high piece of injuſtice in ſuch ſort as he ſhould beſt like.

Apollo ſeemed to all men rather to laugh at the harm and ſcorn that was done to this man, than any way to compaſſionate him; and asked by what art of Divination he had foretold this calamity to *Bentivoglio*? *Guarico* anſwered, By the excellent Science of Judicial Aſtrologie which he had very much ſtudied. *Apollo* replied, Why did not the ſame Aſtrologie which made you foreſee other mens misfortunes, admoniſh you of your own miſhaps? *Guarico* anſwered, Becauſe through his Parents negligence, he knew not what day he was born on. *Apollo* then laughed, and greatly deſpiſing *Guarico*'s vain and unfortunate Study, told him, he was a great Fool, and worthy the misfortune which had befallen him; for wiſe men hated to be the firſt bringers of ill news, even to men of the meaneſt ſort, much more to Princes, whoſe ears were ſo delicate, as they delighted in nothing but good news; wherefore it was better to flatter them, by foretelling them a long and happy life, and to aſſure them, that they ſhould quickly enjoy many things which they deſired, and be very happy. For to foretell Princes who were jealous of their Lives and good Fortunes, that their death was near at hand, or any other bad accidents, and to profeſs the doing of this by a falſe Art, which only became fooliſh people, was to ſhew that a man did deſire all thoſe misfortunes ſhould befall them which he did prognoſticate. *Guarico* was no ſooner diſpatcht, but Count St. *Paul* appeared, a Noble Prince of *France*, who ſorely complained unto his Majeſtie againſt *Lodowick* the eleventh, King of *France*, who after having pardoned him, and ſealed his pardon with many Oaths, had made his head be ſtruck off. *Apollo*, with much cruelty, anſwered the Count, That he ought not to blame King *Lodowick* ſo much for this his misfortune, as his own imprudency; for when Subjects arrive once at ſo great raſhneſs as to take up Arms againſt their Lords and Maſters, they were very great Fools if they did truſt them at any time after. For nothing of more ſhameful being to be ſeen in a State, than that a man ſhould walk therein who had plotted his Princes death, and the ruine of his State, all Princes thought it leſs ſhameful to break their words, than to live with ſuch a blur in their face. That therefore they only ought to confide in ſuch like Pardons as made a Prince be praiſed for Clemencie; but that for ſuch as brought ſhame with them, they ought to truſt no more unto them than to a rotten rope.

As *Apollo* was a little advanced, *Jovan-paolo Lancellotto*, a famous Perugian Lawyer, appeared, who preſented unto his Majeſtie his compleat Commentaries which he had lately made upon his admirable Canonical Inſtitution. This Noble *Vertuoſo* was chearfully and lovingly received by his Majeſtie: yet *Apollo* told him, He had been very ill adviſed to gloſs upon the Argument of his well filed Inſtitution: for ſuch eminent Wits as he, who were abſolutely Maſters of the Matters which they write upon, uſing very artificially a ſuccinct and pithy brevity, as if they gave others the ſubſtance and quinteſſence, by them extracted not without much pains from the difficulteſt Sciences, ſhewed, and that much to their honour, that they writ to ſuch as were Learned, who did fully underſtand the Subject they treated on; which leaving without any Commentaries, they made it appear unto the World, that what ſeemed hard and obſcure to others, was very eaſie and clear to themſelves: That if it happened afterwards that other *Vertuoſi* commenting upon the Learned Labours of other men, for the publick benefit of the lovers of Learning, they did ſo wittily adorn them with various acceptions of ſeveral ſignifications, as they made them oft-times ſpeak excellent things, and which their Authors never dreamt of; as it luckily befel *Ariſtotle*, illuſtrated by *Averroes*'s eminent wit; and *Homer*, who being moſt happy of all other Writers in having Learned Commentators, was very much enriched by the Learned Labours of other men.

The laſt that appeared was *Claudius Nero*, the Emperour; who ſignified to *Apollo*, That being at laſt aware of his Wife *Agrippina*'s ſhameful incontinency, who, blinded by the violent ambition of Government, had given her ſelf over to the embracements of his baſe Servant *Pallantes*, he was reſolved to take ſuch revenge upon her, as the World ſaw he had done upon *Meſſalina*, who had likewiſe been an unchaſte Wife of his. But that this wicked Woman, being gotten into *Thalia*'s houſe, as into a ſafe Sanctuary, by reaſon of the great reſpect which was given to that Illuſtrious Muſe, he could not get *Agrippina* into his hands. He therefore earneſtly deſired his Majeſtie to command that that diſhonourable Woman might be put out from thence, to the end that by her Bloud he might waſh away the ſhameful ſtain wherewith ſhe had tainted his Reputation. *Apollo* was never ſeen to rage more, no, not when in the fiery houſe of *Leo*, than at this requeſt of the Emperour *Claudius:* to whom, with a threatning voice and geſture, he ſaid, He might do well to haſten quickly out of that Audience; for, he whoſe firſt Wife had been unchaſte, and fell by marrying another into the ſame pit of Infamy, deſerved rather to be buried there alive, than to be holpen out by any one.

The XXXVI. ADVERTISEMENT.

Harpocrates *being found by* Apollo *to be ignorant, is driven out of* Parnaſſus.

THis morning *Apollo* ſent for *Harpocrates*, that great Maſter of Silence, to come unto him; and told him, that he had ſtill admired his perpetual Taciturnity, but that now he much deſired to hear him diſcourſe; for that ſilence was to be wondred at in him, who upon occaſion could give content to the curious *Literati*, by his copious ſpeaking. *Harpocrates* hearing this, ſhrunk up his ſhoulders, and made ſigns that he could not ſpeak. *Apollo* bade him lay aſide his affected Silence, and diſcourſe upon ſome elegant Subject. *Harpocrates* ſtill continued to put his finger to his mouth. When *Apollo*, with ſomewhat an angry countenance, commanded him to ſpeak; *Harpocrates* drew then near to his Majeſties ear, and in a very ſubmiſs voice, ſaid, That the World was grown ſo depraved in its cuſtoms, as they deſerved chiefly to be eſteemed wiſe, who had Eyes to ſee, Judgment to obſerve, and Mouth to hold their peace. *Apollo* being mightily offended at this Anſwer, turned to thoſe that were about him, and ſaid, He had at laſt diſcovered, that *Harpocrates* was a piece of uſeleſs fleſh, and commanded him to be packing out of *Parnaſſus*; for he had diſcovered him to be one of thoſe groſs-pated Coxcombs, whereof there were very many in the world, who under colour of a vertuous Silence, did hide and palliate groſs Ignorance.

The XXXVII. ADVERTISEMENT.

A Learned Roman deſires a Receipt from Apollo *to make him forget certain great injuries which he had received at a great Prince his Court. His Majeſty gives him ſome of the water of* Lethe *to drink, but with bad ſucceſs.*

THe Learned Roman who ſome daies ago came to *Parnaſſus*, had Audience given him yeſterday by *Apollo*. To whom he ſaid, That he was much diſquieted in his mind, by reaſon of divers injuries which he had received from ſundry of his ill-wiſhers in a great Prince his Court, *Doue le perſecutione ſi eſſercitano con artificii di ſeſſanta Caratti*, Where perſecutions are exerciſed cunningly, and to an exceſſive height; and the more for that he could not be revenged without pulling greater ruine upon himſelf, than what his enemies had occaſioned him; and yet he found not that he had ſo vertuous a ſoul, as to put on the generous Reſolution of pardoning Offences: wherefore to free himſelf from the Helliſh Torment which he continually lived in, he addreſſed himſelf unto his Majeſtie, humbly beſeeching him that he would preſcribe him ſome Receipt, whereby he might cleanſe his Soul from the many paſſions of Hatred, wherewith it was foully polluted. *Apollo* appeared clearly to commiſerate this Gentlemans unhappineſs; inſomuch as he commanded a great bowl of the water of *Lethe* to be given him to drink, ſo prepared, as it ſhould make hateful things be forgotten, but ſhould in no ſort prejudice the remembrance of benefits received. The Gentleman drank up the water with much greedineſs; which to the great wonder of all men was found to have the vertue only of making him forget ſuch injuries as he had received from men of a more inferiour fortune than he was; and that thoſe which he had received from his betters, were rather more deeply graven in his mind than forgotten. Whereupon many began to murmur, that that vertue was not found in the *Lethean* waters, which had been ſo much diſcourſt of by the Poets. When his Majeſtie did aſcertain them all, that the waters of *Lethe* had, as they ſhould ever have, the ſame vertue, but that it had not wrought the deſired effect in that Gentleman, becauſe men nobly born, and of generous hearts, did uſually write injuries received from mean men, in Sand; but over-hand blows given by men of power, in Characters never to be blotted out; for that it became Nobility to forget offences out of magnanimity, not to pardon them out of neceſſity.

The XXXVIII. ADVERTISEMENT.

The Duke of Laconia *is accuſed before* Apollo *to have idolatrized a Favourite of his, for having advanced a faithful Secretary to the higheſt State-preferments; and he defends his cauſe excellently well.*

THe now Duke of *Laconia* hath ſo highly exalted a Subject of his (for whom he hath a great affection) from a low and mean fortune, to the higheſt State-Dignities, as he hath not only admitted him into the *Laconick* Senate (a preferment ambitiouſly coveted for the eminency thereof, even by great Princes) but having infinitely enriched him by giving him great Revenues, hath made him be as much honoured, and reſpected as highly, as any whatſoever Perſonage of the State. This famous Duke was accuſed before *Apollo* ſome few daies ago, by thoſe who did much envy the advancement of this his ſervant, for idolatrizing a Favourite. *Apollo* being highly incenſt againſt this Prince for ſo heinous a fault, without further informing himſelf (as upon all occaſions he is uſed to do) of the truth of the Impeachment, ſent immediately for *Luigi Pulci*, Provoſt-Marſhal of this State, and threatned to puniſh him ſeverely, if he did not within half an hour bring the Duke of *Laconia* a priſoner unto him, in the moſt ſhameful manner he could deviſe. *Pulci* did diligently obey, for he dragg'd that Prince along immediately before his Majeſtie, loaden with Irons. *Apollo*, who was preſently advertiſed of this Attachment by an expreſs Meſſenger, gave order that the greateſt Bell ſhould be rung, whereby the *Quarantia Criminale* ſhould be ſummoned, which was done; whither the Duke being brought, *Apollo* having himſelf acquainted him with the fault which was laid to his charge, told him in a very angry manner, That he afforded him only one half hours ſpace to make his defence in: And in the interim (as if the Prince his caſe had been altogether deſperate) he commanded that he ſhould be condemned to eternal infamy, who having committed ſo foul an Indignity, as to adore a ſervant of his own, was not worthy to live amongſt the vertuous Princes of the Phebean Court. The Duke began thus then to defend himſelf, Moſt Mighty Sir, and Father of the *Vertuoſi*, I have ſo arm'd my Conſcience with the Breaſt-plate of innocency, and have behaved my ſelf ſo vertuouſly in all my Actions, as I am more than certain that I have never deſerved ill at your Majeſties hands, nor am I any whit affrighted at your Majeſties anger, nor at this precipitate Judgment, that the horrible Sentence of my Infamy ſhould precede the Cognizance of my cauſe: I only wonder to ſee, what I thought never to have ſeen, that the foulneſs of an Impeachment, even in the juſteſt of Tribunals, as this is, ſhould be able ſo greatly to endanger the Reputation of one of my condition. But I reſt pacified with God's will, who will have the Gold of Innocency refined in the fire of Calumny, by the Teſt of Perſecution. I freely confeſs unto your Majeſtie, That I have exalted my Friend much more than my accuſers have informed againſt me; and in this my action, which hath been made by relation to appear ſo heinous to your Majeſtie. I am only ſorry that I have not ſhewed my ſelf ſo grateful to this my Friend, as his deſerts challenge, I ſhould have been. And if thoſe who accuſe me and other Princes of prodigality, giddy-headedneſs, and of poorneſs of Spirit, born to ſerve Servants, did not ſuffer themſelves to be blinded with malice and envy, when they ſee a Courtier greatly beloved, and rewarded by his Maſter, but would with an unbiaſſed mind conſider the merits of Court-Favourites, they would ſtile that Vertuous Liberality, which they now call Vicious Prodigality; thoſe gifts the Debts of Gratitude, which they term Inconſiderate Actions; and that a Vertuous Affection, to which they attribute the Infamy of Idolatrizing Minions. But it appertains not to common men to penetrate, *Abditos Principis ſenſus, & ſi quid occultius parant. Tacit.lib,6.Annal.*

into the ſecret of Princes. Whence it falls out that ignorant men call Vertuous Gratitude, the effect of an Abject Mind. The Principality of *Laconia* (as is very well known to your Majeſtie) is elective; wherein the neighbouring Princes have alwaies had a greater ſtroke than he who was Governour, not only out of the common end of all elective Princes, in procuring potent Friends to thoſe of their Bloud, after their own death; but by reaſon of the adherence which Forein Princes have for no ſmall ends, with ſuch Senators as have the Prerogative of chuſing a new Prince: whoſe Followers they work upon by thoſe means, which are too well known to all men. And your Majeſtie likewiſe knows, that the Prince of *Macedonia* had by his ſubtilty got ſo great a Power in my State, and was ſo far encreaſed in ſtrength above all the Grecian Princes, as he was not only the ſole Arbitrator of all *Greece*, but aſpired at an univerſal Monarchy: It is moreover known to your Majeſtie, that the ſame Prince of *Macedonia*, under pretence of Friendſhip, and of taking the Dukes of *Laconia* into his protection, did with deep deſigns labour their ſuppreſſion: And becauſe the Prince of *Epire*'s greatneſs kept him from atchieving ſo high deſigns, he either totally to remove, or at leaſt to weaken that obſtacle very much, did occaſion thoſe Inſurrections of the Commonalty, and Rebellions of the Nobles in the Principality of *Epire*, (more by his Gold and under-hand dealing, than by open force of Arms) which did ſo much weaken the State of *Epire*. And I will not here repeat (ſince it is ſufficiently known to all men) how my wiſe Predeceſſor, knowing that the ſuppreſſion of *Epire* was a manifeſt way to the ruine of the Laconick Empire, reſolved openly to aſſiſt afflicted *Epire* with puiſſant Forces, ſo to ſecure himſelf from the ambition of ſo potent an Enemy; and how that that good Prince whilſt he had theſe wiſe conſiderations, died; not without great preſumptions that he was poyſoned by the procurement of the Prince of *Macedonia*, who was not able to endure that the diviſion of *Epire* (which he thought ſo ſure) ſhould be hindered. In this unhappy *Criſis* of affairs, I had this Dignity conferred upon me, and that I might not come by ſo unhappy an end as my Predeceſſor did, I, in the beginning of my Principality ſeemed to be of a remiſs ſpirit, and totally incapable of the great affairs of State, and only buſied my ſelf in reforming the Magiſtrates of my Dominion, together with the abuſes, and other vices of my people, appearing publickly to be a main Enemy to the Prince of *Epire*, but inwardly knowing very well, whither the Prince of *Macedonia*'s plots tended, and knowing that whatſoever evil befel the Prince of *Epire*, tended to the leſſening of me, I put on a reſolution of aſſiſting him, that I might eſtabliſh my own State which was in manifeſt danger: But to ſecure my life from thoſe misfortunes whereinto my Predeceſſor fell, I was forced to be very ſecret in my proceedings. And it is well known to your Majeſtie, as to all the reſt of theſe Honourable Judges, that amongſt many imperfections of elective Kingdoms, the greateſt is, that they leſs enjoy the ſo important benefit of ſecrecy in their State-Miniſters, than any other ſort of Principality: for mens manners are ſo depraved, as that ſuch as are Senators, are for the moſt part greedy Merchants in their high places, by which they ſtrive to reap all poſſible advantage.

Finding my ſelf in ſuch ſtraits at the entrance into my Principality, and knowing that for certain I was to ſplit upon the rock of Infidelity, if I ſhould in a buſineſs of this weight, make uſe of thoſe ordinary Secretaries, who I knew for certain, were long ſince Penſioners to Forein Princes; Great God (from whoſe goodneſs I acknowledge this great mercy) opened my underſtanding; and it was he who propounded unto me, this my, I will not ſay ſervant (for I have found ſuch ſingular worth in him, as will not ſuffer him to be ſtiled by ſo baſe a name) but dear Friend; and to him who had ſerved me with all Fidelity for eight years ſpace, whilſt I led a private life, I diſcovered that ſecret of my heart, which I thought very dangerous ever to have dreamt of. And then I was aware that the excellency and chiefeſt praiſe of a Secretary, did not conſiſt (as many men believe) in knowing how to ſpeak eloquently, but how faithfully to be ſilent. And this I ſay, becauſe I ſo happily made uſe of this my Officer in the important buſineſs which I had in hand, as I luckily deceived the ſubtil Prince of *Macedonia*, which no wit, how cunning ſoever, could do at any time before. And by means of this my ſo faithful Secretary, I ſuccoured that Prince my Friend, whom I publickly profeſt to perſecute, no man ever penetrating into my Counſel; and I have had fortunate ſucceſs in the myſterie of cheating and abuſing, even thoſe who make publick profeſſion to be Maſters of that Art; and by this handſom under-hand dealing, I have reduced the formerly ruinous and precipitate State of *Epire*, into the condition that now it is: It being riſen from ſo deplorable a condition, to the high pitch of being the only true Arbitrator of whole *Greece*. And the Macedonians who had fancied unto themſelves univerſal Monarchy, and who thought to have ſipt up every mans State in leſs than a moneths time, are fallen from this their height of hopes, into the pit of deſperation, and quite giving over their ambitious conceits of poſſeſſing themſelves of other mens States, have much ado to preſerve their own.

Apollo having heard this, ran joyfully to embrace the Prince of *Laconia*, and with a great deal of tenderneſs, ſpake thus unto him; You, Duke of that Noble Nation, who expreſs much in few words, have had to do with a man of ſuch worth, and one, who to ſay truth, hath very few that are like him, amongſt all the Laconick Senators, I mean this friend of yours, as if you ſhould give unto him your whole State, you would notwithſtanding die ungrateful. For in theſe unfortunate times, wherein through perfidiouſneſs of many, Princes ſecrets are ſold by the candle, to who will bid higheſt for them, that ſervant who in weighty affairs proves faithful to his Maſter, cannot be ſo much rewarded as he deſerves.

The XXXIX. ADVERTISEMENT.

The People of the Iſland of Mitilene, *their Prince being dead without iſſue, argue, whether it will be better for them to chuſe a new Prince, or to ſet up Liberty in their Countrey.*

THe Inhabitants of the famous Iſland of *Mitilene*, whoſe natural Prince did not only die lately himſelf, but together with his life, left the whole Royal Line extinguiſhed; being without a Prince to govern them, diſputed in many of their Congregations, whether it were better for them to live ſtill under a Monarchy, and chuſe a new Prince, or put on that noble reſolution which had made ſo many people fortunate, of erecting a Free State. Great and dangerous contentions aroſe touching a buſineſs of this weight; and 'tis ſaid that one of the chiefeſt Citizens in the laſt Congregation that was aſſembled to this purpoſe, ſpake thus:

“Beloved fellow-Citizens, Of all the felicities which men receive from God in this World, two are the greateſt; That they are born Men, not Beaſts; and free, not ſlaves. And ſurely there is good reaſon for this; for, what greater happineſs can any man receive in this life, than to obey only the Laws of God and men? What Jewel is to be compared to the rich Treaſure full of all the moſt pretious Oriental Stones, of ſecuring life, means, and reputation from the will of one particular man, inclined to commit ſo many impertinent things? None that is here, acknowledgeth Liberty to be more lovely than my ſelf; and that it is a pretious gift, which Immortal God beſtows of meer Grace on thoſe whom he loves; he who knows not this, I pronounce him to be blind, him a fool who doth not highly eſteem it, and him an enemy to himſelf and Countrey, who doth not heartily endeavour it. But, my dear friends, you muſt conſider, that as thoſe precious Stones are moſt eſteemed of, which are rarelieſt found amongſt men; ſo we muſt grant that perfect Liberty is a precious Jewel, and much deſired by mankind, becauſe it is rarely found amongſt men. And know, that as the Carbuncle and Diamond are created by an abſolute heavenly Vertue, and ſuch counterfeit ſtones are poor and baſe, which men make in imitation of the Divine Artificer; ſo Liberty may be rather ſaid to be a Divine Manufacture, than any humane work. If it were poſſible to Inſtitute a Free State ſo eaſily as I perceive you imagine, there where Monarchy hath a long time reigned, ſince Liberty is a thing ſo much deſired by all men, there would be no Monarchy left in the World: For people, to come by ſo great an happineſs, would all of them lay claim to Liberty. And yet ſince there are many Monarchies, and but few Common-wealths, we muſt needs ſee, that to erect Liberty in a Countrey, is rather an impoſſible than a difficult thing, and a gift which ought rather to be begg'd of God by Prayer, than to be hoped for from any humane wiſdom: Nor be not moved by the example of ſo many Common-wealths, which with ſo much happineſs to thoſe people, are lately inſtituted in *Germany*: For examples ſquare not, unleſs where the ſame circumſtances agree: Too great is the diſproportion between the Germans (who are born in a ſort of middle Liberty, from which condition paſſage is eaſily made to intire Liberty) and us, who having alwaies undergone all ſervitude from our Princes, are ſo far from being able to purchaſe perfect Liberty, as we cannot paſs from this into the other extream, without expoſing our ſelves and Countrey to manifeſt ruine.

“I grant that ſome Princes prove ſometimes phantaſtical, inſolent, very beaſts, and that it is a ſpecies of great felicity to ſecure ones ſelf from theſe evils; but ſay you with me, That there is not a more phantaſtical, inſolent, or beaſtial Government in the World, than that of an ill-ordered Common-wealth, of a free tumultuous State. All who have written, or reaſoned of Politick Affairs, confeſs that a people like us, born, bred up, and who have lived even to their decrepid age in ſervitude, are altogether uncapable of living free. Common-wealths being more formed by the good condition of Citizens diſpoſitions, proportioned to live free, than by Laws: For as a new Vine ſoon grows dry, if it be planted by an aged Tree; and, on the contrary, does grow up proſperouſly, and bring forth fruit in great abundance if it be placed near a Plant, which, as if it were her husband, is of like age with it ſelf; ſo the new Vine of Liberty ſcorns to take root, and to bring forth ſatisfactory fruit, if it be placed near an ancient tree of a people grown old in ſervitude. For the ambition of the Nobility, and ſedition of the Common people who are capital enemies to living free, would for certain ſo ſuck up the radical moiſture which gives life to the new Vine,as they would in a ſhort time make it wither and become dry.

“This truth which I relate, is evidently ſeen in the as perſpicuous,as rare example of all the paſt and preſent Liberties of the immortal Venetian Common-wealth, which being planted whilſt yet a young Vine, together with the little buſh of the Venetian people, though born but a little before in thoſe moriſh and fenniſh grounds, takes ſuch deep and ſtrong root, as it now gives ſavoury fruits of ſecure Liberty to its Citizens. It is folly for us to hope for alteration of Cuſtoms, which are not changed ſo eaſily as apparel: For mans genius affecting quietneſs in all its operations, a ſoul which knows how to ſubmit it ſelf to a Citizen, who, though his ſuperior in being a Magiſtrate, is yet his inferior in all other reſpects; how being rich and young, to honour a poor old man with ſubmiſſion, to beſtow all his love upon his Countrey (next to his God) yea rather than upon his Children or wealth; to prefer the publick good before private intereſt; to judge uprightly in civil and criminal affairs between friends and parents, to tremble at the ſeverity of the Laws in a Free-State; to poſſeſs the wealth of a Prince, and have the mind of a private man; ſo far to mortifie himſelf, as humbly to beg the favourable vote of his inferior; and finally to have the taciturnity in publick affairs, and to poſſeſs all thoſe habits worthy of a free-man, which are obſerved to be ſo exactly in every Noble Venetian; is a Doctrine which is not learnt by Books, nor by the mouths of men; but which is brought from the Womb, and ſuckt in with the mothers milk, by ſuch as are born in Free Countreys.

“If (as I underſtand many of you are minded to do) you will ſend to *Venice*, to receive the Laws of living free from that excellent Common-wealth, doubtleſly rare ones will be given you; but Laws, no leſs than habits, do not ſquare with all men. God would be too gracious to men if they were permitted, in the midſt of *July*, when they are ſcorched by the Sun, to go into the Woods, and take from thence the greateſt Palm-tree which they ſhould find there, and carry it into their own Gardens ſo to enjoy the ſhade thereof. Libertie, like a young Tree, planted amongſt men, is very hard to raer up; for it muſt be continually watered with new Laws, according to occaſions which every day ariſe, and prun'd by ſevere Juſtice. Nor muſt men be impatient in theſe caſes; for no man enjoys the noon-day-comfort of a great Tree ſtanding in his Court-yard, which was at firſt planted but a little ſprig by his great-great Grandfathers. And it hath been Gods will, that Trees and Common-wealths, ſhould with much difficulty arrive at long life, and be long in bringing forth their fruits. And very exceeding great pains and labour was taken to make that very Plant of the glorious Venetian Liberty, what the World ſees it now to be; and thoſe Ancients who planted it, pertook of no good thereby, but only pain and toil in bringing it up; whereas now their twentieth generation enjoy the verdure, the noon-day-comfort, and freſhneſs thereof. For though it be above 1100 years ſince it was planted in thoſe Waſhes, yet is it not ſo long ſince it became ſo perfect, and ſo ſecure a Plant of true Liberty, as that it fears not the wind of forein Princes Pride, nor the froſt of Domeſtick ſeditions.

“Add to theſe things (my fellow-Citizens,) that it is not ſo much the Laws, though they be very good ones, nor yet the other particulars which I have touched upon, which have maintained, do maintain, and will maintain the Venetian Common-wealth in perpetual greatneſs, as is the miraculous and ſingular ſituation of thoſe Mariſh and Fenney-grounds, which we cannot partake of. All that underſtand any thing in State-affairs, confeſs that the Senate is the Heart and Fountain of Life of every Free State. Skilful Fencers, when they will overthrow their enemie with few blows, make a thruſt at their heart; and Princes who have endeavoured to ſubdue Common-wealths, have made their firſt blow at the Metropolitan City of the Free State, only to diſſipate the Senate; for theſe are the mortal wounds which kill all, even the moſt potent Liberties: For the Senate being routed, and conſequently the heart of the Common-wealth ſtuck through, it dies immediately. An imperfection which Monarchies have not; the greatneſs of whoſe

“Empire is alwaies where the Kings perſon is, as the Duke of *Guiſe* made proof of, who
“by his taking of *Paris*, did rather accelerate his own death, than haſten on his own greatneſs.
“The Dictator *Cæſar* proves this which I affirm, to be true: Who, to Tyrannize
“over his Country, made himſelf maſter of *Rome* (which *Pompey* was very indiſcreet in
“abandoning) only that he might defeat the Senate: A thing which *Hannibal*, the true
“Maſter of Militia, and ſole honour of *Africa*, knew before him, and endeavoured it,
“but knew not how to effect it: And which, after him, the Emperor *Charles* the fifth,
“that Founder of the greatneſs of the Spaniſh Monarchy, knew very well how to do, and
“did practiſe it againſt the Florentines and the Saneſi.

“This mortal wound could never be given to the State of *Venice*, whoſe Metropolis,
“where the Senate abides, is fortified, and armed with the proof-Armor of Mariſhes and
“Waſhes, wherefore I think I may conclude, that their wills are good, who deſire to bring
“in Liberty of living Free in our Country; but their wiſdom is but weak: And that they
“who are for a Prince, intend well, and are excellently well adviſed; and in taking a reſolution
“in this our ſo weighty buſineſs, I deſire you all to remember, that the Florentine
“Nobility, which through the impertinency of the ſeditious people, could never bring in a
“perfect form of living free in their Country, not being able any longer to undergo the
“cruel and bloudy inſolencies of the baſe *Plebeians*, were forced to call in a forrein Tyrant,
“the Duke of *Atene*, only that by extraordinary ſeverity, he might afflict the common
“people of *Florence*, who did ſo abuſe their Liberty.

Though theſe reaſons were thought very efficacious by the wiſer ſort, yet could they not make the People reſolve upon chuſing a new Prince: Wherefore the buſineſs was carried, for living free; and that Ambaſſadors ſhould be ſent to *Venice* to receive the Laws of living free, from that Commonwealth, which was ſuddenly done. The Ambaſſadors were received and welcom'd by the Venetian Commonwealth with incredible Magnificency; and the Venetian Government, Orders, and Laws were ſhewn unto them, which the Ambaſſadors cauſed to be exactly coppied out, and regiſtred, and ſo departed. And being returned to *Mitilene*, they made their Report, and read in publick Senate, the Laws which they had brought with them, which gave very bad ſatisfaction to all the common People, and to the greateſt part of the Nobility: For the people could by no means indure, that by the Venetian Laws they ſhould be excluded from publick Government, ſaying that, That Country merited not to be called Free, where all did not command: And the wealthier Nobility being accuſtomed under Monarchy, to purchaſe favours from the Favourites, and to obtain places of Magiſtracy (which they did ſhamefully execute) from their Princes, ſtorm'd, and ſaid publickly, That that was a moſt unfortunate Country, where men were inhibited the making free uſe of their monies; which was purchaſed by induſtrious men at the coſt of ſo much ſweat, not only to buy meat and clothes, but to purchaſe therewith ſuch things which encreaſed reputation: And that it was much better for Citizens to be ruled over by a Prince, whoſe good will might be won by a thouſand ſeveral waies, than to be govern'd by inexorable Laws, when they were adminiſtred by a numerous Senate; where a little not being ſufficient, and enough not being alwaies to be had, whereby to make ſo many prevaricate and break the Laws, it might truly be ſaid to be incorruptible. And that under Monarchies, the chiefeſt of the Nobility did from the firſt, execute the prime places of the Principality; and that in Commonwealths it was ſad for them to begin together with the meaneſt Senators, at the loweſt imployments, and come ſlowly by degrees to places of higheſt dignity: That it required more than the uſual years of man to arrive at the ſupreameſt preferments; and the rigor of beſtowing places of Magiſtracy only according to mens meer merit, was a Precept firſt invented by Tyrants, to keep potent men low, and to exalt the mean.

But amongſt all theſe bad ſatisfactions, nothing diſtaſted three parts of four of the Nobility more, than the ſevere Magiſtracy of the Cenſors, which they heard was uſed by the Venetians, who perpetually did ſeverely and ſtrictly examin all mens behaviours; wherefore they ſaid freely, that if the Nobility were ſo ſeverely proceeded with, in the State of *Venice*, the Noble Venetians were ſlaves amidſt their liberty, and the people of *Mitilene* free, amidſt their ſervitude; for very dread of theſe things, all with a loud voice cried out Monarchy, Monarchy; And that if any one would ſet up Liberty in *Mitilene*, let them burn all Laws and Statutes; for ſuch underſtood that to be Perfect Liberty, where none obeyed, all commanded, and every one did what he liſt.

The XL. ADVERTISEMENT.

James Creyton, *a Scotchman, having incenſt the* Vertuoſi *in* Parnaſſus, *by a proud defiance, was ſo ſhamed by them through a bitter jeſt, as without ending the diſpute, they forced him to forego* Parnaſſus.

JAmes Creyton, a Scotchman, the Prodigie of Nature for Learning, came ſome daies ago to this Court with ſuch vain-glorious pomp, and ſelf-oſtentation, as moved as much nauſeouſneſs in the compleateſt *Vertuoſi* of this State, as wonder in the meaner ſort of people, who are uſually ignorant, to ſee that a young fellow of but 25 years of age, ſhould pretend to be exactly knowing in all Sciences, when the chiefeſt *Vertuoſi* know the continual ſtudy of 80 years is but a ſhort time to be maſter of one only Science. This *Creyton* the next day after his enterance into *Parnaſſus*, cauſed a Paper to be fixed upon the Gates of all the Colledges, and upon the Pillars of all the Delphick *Portici*, wherein, in large Capital Letters, theſe words were written, *Nos Jacobus Creytonius*, *Scotus*, *cujuſcumque rei propoſitæ ex improviſo reſpondebimus.* We *James Creyton*, a Scotchman, will anſwer extempore to whatſoever ſhall be propounded. This bold defiance, which was thought by many to be very arrogant, did ſo nettle the *Vertuoſi*, as many of them framed Arguments even in the hardeſt Sciences; wherewith they thought to choak him at very firſt. But an acute Satyrical Poet bereft the whole Colledge of the Literati, of the pleaſure of that Diſpute; For the very night after the poſting up of this defiance, he underwrit in thoſe very papers, theſe ſharp words: And he that will ſee it, let him go to the ſign of the Faulcon, and it ſhall be ſhewn him. *Creyton* was ſo ſtung with this biting Jeſt, as he preſently departed from *Parnaſſus*, much aſhamed and confuſed; having firſt made known unto his Majeſty that he thought he could no longer appear with his honour amongſt thoſe *Vertuoſi*, who had done him the affront to deal with him as with a Jugler and Mountebank.

The XLI. ADVERTISEMENT.

After ſtrict examination of ſuch as were to be choſen, the Liſt of Governors is filled up in Parnaſſus.

AFter long expectation, the diſtribution of the Governments of this State was yeſterday publiſhed with general ſatisfaction. It is not to be imagined what diligence and circumſpection was uſed by his Majeſty and his State-Miniſters in the choice of them: For firſt they were careful to chuſe old men to govern the people, only that *I Polledri non habbiano a por bardella a Cozzoni*, Coults might not put Tramels upon their Pacers; And it was a thing worth much conſideration, that of ſo many as put for it, they choſe only men of ſlow Wits, cold Natures; ſuch as were perplext and irreſolute in all their actions, and drouſie, even to the point of appearing fooliſh; whereas they excluded thoſe who for the vivacity of their ſpirits, ſeemed fit to have been preferred before them. And this was done becauſe thoſe Wiſe Men who were choſen to examin, verily believed, that bold, and over-lively wits are not very fit to govern others, they themſelves ſtanding in need of a bit and Caveſon, to keep them from falling into ditches; for, Experience hath taught all men, that ſuch men, with their too irreſolute wits, do rather diſquiet people, than prove Inſtruments of keeping them in that peace and good ſatisfaction, which ought to be their chiefeſt care who are the Governors of Provinces; and it is a thing known to all men, that thoſe Electors hold it for an infallible Maxim, That he ſucceeds beſt in the Government of Cities, who being of a ſlower wit, and ſetled mind, knows beſt how to fit himſelf for making his abode there, as it were the ſign of an Inn: For the World, which is much ruled by it ſelf, is much diſquieted and imbroyled by the Chimera's of ſome ſharp wits, who being otherwiſe in all their waies *Intempeſtivis remediis delicta accendunt. Tacit. lib.* 13. *Annal.* make things worſe by unreaſonable remedies. Hence it was, that in the ſtrict examination that was made in this ſo weighty buſineſs, the ignorant were not excluded, but only thoſe who were too wiſe, and who having their heads full of querks and new inventions, are enemies to thoſe ancient Cuſtoms, to which the people being accuſtomed, think themſelves wronged by being bettered by new Laws. Tis true, they ſtudied to find out flexible people, of eaſie and ſupple wits, who could accommodate their own Nature to that of others; nor did they admit of any Officer who had not paſt four years in the ſtudy of that important Philoſophy, of living, and ſuffering to live: A Baſis whereon all peoples quiet, and the aſſurance of all good Government which can be expected from the good Governor of a Province, is ſecurely grounded; in whom they thought not the knowledge of the Laws and Statutes to be ſo neceſſary, as that they ſhould be verſt in that gentle way of proceeding, and in that dexterity of judgement, which is not regiſtred in Books. A Conſideration ſo much the more neceſſary, for that ſome Lawyers who have had the Governments of ſeveral Provinces, have behaved themſelves but fooliſhly therein: Witneſs *Bartolo*, the very light of the Law; who with all his Legal knowledg, was forc'd to leap out of the window at the *Palazzo di Todi*, to ſhun being ſeized on by thoſe who could no longer endure his Impertinencies; who had a fair tongue, but fooliſh pate. And it is very certain, that they did drive away certain great beaſtly fellows, even with Baſtenadoes, who proudly playing the Peacocks, and publickly profeſſing ſeverity, delight much with their grave looks to threaten men with death in publike aſſemblies: and they excluded from all hopes of Government, brutiſh *Buſirides*, who thirſting after humane bloud, think they can mend the world, with Pillories, Gallowſes and Axes: but they mightily loved thoſe who laboured more to inhibit than to puniſh faults, and who underwrit Capital ſentences in Ink, made of Tears. The next day after the publication of the beſtowing of Governments, all the Provoſts came before the *Regio Collaterale*, where *Apollo* was in perſon, and there with ſolemn ceremonies, they made oath between his Majeſties hands, that they would leave the world in the ſame happy condition as they found it: it being high-treaſon in this State, where *Tacitus* his rule is obſerved (that *ſuper omnibus negotiis, melius atque rectius olim proviſum, et quæ converterentur, in deterius mutari. Tacit. lib.* 4. *Annal.* That better proviſion was made for all things in former times, and all alterations made ſince have proved to worſe) to make any the leaſt Innovation in Governments.

Theſe Oaths being taken, the great *Delphick* Chancellor, placed in a high-ſeat, ſaid, You Gentlemen Officers, his Majeſties pleaſure is, that in the places which are beſtowed upon you, you be ſure to have a ſtrict care to your waies; and that you ſwell not ſo with ambition as to play Rex, but that you remember you are but counterfeit Princes, whoſe Empire is but weak, grounded upon a frail ſheet of paper, and fortified by a little wax. Then *Marcus Tullius Cicero* made an Oration in praiſe of thoſe new Officers, affirming, that they were ſo wiſe and good, as they were able to new-mould the world. And this oration being ended, *Apollo*, with a pleaſing countenance, did with his own hands give every one of them their Letter Patents, and commanded them to go preſently to their ſeveral charges. It was a thing which cauſed aſtoniſhment in all men to ſee, that as ſoon as ever their Patents were delivered, his Majeſties formerly clear and ſerene face towards thoſe his Officers was changed into a dreadful and angry aſpect, as if he had hated them deadly; and the civilities, proffers, and friendly demonſtrations of thoſe *Signori del Collaterale*, were changed in the twinkling of an eye into Threats and Accuſations; in ſo much, as they themſelves who had been ſo very circumſpect in making that election, ſwore to every one, that thoſe Officers were a company of greedy companions, publick ſellers of Juſtice, and Birds of prey; and before they departed, by order from his Majeſty, an *Vrtamartino* taken out of the *Pegaſean* Stable, was given to thoſe who were Governors of the chiefeſt Provinces, an Inſtrument thought neceſſary by all wiſe men, to beat down ſome imperious fellows, who deſiring to domineer in other mens houſes, do with ready mony purchaſe hatred, laying the blame of all their impertinences, inſolences, and ill uſage committed againſt the Maſter of the houſe, upon their own diſcompoſed and haſty nature. I was told by very credible people, that after this *Saluſtius Criſpo*, preſident of the *Collaterale*, taking the Governour of *Libetro* (whom he much favoured and loved) aſide: told him, That he ſhould do well to be very negligent in the beginning of his Government, but be exquiſitely diligent in the end thereof; remembring alwaies, that to begin ones Imployments, *Acribus initiis, incurioſo fine. Tac. lib.* 4. *Annal.* with ſtrict beginnings, and neglective end, was to imitate the Aſſes Trot, which is ſo uſual to the common ſort of Officers; that in his adminiſtration of juſtice in things of diſpute between ordinary people, he ſhould do them exact right without any reſpect of perſons; but that in controverſies which might ariſe between the Nobility, or people of better rank, he ſhould uſe the dexterity of a wary judgement, with the rigour of Juſtice, remembring alwaies that the accuſations of powerful men were ſo hateful to Princes, as they beſprinkled the Officers Garments with certain ſpots and ſtains of bad impreſſion, which could never be waſht away with any ſoap of Innocency; that therefore with ſuch he ſhould ſo uſe the buckler of dexterity, with the ſword of Juſtice, as no wounds of diſtaſte might be given or received by either party;

for it being requiſite for Princes, for their own affairs, to have the Nobility ſatisfied, the Officer muſt know exactly the art of drawing rotten teeth with a piece of cotten; that in his Government he ſhould ſtrive *Omnia ſcire, ſed non omnia exſequi, Tacit. vit. Agric.* to know all things, but not to put all things in execution; for to go about to waſh a Blackmoor white, were to play the mad man; and that in this ſo corrupt Age, Officers might do more wiſely to bear with ſome ancient diſorders in the people, than, with very little of ſatisfaction, to afflict ones ſelf, with introducing good where it was not welcome; that he ſhould ſhun contentions with neighbour Officers, who were ſubjects to the ſame Prince; and that ſuch differences as he could neither cloak nor ſhun, he ſhould like a Gown-man defend them with his pen; but that he ſhould neither ſeek for, nor yet ſhun differences with neighbouring Princes: but defend ſuch as ſhould ariſe, like a Souldier with his ſword, obſerving ſtill the temper, as to ſhew reverence towards forreign Princes, and zeal towards his own Prince: that being placed in Government to decide quarrels, and to put an end to other mens differences, he ſhould keep himſelf from kindling new ones, as he would do from fire; holding it for a certain rule, that Officers won infinite reputation, when at the very inſtant that they were ſet upon, they could reſolve to give over with loſs, *Merce che delle moſche pigliate con le natiche, mai non ſi trovochi faceſſe utila ritratto*: and that he ſhould think that nothing did more ſhew an Officers lightneſs, than to ſeem greedy of diſputes and quarrels, whereof wiſe men would give fourteen to the dozen; that in ſome things he ſhould do well to prefer the publick Peace, before the rigour of Juſtice, taught by books; that he ſhould never be over angry, for any whatſoever impertinency which ſhould be ſeen or heard of in his Government; and that if he could not do this, he ſhould not only forbear from acting, but even from ſpeaking in the heat of Anger; and ſhould recommend the conſideration of all things to cool bloud; that in weighty affairs he ſhould avoid to appear undaunted, bold and reſolute, but take pleaſure in taking the Crab out of his hole with his Princes hand, armed with the Gantlet of Authority; for though the Officer had authority to act, 'twas notwithſtanding good often times, not to uſe that authority; that he ſhould avoid ſuch Governments, as he would do precipices, where any of the Bloud-Royal lived, or any of the kindred of Court-Favourites, which were the *Scylla* and *Charibdis*, and inevitable quickſand of ruine to all Officers: and that he ſhould not be ambitious of governing in Provinces, wherein were many of the Nobility; to govern whom, was to lead a heard of Foxes, and a flock of Hens to feed, and be bound to bring them all back again to their folds at night: but that he ſhould eſteem ſuch Governments beſt, which being full of mean and ignorant people, received full ſatisfaction if they had plenty of bread in their market-places: that he ſhould keep converſation and acquaintance at large with all that were in his Government, but ſtrict friendſhip with none; that he ſhould avoid that retiredneſs which made men be hated, and that domeſtical familiarity, which cauſed ſcorn, but uſe ſuch gravity as purchaſed love and reſpect to the Officer; that he ſhould abhor to converſe with baſe men, and communicate only with perſons of his own profeſſion; and that he ſhould be wary of making any one his friend, to whom he might not at the very ſame inſtant become a capital enemy, without any prejudice to himſelf; for in Officers houſes, Muſhromes grew in an inſtant to be as high as Cypreſs Trees; that he ſhould by all means ſhun having to do with thoſe great ones in Cities, who love to have many followers, and make profeſſion of Arms; for that, Giddy-headed Officers cannot more ſhamefully nurſe up a Serpent in their boſoms, than by lending an ear to the interceſſions which ſuch men make for unruly people, who are impriſoned for ſeditious faults; every one being ready to ſpend their lives in his ſervice, who hath once ſaved them: that in publick Audiences he ſhould obſerve great gravity, ſpeak little, but reſolutely, imploying his ears more than his tongue in ſuch places; and that he ſhould there ſhun to argue the points of reaſon with Advocates; for an ignorant man that ſpeaks, knowing better what he hath to ſay, than a learned man that liſtens unto him; an Officer who will on the ſudden argue a caſe with an advocate, cannot make good his reputation againſt him, who having firſt ſtudied the buſineſs, comes prepared, without being ſo inſolent as to uſe his authority inſtead of reaſon; that he ſhould praiſe, and yet ſhun the hateful and fooliſh cuſtoms of Provinces; and that he ſhould patiently bear with the ſtinking pride of Advocates, and the effronted impertinencies of Proctors, and maintain their honour in publick, whoſe faults he might correct in private; that he ſhould practiſe that golden ſentence of *Tacitus*, *Utiliſſimus idem ac breviſſimus bonarum malarumque rerum delectus, cogitare quid aut nolueris ſub alio Principe, aut volueris. Tacit. lib. 1. hiſt.* It is the moſt uſeful and ready choice of both good and bad things, to conſider what you like or diſlike under another Prince; with ſuch circumſpection, as to ſhun a defect in his predeceſſor, he ſhould not fall himſelf into the other extream. As a certain Prince had fooliſhly done, who to avoid the over-much pleaſantneſs

which

betook himſelf to unheard of ſeverities; that he might account buſineſs his paſtime, eminent ſpirits making the pleaſure they take in commanding and exerciſing authority over others, ſerve inſtead of Picquet or Lurch: that he ſhould be more careful in well governing his own houſe, than in curbing ſeditions in the City, for that Provincialiſts are more troubled at the immodeſty of an Officers favorite, than at a foul inſolency committed by a Townſman; that he ſhould abhor foreſtalling of Markets, and that he ſhould eſteem thoſe his Capital enemies who ſhould propound unto him ſuch unlawful gains; and that he ſhould firmly belive that the only gainful merchandize becoming an honourable Officer, was, to engage himſelf deeply in the Traffick of purchaſing glory and honour; by which riſing ſtill to higher preferments, he in a ſhort time would abound in wealth and reputation; that he ſhould ſhun prodigality and avarice (ſhameful extreams in Officers) that he ſhould ſet aſide one fourth part of the day for the diſpatch of civil cauſes, and the other fourth part in deciding criminal affairs, and the reſt in being hoſpital, on which an Officers reputation did wholly depend; that he ſhould alwaies have an eye to his Judges hands; that he ſhould not reſolve any thing in difficult affairs, before he were fully poſſeſt of the whole buſineſs; for ſudden reſolutions were very dangerous in ſuch like caſes: and that he ſhould alwaies behave himſelf ſo therein, as if he did rather grieve to have done too little, than too much; that he ſhould ſo accomodate his own genius to the nature of thoſe of the Province, as to be gentle with thoſe that were pleaſant and peaceful, and ſevere with thoſe that were ſtubborn and ſeditious; that above all things he ſhould curb the inſolencies of Sergants and Marſhalsmen, who in many places are grown ſo inſufferably bold, as they have not only cauſed wicked ſcandals to Princes, who in all other reſpects are glorious and happy, but have rendred ſuch States hateful where the bridle hath been let looſe to ſuch like Raſcals, wholly made up of inſolency; for he was ill adviſed who gave much authority to one who knew not what diſcretion meant; that not to appear fooliſh, he ſhould not acquaint his Prince with every trivial affair, nor keep from him the knowledge of things of importance, leaſt he might be thought to neglect him; that he ſhould believe that wary Judges did threaten more than puniſh, and that he ſhould not forget, that Officers govern men, who are ſubject to a thouſand imperfections, infinitely addicted to errour, and not Angels who cannot ſin; that therefore in his Govenment he ſhould rather affect to be reputed pleaſing than cruel; that he ſhould avoid Balls, and publique Feaſts, which do abaſe the Perſonages of Officers; that in the ſhameful faults of Noblemen, he ſhould be ſevere againſt the Delinquents perſon, not touching upon the honour of his Family; that he ſhould many times rather wink at carnal faults than ſeem over deſirous to puniſh them; that by wiſely appearing pleaſed, he ſhould rather make the world believe that his ſubjects were good, than make them become ſuch through rigour; for thoſe that boaſt they have hanged I know not how many hundred men in their Governments, glory in their infamy.

The XLII. ADVERTISEMENT.

Argus *makes proffer of himſelf to the Dukes of* Venice, *to guard the Virginity of their Illuſtrious Commonwealth; and his offer is not accepted.*

A*Rgus* never had any employment in *Parnaſſus* till now, ſince he proved ſo unfortunate in watching fair *Io*; for though many great Princes would by large ſalaries have hired him to guard their Ladies honour, he hath alwaies refuſed to take upon him the care of any Ladies reputation, having clearly found in *Io*'s unfortunate buſineſs, that women, when they are leudly inclined, or are ſtrongly ſollicited, are not to be ſecured, no not by a thouſand *Argus*'s: Yet of late daies, being very needy, he offered himſelf to *Andrea Gritti*, and other Princes of the Venetian State, to guard their beautiful Liberty, ſo as he might be well paid for his pains, and he would bind himſelf to keep continually ninety eight of his hundred eyes awake to watch over that illuſtrious Princeſs. *Argus* was graciouſly liſtened unto by *Gritti*, and the reſt of the Dukes of *Venice*, who firſt preſented him with a purſe full of many millions of Crowns, which they ſaid they gave him for the good Will they found in him, but that they had no need of his aid in this affair; for their Liberty needed not his hundred eyes to guard her Honour:her own chaſte inclination being ſufficient to do it,aſſiſted by the ſix eyes, by the vigilant and dreadful Magiſtracy of the three State-Inquiſitors, who wrought ſo by the ſword of juſtice, which they did continually brandiſh over the heads of the *Libenus*, as that their Liberty,though ſhe be exceeding fair, was looked upon with chaſt eyes, even by the moſt ambitiouſly luſtful, and coveted with a perfect Platonick love.

The XLIII. ADVERTISEMENT.

The Florentines in their paſtime called the Calcio, *admit of a ſpruce Forraign Courtier, who wins the Prize.*

THe Noble *Florentines* plaid the laſt Tueſday at the *Calcio* in the Phœbean field, which all the *Literati* of *Parnaſſus* came to ſee; and though ſome to whom it was a new ſight to ſee many of thoſe Florentine Gentlemen fall to down right cuffs, ſaid, that that manner of proceeding in that which was but play and ſport, was too harſh, and not ſevere enough in a real combat; yet the *Vertuoſi* took delight to ſee it: for many praiſed the Gameſters ſwift running, their nimble leaping, and their ſtrength; others were very well pleaſed with the invention of the Game, which was very good to breed up Youth to run, leap, and wreſtle; and many believed this to be the cauſe why it was inſtituted in that formerly ſo famous Commonwealth: but the quicker-ſighted Polititians, argued from the going together by the ears of thoſe young Florentines, that ſome great myſtery lay concealed in that ſport; for that Commonwealths, are fuller of inteſtine hatred, and hidden rancor of ſpirit, than are Monarchies, by reaſon of the continual flocking to Magiſtrates, and frequent denials which are given to Senators of ſuch places as they deſire, receiving doubtleſly more diſtaſtes thereby one from another, than is obſerved to fall out between people who live in a Monarchy; and it being impoſſible but that ſome violent paſſion of anger muſt burſt forth in a liberty full of diſtaſtes, the Polititians affirmed, That the Commonwealth of *Florence* had done very well and wiſely in introducing the *Calcio* amongſt her Citizens, to the end that having the ſatisfaction of giving four or five good round buſfets in the face to thoſe to whom they bare ill will, by way of ſport, they might the better afterwards appeaſe their anger. An evaporation, which if it ſhould be had upon another occaſion by a Dagger, it would have much indangered the publick Liberty. The ſame Politians affirm for certain, that the *Saneſi* introduced the famous *Gioco della Pugna* in their Commonwealth, and the Venetians the aſſaulting of the Bridge in theirs, for no other end but this. But it happened that a ſpruce Courtier who was a Spectator at this ſport, being asked by that famous *Pietro Caponi*, who by the bold anſwer he gave to a King of *France*, won eternal fame, how he liked their *Calcio*; who anſwered, The ſport was very pleaſant, but that thoſe Florentines did not play well. And the Game of *Calcio* being particular to the Florentine Nation, and altogether unknown in other parts, *Caponi* thought the Courtier had ſaid amiſs; wherefore he asked him, Whether he thought he could play better? The Courtier anſwered freely, that if they would permit him to play with them, he would teach thoſe Florentine Gentlemen the true Art how to take the Ball, how to run with it, how to repulſe the wreſtlers dextrouſly, who would take it away; and other excellent maſter-like tricks. *Caponi* laught to hear the Courtier boaſt thus, and having acquainted all the Florentine Gameſters with what he ſaid, they joyntly invited him to play. The Courtier made himſelf ready; and entred the liſts; where the Florentines promiſing themſelves much paſtime in buffeting and abuſing him, made him a round, and preſently the Ball was thrown up in the air by men appointed thereunto: which came no ſooner to the ground, but that the nimble Courtier ran towards it, and having taken it up, clapt it under his left arm; thoſe of the contrary party ran to take it away from him: but he with great ſtrength juſtled one, and thruſt away another; and whereas the Florentines, who were Maſters of the ſport, thought to have thrown him down, they were thrown down themſelves: for the ſturdy Courtier did ſo freely lay about him on all ſides with his Arms, Shoulders, Head, and every part of him, as he made all keep aloof, ſo as the greateſt part of the Florentines of the adverſe part, were thrown to the ground; and ſome of them received ſuch blows on the Breaſts, as they could hardly breathe for a good while after. And the Courtier having overcome all that withſtood him, threw the Ball over the Liſts, and won the Prize. At which the Florentines were ſo aſtoniſhed, as they took a ſolemn Oath, never to admit of any Courtier more to play with them; as thoſe who in running had winged heels, and are rather Devils than men in juſtling, thruſting, making men keep back, and making room for themſelves in crowds, and making way there, where people flock moſt; having the Art of never ſuffering the Ball to fall to the ground when they have gotten it, nor ever to be taken from them, and in giving their Adverſaties ſuch deadly ſquelches as they ſhall never riſe again.

The XLIV. ADVERTISEMENT.

Batiſta Platina, *being baſtenado'd by* Auguſtino Niſo, *complains to* Apollo *(little to his reputation) of the injury received.*

B*Atiſta Platina*, who keeps the Paſtry-Shop in the corner of the Herb-market, as he the other day was raiſing a piece of dainty Paſte, *Auguſtino Niſo da Seſſa*, that famous Neapolitan Philoſopher entred his Shop, and took up the rowling-pin wherewith *Platina* made his Paſte, and did ſo cudgel him with it, as certainly he would have ſlain him, had not ſome of the *Vertuoſi*, who heard the noiſe, run in, and hindred him. *Platina* being thus ill dealt withal, cauſed himſelf to be brought before *Apollo*, to whom he ſorely complained of *Niſo*, and ſaid, That he was not ſo much grieved at the blows he had received, as that he had never deſerved to be ſo foully affronted by that Philoſopher, whom he had alwaies ſo dearly loved. *Apollo* did with much grief reſent *Niſo*'s extravagancy, and gave order for him to be ſorthwith ſent for: who, when he appeared, was ask'd by his Majeſty, what had moved him ſo to diſhonour ſuch a *Vertuoſo* as *Platina*, *Niſo* boldly replied, That by reaſon of *Platina*'s evil proceeding with him, he was forced ſo to revenge a ſhameful ſlaſh, which he had given him over the face, from one ear to another. *Platina* with tears, ſaid to *Niſo*, I have alwaies admired your worth *Auguſtino*, and loved you as dearly as my own ſoul; and you without any cauſe, have offended your friend, whom you were bound to love and reward. *Niſo* turned then to *Apollo*, and told him, That he being deſirous ſome few dayes before to give a private Supper to ſome Neapolitan *Vertuoſi*, had ſent to *Platina*'s Shop for a Veal-Pye, for which he was preſently paid; and that *Platina*, whom he had never offended, had to no end placed his Arms over his Shop-door, whereby he had publiſhed him throughout all *Parnaſſus*, to be one of thoſe uſeleſs perſons, who delighting in Gluttony, ſtudy nothing but how to eat well. *Platina* excuſed himſelf, and ſaid, That he had placed his Arms over his door to honour him, not out of any infamy to him. *Apollo* than bad *Platina* hold his peace; for you (ſaid he) have well deſerved the miſchief which hath befallen you; for the Arms of men of Honour, and of ſuch a Philoſopher as is my beloved *Niſo*, ought to be ſeen in Libraries, not in Cooks-ſhop, where none but thoſe of ſmell-Feaſts ought to hang; for, there is no fouler defect nor vice, than to ſtudy how to pleaſe the Palate, and to make the baſe and ſhamefull profeſſion to hunt after good victuals.

The XLV. ADVERTISEMENT.

Apollo *knowing what miſchief over-much Riches cauſes to* Poets, *exhorts the Magnanimous King of* France, Francis *the Firſt, to moderate his profuſe Liberality which he uſed towards them.*

THe Illuſtrious King of *France*, *Francis* the Firſt, he, who whilſt he lived, did not only place Learning on his right hand, but alwayes ſaluted the *Literati* by taking off his Hat; whom he ſo loved, as that he enriched many of them, ſo as by authentick Faith made to *Apollo*, it appears, that ſo great a King was the firſt, who by his profuſe Liberality to the *Vertuoſi* of that his Noble Kingdom of *France*, had planted ſuch Learning there, as taking deep root afterward, hath brought forth infinite Volumes of the Labours of the Learned French, which have much enriched the Delphick Library; and that uſing ſtill the ſame bounty to ſuch as love Learning, he feeds a great many of the *Literati* very plentifully in his Royal Palace in *Parnaſſus*, to whom he pays very liberal proviſions.

A Magnanimity and Splendor, which till now was very pleaſing to *Apollo*, who much to his diſcontentment, is come at laſt to the knowledge that this Kings munificence towards the *Literati*, produces bad effects; for that overmuch Riches, according to their cuſtoms, begins to blemiſh the ſouls of many *Vertuoſi*, with ſuch vices as luxury and eaſe bring with them, which have ſo produced the Moth of idleneſs even amongſt the *Vertuoſi* of this State, as that many famous Poets have ſo far given over their Studies, as even *Ovid* himſelf, who formerly to the wonder of all men, did every day inrich the Delphick Library with ſome one Elegie or other, ſince he grew into ſo domeſtical acquaintance with ſo great a King, ſuffered nothing to proceed from his Pen in a whole year, ſave four Epigrams made in praiſe of the four Seaſons of the year. Wherefore *Apollo* perceiving that this Kings Liberality towards his *Vertuoſi* occaſioned even the overthrow of Learning; to the end that the intents and perpetual deſire which they have to learn ſtill ſomewhat whilſt they are poor, might not be extinguiſhed, ſent two dayes ſince for King *Francis*, whom he told, That he much loved and admired the great Liberality which he uſed towards his *Vertuoſi*; but that for the indempnity of Sciences he was forced to will him to be more moderate therein; for that Learning, which is born and bred in poverty, was requiſitely to live therein, as in her particular Element: That therefore he ſhould not permit Poets to purchaſe any thing by his Royal Munificence, but meat and cloathing; the one modeſt, the other mean: For that he clearly perceived, that they in the abundance of bodily wealth, grew poor in the like of their Souls, vitious amidſt Riches; in deliciouſneſs, idle; or that the like diſorder was found in them, as was obſerved to be in Hens, which, the fatter they are, lay the fewer Eggs; Poets being like Crickets, who ſing not but out of meer neceſſity: And that they follow not the chaſe like Dogs for pleaſure; but, like Falcons and Goſhawks, for meer hunger.

The XLVI. ADVERTISEMENT.

Apollo *having found out the firſt Inventor of Guns, as he is about to puniſh him ſeverely for his fault therein committed; the Artificer defends himſelf very well.*

TIs now ſome fifty years ſince *Polydor Virgil* had a Penſion given him by his Majeſty of twenty Crowns a moneth, together with maintenance for himſelf, two Servants, and their Horſes; only that he might endeavour to find out the Inventors of all things which had been thought upon by extraordinary Wits for the benefit of man: For *Apollo* thought ſuch men deſerved ſo well for their induſtry, as that they were to be kept in perpetual memory. And his Majeſty being infinitely troubled that the Art of Warfaring (which was always cruel) ſhould now be arrived at ſo great a height therein, by the new invention of Guns, as that in all late Wars much more uſe was made of Fire than of the Sword: And being grieved even to the very heart, that ſo many men ſhould be deſtroyed, and Cities ruined in a ſhort time by this diabolical Invention, he commanded *Polydor Virgil*, that with all ſpeed he ſhould find him out (if at leaſt ſo devilliſh an Inſtrument could be found out by any humane Creature) who had the cruel heart to introduce a ſcourge amongſt men, ſo like to dreadful Thunder.

Polydor obeyed, and in a ſhort time did not only learn that the Inventor of Guns was a Dutchman, but found him out, and delivered him alive into the power of the Court. *Apollo* being hereat overjoy'd, commanded the Judges of Aſſize, that they ſhould do exemplary Juſtice upon this ſo cruel enemy to mankind. Theſe gave Sentence immediately, That the Dutchman ſhould be put alive into a Cannon, to which fire being given, he might be torn in pieces by his own helliſh Invention. All things tending thereunto were already in order, and the unhappy Dutchman was brought to puniſhment, when in thoſe his laſt ſtreights he intreated that he might be permitted to ſpeak but a word or two before his Majeſty in his own defence. He had his deſire granted, and being brought before *Apollo*, ſpake thus; Illuſtrious King of Light! ſhall he be condemn'd to ſo cruel a puniſhment by your Majeſties Judges, who are eſteemed to be juſt by all the world, who hath laboured to deſerve favour from God, and good-will from men, by inventing things beneficial for Mankind? It is the intention, purpoſe, and mind of a man that makes the fault, which whatſoever exceſs may enſue upon any mans work, yet is it not imputed to any one whoſe will was good, and his intention holy.

I call God to witneſs, and your Majeſties own light, which ſees all things, that I did not invent Guns to afflict Mankind (as I find many do wrongfully think) but out of Zeal, Charity, and Piety; and if any miſchief hath ſince enſued thereby, it was more than I intended: For being vexed at the very ſoul to ſee, that through the ambition and avarice of thoſe that Rule, men were by divers wayes drawn, will they, nill they, to the ſlaughter of War, I bethought my ſelf, that people could not receive a greater benefit from any one, than to acquit the World of the vaſt expence of Blood occaſioned by War; being very ſure, that if Princes ſhould want Souldiers, they would not wage War ſo much, and would content themſelves with their own Fortunes, when man to man with their weapons in their hand, they muſt overcome that enemy, whoſe State they would uſurp. For the danger of loſing their lives, would make them lay aſide the inſatiable ambition which they have of domineering over the whole World. To arrive then at this ſo holy end, and wherein I thought the whole felicity of mankind did conſiſt, I bethought my ſelf of this Invention of Guns, firmly believing, that out of horror of this ſo dreadful Inſtrument, all men would be ſo terrified, as they would abominate the myſterie of War. I did the rather believe this, for that I ſaw men were mightily affrighted with Thunder from Heaven, though they knew that God in his mercy makes more Thunder be heard for terror, than Bolts ſeen for puniſhment; that notwithſtanding many when they ſee the Lightning which precedes the Thunder, run into corners to hide themſelves; nay, others have built themſelves Chambers of Iron for ſecurity. Whereſore I did firmly believe that no man would ever be ſo raſh or cruel to himſelf, as to expoſe his life to the manifeſt danger of death, by incountring with earthly Thunder, ſo like in all reſpects to the Thunder of Heaven, and levelled at the life of man, not to affright, but to kill him. If the contrary to what I believed, hath ſince fallen out, and if men be grown ſo ſuperlatively fooliſh and cruel to themſelves, as out of a deſire to appear gallant, to go even with delight againſt the mouth of the Cannon, Am I to be blamed for other mens raſhneſs and beaſtiality.

Apollo was ſo moved to hear this Dutchman ſo gallantly defend himſelf, as turning his puniſhment into favour, he commanded that he ſhould be rather rewarded than cenſured; and with tears in his eyes, ſaid, That by reaſon of their beaſtiality, who dare ſell their lives for the poor price of ſix pence aday, he was compelled to be pleas'd that cruel Inventions ſhould daily more increaſe, whereby to rid the Earth of this lewd ſort of men; and ſince that neither Fire nor Sword were able to do it, he earneſtly deſired the Majeſty of his Creator, that he would once more open the Catarracts of Heaven, and quickly pour down new deluges of water upon the Earth, to waſh thoſe wicked men from off the Earth (without harming ſuch as love peace) who forgetting that they are obliged to multiply mankind, have taken upon them the cruel trade of annihilating it by Fire and Sword.

The XLVII. ADVERTISEMENT.

The Roman Monarchy deſire to be reſolved by Cornelius Tacitus *in a Politick Doubt, and receive full ſatisfaction therein by* Melibeus, *the Mantuan Shepherd, who was caſually there.*

THe Illuſtrious Roman Monarchy, which, before it was trampled upon by the barbarous Northern Nations, lived here in *Parnaſſus* in that height of glory, which no other humane worth could ever arrive at; under pretence of going a hunting, went in diſguiſe the other day to find out *Cornelius Tacitus*, who for his recreation was retired to his Countrey-houſe; and told him, that ſhe was come to him only to be reſolved in a Doubt which had a long time troubled her mind, the which ſhe had conferred about with many other great Politicians, and had not received ſuch ſatisfaction from them, as ſhe hoped to do from him, who was the greateſt Statiſt and Arch-Flamen of all Modern Policy. And that the buſineſs which ſo much troubled them, was, That the Kingdom of *France, Spain, Egypt, Syria*, the Common-wealth of *Carthage*, and the reſt of the immenſe States which ſhe poſſeſt in *Aſia, Africa*, and *Europe*, were of themſelves formidable to every one, before they were joyned to her, but that being all of them united in her perſon, inſtead of ſtrengthening her, they had made her weaker than ſhe was before; a thing which they did the moſt wonder at, for that it was evidently known, that many Threads make a ſtrong Rope, and many little Twigs a ſtrong Rafter; and yet an infinite number of Principalities being joyned together, had not formed that Eternal and Great Monarchy which men did expect.

Tacitus anſwered to this, That the queſtion was of weight, and therefore deſerved to be maturely conſulted; that he would return the next day to *Parnaſſus*, where when he ſhould have caſt his eye over his *Annals* and *Hiſtories*, he believed he ſhould thence draw ſuch an anſwer, as would give her Majeſty full ſatisfaction. The Roman Monarchy was very well pleaſed with this Anſwer; and juſt as ſhe was going to take her leave to be gone, *Melibeus*, that famous Shepherd, who had brought a diſh of Curds and Cream, and two new Cheeſes that very morning, as a preſent to *Tacitus*, and had heard the Queſtion asked by that great Monarchy, deſired her that ſhe would be pleaſed to ſtay, for that he would inſtantly give full ſatisfaction to her in that which ſhe deſired to know.

Tacitus and the Roman Monarchy ſmiled upon *Melibeus*, and bade him hold his peace, and go look to his Sheep, for that was his profeſſion. *Melibeus* then boldly anſwered, That no ſort of men whatſoever knew better how to diſcourſe of, and reſolve State-affairs than Shepherds; That Princes ſhould be happy if they uſed the ſame Charity in governing their Subjects, as Shepherds do in feeding their Flocks, and the people moſt happy if they would imitate Sheep in their obedience to their Princes. *Tacitus* and the Roman Monarchy marvelled much at this bold and reſolute anſwer of this Shepherd; wherefore they bade him freely make his Conceit known: With which permiſſion, *Melibeus* thus began;

Moſt powerful Queen, I (as it is well known to my *Virgil*) am a Shepherd of *Mantua*, and I ſhould much injure this my gray Head and Beard which you ſee, if I were not abſolute Maſter of my Profeſſion. I ſay then, that in ſo many years that I have had the charge of Sheep, I have clearly learnt, that a Shepherds power and greatneſs conſiſts not (as many that are covetous and ambitious believe) in having many millions of Sheep; but only in having ſo many as a good Shepherd may keep with his Eye, govern with his Rod, and rule with his Whiſtle. And the reaſon is apparent; for Shepherds are Beggars when they have too few Sheep: for great poverty forceth them to milk them too dry, and to ſhear them too cloſe. Shepherds are alwaies wealthy and happy in a mean (wherein all perfection conſiſts) whereas in Immenſity they run certain danger, for that it is very hard to govern ſuch a number of Sheep as is diſproportionable to the Forces of any one man. Whence it is, that ſilly Sheep, when in too numerous Flocks, firſt grow lean, and then of neceſſity die, through the meer careleſneſs of him that looks unto them. This diſorder is occaſioned, for that Flocks of too diſproportionate a greatneſs, inſtead of good Inſtitutions, are full of foul Confuſions; and the Proverb frequently made uſe of, and diligently obſerved by us Shepherds, is true, That a few Sheep will not ſupply the neceſſities of a Shepherds Cottage, many will; and infinitely begets confuſion, and are rather prejudicial, than of uſe.

Princes and Common-wealths were happy if they had the property of Camels, to ſtoop down humbly to the ground to take up the load of Government; and if they could put a period to their Pride and Ambition, by riſing up on their legs, and not ſuffering any more load to be laid upon them, when they know they have ſufficient for their ſtrength to bear; but men do all their life-time, long to graſp a great ſtack of Hay, to the end that they may at one burthen carry it all home to their own Barns; which falling afterwards by the way, they find that after ſo much induſtry and pains, they have laboured in vain. Hence it is, that for 1600 and odd years that I have been a Shepherd in *Arcadia*, I never had in my Penfolds above 500 Sheep, which affording me the certain gain of 500 Crowns a year, I have ſtill been held to be very fortunate by all the Shepherds of *Arcadia*. I therefore think that Shepherd unhappy, who being blinded by Avarice, thinks to grow rich in one day, by having many Flocks of Sheep, which not being able all of them to be looked unto by the Maſters eye (which is that which fattens the Sheep, and which is the Flocks chiefeſt felicity) he commits them to the cuſtody of careleſs Boys, and oft-times Rents them out to cruel Shepherds, who out of greedineſs to reap a little Intereſt more than the Sheep can yield, do loſe the Principal. Neither have there wanted amongſt us Shepherds, thoſe *Alexanders* the Great, who, to aſſwage their thirſt of Government, have not been aſhamed to ask of God, that he would create new Worlds. For in our *Arcadia* was one *Menalcas*, one that did alwaies envy me, and was my mortal enemie; who thinking he ſhould be able to cruſh me, if he could get more Sheep than I had, was not content with 500 Sheep which he had, but, that he might make himſelf abſolute Monarch of all the Shepherds of *Arcadia*, took up money at uſe, ſold the greateſt part of his Patrimonie, and having got together a good ſum of money, he ſent for three Flocks of Sheep, each of them conſiſting of 500, from *Spain*, *France*, and *England*, where he knew the beſt Sheep were, and paid exceſſively for their tranſporting; which being Strangers, and not acquainted with the Shepherd, nor yet underſtanding his voice nor whiſtle, they were but ill-favouredly led to their paſture in the morning, and brought back again at night to their Folds. Wherefore *Menalcas*, to bring his Sheep to better obedience, which went ſtill wandring up and down, ſet Dogs upon them; which not being known to the Sheep, were alwaies hated by them, and they were the more incenſt, for that to their natural hatred, they added offences; which begot ſuch obſtinacie, deſpair, and diſobedience in the Sheeps hearts, as they began infinitely to abhor the Shepherds, and the being guarded by Dogs. Moreover, when they found they were to be milkt or ſhorn, they hid themſelves in woods; and then it was, that all the Shepherds of *Arcadia* knew, that deſpair may make Conies turn Lions. Wherefore the Spaniſh Sheep grew ſo enraged, as they even ventured to bite the Shepherds; the French kickt the Pail down with their Feet, wherein they had been milkt; and the Engliſh Sheep, that they might not obey ſtrange Shepherds, nor have their Wooll torn off by unknown Dogs, forbore to graze, chuſing rather to die for hunger, than to live in that ſlavery. It was more ſtrange to ſee, that the ſame profit of Cheeſe, Wooll, and Lambs, which thoſe forein Sheep ſo willingly yielded to their own Countrey Shepherds, were with ſo ill will paid to *Menalcas*, as thinking they were not only ill treated, but tyrannically maſſacred: they ſeemed to be glad that they were become barren, and laught to ſee their Shepherd undone.

Menalcas being exceedingly afflicted at this novelty, was forced to ſend to *Switzerland* for a new Regiment of Dogs, to bring his Sheep to better obedience; which remedy proved both chargeable and unfortunate; for theſe Dogs growing ſo cruel to the Sheep, as even to worry them, and eat them up; this cruelty wrought ſuch effect in the Sheep, as they began reſolutely to throw off all obedience. So as afflicted *Menalcas* fell at laſt into the miſfortune of liſtning to a Florentine, a damn'd Maſter of Policy, who told him, that wary Shepherds had no better way to make forein Sheep which were diſobedient, ſerviceable unto them, than by keeping them poor and lean; which as ſoon as it was put in practice, proved ſo prejudicial both to the Sheep and Shepherds, as *Menalcas* could not get ſo much as one Cheeſe, nor half a Tod of Wooll from his Sheep, and the Sheep died for want of meat. And in one moneths ſpace, *Menalcas* loſt both his Intereſt and Principal; and (which cauſed much mirth in all the Arcadian Shepherds) from being an happy Shepherd of a noble Flock, fell, through his greedy Ambition, to be a woful Merchant of Sheep-ſkins. A great miſfortune, wholly occaſioned through the ignorance that men have of Shepherds Arithmetick, which differs ſo from the Merchant-like Arithmetick uſed in other affairs, as *Menalcas*, who gained 500 Crowns a year by 500 Sheep, fell far ſhort of getting a thouſand by a thouſand. For it is true, that in common Arithmetick, twice five makes ten, and thrice five, fifteen, and ſo forward; but in Paſtoral Arithmetick, twice five makes three, thrice five makes one, and four times five makes that cypher which ruines as many, as by graſping at too much, holds faſt nothing.

The XLVIII. ADVERTISEMENT.

The Vertuoſi *of* Parnaſſus, *in the Aſſembly of* Focide, *decide the myſtery of an Hoſt; and find the keeping of an Inn to be a Noble Heroick Vertue.*

IN the Aſſembly which ſome daies paſt was celebrated in *Focide* by the *Vertuoſi*, for deciſion of ſome Controverſies which aroſe amongſt the *Vertuoſi*; it was reſolved, to the wonder of all men, That Inn-keeping was not a ſordid Occupation, but a moſt worthy Heroick Vertue, only fit for ſuch high-ſpirited men, and men of Worth, who born to be Liberal and Splendid, cannot endure that their Purſes ſhould be ſtrung with Avarice, nor the Coffers wherein they keep their Gold lockt up with the Key of Niggardlineſs; for they think that the uſe of money ſerves for nothing, but the more to inable Gallant Men to do Gallant things. The wonder was yet the greater, for that it was ſaid, the *Vertuoſi* concurr'd ſo unanimouſly in this Declaration, as it miſt but a little, that this Vocation, held at firſt ſo ſordid, was not added as an Eighth to the Seven Liberal Sciences. The meaner ſort of the *Literati* could hardly believe that this Paradox was approved by the nobleſt ſort of *Parnaſſus*: For *Ariſtotle*, *Plato*, *Averroes*, and many other ancient *Literati* of the firſt Claſſis, did highly praiſe this reſolution of the Aſſembly, confeſſing all, That no nobler Art, no more honourabler Exerciſe, nor greater Advantage could be had or made by Great Men, than that of Inn-keeping: Alwaies provided, that they ſhould be very circumſpect in lodging certain qualified paſſengers, who upon occaſions which daily occur, might with half a penful of Ink, and one little Word, make their Hoſt happy, and not only pay for their Supper and Horſe-meat, but make good the loſſes he had ſuffered by ſuch as feed upon other mens coſts, and paſs for Noddies.

Preſently upon this Declaration, many generouſly minded men of *Parnaſſus*, and who were formerly verſt in the Noble Art of Husbandry of ſowing Good-turns, and reaping Gratitude, betook themſelves to the chief High-waies, where they have built commodious Inns to take Sturgeons with Pilcherds. And, *Alberto Pio*, *Conte de Carpi*, one of his Majeſties Council of State, diſpatcht away an Expreſs by Poſt, to acquaint his Nephew *Octavius Aquavivia*, who was then in the Court at *Rome*, with this News. This nobly-minded Prince, and worthy Succeſſor to his vertuous Fore-fathers, as ſoon as he had read the Letter of ſo high advertiſement, took Poſt, and riding towards the High-way which leads from *Rome* to *Tuſcany*, did immediately erect a Publick and Royal Inn in *Viterbo*, with the Sign of the Blue-Lion, where he nobly treated all the Princes, and other gallant Gentlemen that paſt by that way, and did this with ſuch Hoſt-like chearfulneſs, as having twice lodged Cardinal *Nicolas Sfondrato*: Very ſuddenly afterwards, the ſaid Cardinal being made Pope, remembring what good Cheer his Hoſt had made him at *Viterbo*, and conſidering the Noble Bloud, and great Worth and Merits which did concur in ſo great a Prelate, he cauſed him to be ſent for to *Rome*; and diſcourſing with him of what he had eaten at his Inn, did gratefully requite him with a Salad of boyl'd Succory, a diſh of delicate Pottage, with Wardens roſted in the Embers, and with a Cardinals Cap, in deſpight of ſome poorly-conditioned fellows, who are not aſhamed to give ſcurvy nick-names to the Accommodation which we receive by being well lodged, and which ought to be eſteemed a great happineſs.

The XLIX. ADVERTISEMENT.

A Literato *ſeverely puniſhed for ſaying that Duels were ſometimes neceſſary.*

THe Argumentation, had three daies ago between certain *Literati* in the Peripatetick *Portico*, Whether his Majeſty had done well or no, to forbid Duels upon ſo ſevere Penalties, was very remarkable for the misfortune it occaſioned to ſome: For the Diſputation was no ſooner ended, but thoſe who had held, That oft-times ſuch differences might ariſe between Souldiers, and others perſons, as, not being to be decided but by the Sword, Duels were neceſſary, were ſeiſed upon, and condemned to the Gallies. The wonder of this ſo ſudden Sentence was encreaſed, it being clearly ſeen, that even Juſtice her ſelf, which was never known to ſhew any paſſion in any whatſoever occaſion, did not at this time conceal her anger againſt thoſe that were ſentenced.

Some of the wiſeſt of this Court ſay, That ſhe had much reaſon to appear ſo incenſed; ſince her Reputation was ſo deeply concerned by thoſe who had dared to affirm, that it was poſſible for ſome differences to fall out amongſt men, as were not to be decided by her Laws, without the uſe of Duels.

The L. ADVERTISEMEMT.

The Dukes, Marqueſſes, and other Titulati *of* Parnaſſus, *complain grievouſly to* Apollo, *that their Honourable Title of* Excellency, *ſhould be given to Doctors of Law, and of Phyſick.*

THe Duke of *Aganippe*'s Wife fell ſick the laſt Week of a dangerous Feaver; he therefore forthwith called together a Colledge of the beſt Phyſitians of this Court, wherein for his better ſatisfaction, he would be preſent himſelf. And it fell out, that, whilſt theſe Phyſitians were arguing the buſineſs amongſt themſelves, they gave the Title of *Excellency* to one another; whereat the Duke being ſo ſcandalized, as not being able to endure that ſo high a Title, and which in this our Age is ſo ambitiouſly coveted by great men, ſhould be frequently uſed by thoſe thread-bare Doctors; not tarrying to hear their reſult, departed from them, and went to find out divers Princes to whom the Title of *Excellency* is given; and told them; they muſt make head, and no waies tolerate that ſo ſignal a Title ſhould be abuſed by Doctors of Law and Phyſick. The Princes were ſo well pleaſed with this motion, as they immediately preſented themſelves before *Apollo*, and complained grievouſly that the Princely Title of *Excellency* ſhould be uſed by thoſe Doctors, for whom the Title of *Sir*, or *Maſter*, was too much. *Apollo* gave them no other anſwer, but, That they ſhould ſend for the parties to appear; which was done. So as the Doctors of both theſe Profeſſions appeared the next day before *Apollo*, who (the Princes their Adverſaries being preſent) ſaid, It was well known to all men, that Lawyers and Phyſitians were in the World long before there were any Dukes or Princes; who had their beginnings only ſince the *Goths*, and other barbarous Nations paſſing into *Italy*, divided it amongſt them into petty Principalities, till when the names of Dukes, Marqueſſes, and Earls were never heard of; and that the Doctors of Law and Phyſick, from the firſt plantation of Learning, had the Title of *Excellency* given them, which they had ever ſince peacefully poſſeſt; and that thoſe firſt *Titulati* which were ſeen in *Italy*, took upon them the Title of *Excellency*, as being a thing which was highly eſteemed of by Lawyers and Phyſitians; and that ſince the *Titolati* were of much later ſtanding than Doctors, no Juſtice would permit that the later ſhould deprive the more ancient of the Title of *Excellency*: and that if the Princes their Adverſaries thought that that Title was of leſs repute for being uſed to Scholars, they might leave it, and take to themſelves one which they ſhould like better; but that they were very ſorry, that in theſe Modern times the Liberal Sciences ſhould be of ſo ſmall eſteem, as it ſhould be accounted a diſhonour that Phyſitians and Doctors of Law ſhould uſe the Title of *Excellency*, which the ancient Dukes took from Doctors, as a thing which they did much value. And then they added, that for the eternal glory of Learning, and to encourage men to learn the Liberal Sciences, the rewards of honourable Studies ought rather to be encreaſed than diminiſhed; To this the Princes anſwered, That the firſt foundation laid by the Doctors, that the *Titolati* had taken the Title of *Excellency* from them, was falſe; for that the moſt of them had purchaſed it at dear rates from Supream Princes.

To this the Doctors replied, That if to enjoy the Title of *Excellency* at dear rates, made for any advantage in this diſpute, the Doctors of both theſe Profeſſions might ſay, that they had paid dearly for the Degree of Doctor, which brought with it the Title of *Excellency* to the Colledge which had given them that Degree. The Princes replied with a great deal of contempt and deriſion, That it was very ſtrange that Doctors ſhould pretend to parallel their Excellencies, which might coſt them 50 Crowns, with that of Dukes and Princes which required many thouſands; and that the difference between the one and the others Excellency, was eaſily diſcerned by the difference of the price. It appeared ſtrange to *Apollo*, that the Princes ſhould preſume to enjoy the name of *Excellency* at a dear rate: and he told them, That they by their moneys had purchaſed the ſubſtance of the Eſtate which they poſſeſt, not the vain-glorious Title. But that Doctors who did firſt poſſeſs the ſubſtance of Learning by their perpetual labour and watchings, might juſtly ſay, that they had purchaſed the Title of *Excellency*, when they parted with their moneys for the Degree of Doctor. To this the Princes anſwered with a deep ſigh, fetcht even from the bottom of their heart, that his Majeſtie was in the wrong; for many of them had purchaſed the Title without any State; when to a Caſtle or place which they had enjoyed from their Supream Prince with the Title of Baron or Lord, they had purchaſed the Title of Duke or Prince, only that they might be honoured with the Title of *Excellency*. *Apollo* was ſo much diſtaſted hereat, as he preſently made an Edict, whereby he commanded all Kings and Emperors, that for the future they ſhould abſtain from ſuch like Merchandize, as from a thing unlawful; and granted all Priviledges and Prerogatives which the Law by way of Charity doth afford to Widows, Orphans, Idiots, and other miſerable people, in demanding full reſtitution *ex capite enormiſſimæ leſionis*, to thoſe ſilly people who would throw away their money to buy ſmoak without roaſt-meat. Then to rid himſelf of this troubleſome Controverſie between the Princes and Doctors, he referred it to the Tribunal of the ſage Grandees of the Liberal Sciences, who upon hearing of the Fact, were to determine it: Before whom, when the Dukes and Doctors appeared, after two hours diſpute, thoſe Judges gave Sentence, That though the Title of *Excellency*, which was uſed by Doctors, and given to Princes, was of the ſame matter, quality and ſubſtance, yet it was the Goods of Fortune which was honoured in Princes with the Title of *Excellency*; and in Doctors, thoſe of the mind. The Dukes thought then, that the Sentence was favourable on their behalf; wherefore with a ſcornful ſmile they ſaid to the Doctors, Theſe Judges have cleared the Queſtion once for ever. At the hearing whereof, the Doctors, who ſmiled inwardly at the ſimplicity of theſe *Titolati*, not to give themſelves any further trouble, anſwered nothing. But when the Princes had conferred with their Learned Councel, who told them that the Sentence made for the Doctors, they preſt his Majeſty that they might be ſuffered to appeal: *Apollo* troubled at the Princes preſſures, bade them be quiet; for they vilified the Title of *Excellency*, who bought it with their moneys; not they who had won by their labour and ſtudy: And that if the Dukes and other *Titulati* would purchaſe infinite Honour to themſelves, they ſhould open their Purſes, and by rewarding the Profeſſors of Learning, acquire unto themſelves the Title of *Liberal*; which with men of ſound judgment, and perfect underſtanding, was thought to be much above that of *Excellency*, *Highneſs*, nay, even that of *Cæſars* Sacred Imperial Majeſty.

The LI. ADVERTISEMENT.

A Marqueſs who cauſed his Genealogy to be made by Scipio Ammerato, *found himſelf ſo ill dealt with by him, as he re-demands the reward he gave him.*

AT *Scipio Ammerato*'s firſt entrance into *Parnaſſus* he opened a publick Shop, where he ſtill profeſſes the myſterie of making Genealogies, and Pedigrees for principal Families, at which he is ſo expert, as he hath the chief work in this Court of that nature. Wherefore ſome moneths ago a Marqueſs of ſome condition deſired him that he would draw a Pedigree of all his Family, and endeavour carefully to find out the firſt original thereof, for which he would not be unthankful to him, and in part of payment, he preſently gave him 200 Crowns of Gold. *Ammerato* ſpent divers moneths in this buſineſs, and at laſt found all that was poſſible to be found of that Lords Family, and drew it up into an exact form. By that Genealogy it was ſeen that this Lords Predeceſſors had been Marqueſſes for above one hundred years, and that the firſt of his Family that poſſeſſed any Eſtate was a Captain, who for his good ſervice done to an Emperor of *Germany*, had a Caſtle given him, which was called *Marqueſs*. *Ammerato* found that this Captains Father was a Phyſitian, that this Phyſitian was the ſon of a Notary, that the Father of this Notary was an Oil-man, deſcended from a Serjeant, who for ſome roguery was hanged; that this Serjeant was ſon to a Matrix-maker, who was deſcended from a Gentleman of *Savoy*, who for having conſpired againſt his Prince, was put to death: whoſe ſon, when he was very young, being ſent by the Prince of *Savoy* to ſhift for himſelf, was taken into the houſe, of meer charity by the ſaid Matrix-maker, who having taught him his Art, adopted him his ſon. The Gentleman of *Savoy* was ſon to a great Count, whoſe Father, Grand-father, great Grand-father, and great great Grand-father had been of good eſteem in that County, which was purchaſt by a Courtier, a great Favourite to the Prince of that time. This Courtier was found by authentick Records, to be the ſon of a certain Jew, whoſe name was *Solomon*, who becoming afterwards a Chriſtian, was called *Arnoldo*; and this Jew being come from *Rhodes*, his Pedigree could be no further pried into. *Ammerato* having arrived at this, preſented the Lord with this Genealogy: who ſeeing the great bulk thereof, not looking into the Contents, ſeemed to be well ſatisfied, and gave *Ammerato* a thouſand Crowns. But when he read the loathſomneſs of his Family, and the mean condition of divers who were regiſtred in his Genealogy, he returned to *Ammerato*, and told him, That inſtead of an honourable Pedigree which he had deſired him to make, he had compoſed an infamous Libel againſt him. Then giving him back his Genealogy, re-demanded the moneys which he had given him, ſaying, He uſed to reward thoſe who would cover his ſhame, not thoſe who would lay it open to the World. But he was ſoon quieted, when *Ammerato* told him, He ſhould do wiſely in not being over-curious in ſeeking far into the Antiquity of his houſe; for that the wheel of this World turning continually round, and in a ſhort ſpace of time laying thoſe low, who a little before were at the higheſt pitch, they who were too ambitiouſly deſirous to know who their Progenitors were from the Floud, would find many in their Genealogy ſtained with the like blemiſhes as his was.

The LII. ADVERTISEMENT.

A diſpute ariſing amongſt the Vertuoſi *touching the truth of certain Sayings and Speeches of wiſe men; their true meanings were argued and reſolved in the General Diet, celebrated in* Helicon.

THe Sayings, Sentences, and Anſwers of the wiſe, are the Laws, Acts, and Statutes which are obſerved by the *Vertuoſi* in this State; and therefore *Apollo* is very careful that they may be perfectly true, and exactly good. And becauſe many daies ſince, a great diſpute aroſe amongſt the *Literati* touching the truth of ſome of them; according to cuſtom, in a buſineſs of ſo great weight, the General Diet of the *Vertuoſi* was intimated in *Helicon*: Wherein the firſt thing that was called in queſtion, was, whether or no the common ſaying was true, That Wiſe Men and Fools are cozened by fair Words and foul Deeds. Many were for the Affirmative, ſaying, That the cunning of divers modern Wits was arrived at that height of double-dealing, as there were many good people, who being fed with good words, were afterwards paid with bad performances; and that it was daily ſeen, that double-dealers did by their fallacious ſpeeches turn and wind plain meaning men as they liſted, and led them by the Noſe at their pleaſure, though they were held generally to be wiſe men. Yet it was reſolved by the major part of the Diet, that in times paſt the ſaying was allowed of with much reaſon, and practiſed as a true one; but that now adaies by the over-daring boldneſs of diſſemblers, who were openly ſeen to cheat and cozen, the eyes of the ſimpleſt and very Idiots were ſo opened, as believing only ſuch things as they ſaw plainly by noon-day, and touched with their hands, none but Fools were cheated with good words and bad deeds; for wiſe men who were aware of theſe wicked mens waies, did not only not at all believe them, but holding them to be Crosbiters and Cutpurſes, ſhun'd them as they would do the Plague: So as ſuch as theſe being upbraided with their double-dealing, durſt no longer ſhew their faces amongſt honeſt men; but like Owls and Bats, appeared only by night, to hide their ſhame by darkneſs. It was next taken into conſideration, whether that Proverb, *Omne ſolum forti patria*, To a ſtout man all the World is his Countrey, were abſolutely true or no. The firſt day, which was wholly ſpent in hot Diſputation upon this point, the Diet ſeemed to think it was a great error to queſtion a Sentence, which till then was held undeniable by the unanimous conſent of all Schools; ſince it was plainly ſeen, that gallant and worthy men were cheriſhed and welcom'd whereſoever they came; and that no Prophet being approved of in his own Countrey, men highly-minded, and of generous Spirits had reaſon to account that their Countrey, where their worth was valued; and where, without being envied by their neighbours, every man was valued according to his true worth; That they only ſhould eſteem that for their Countrey wherein they were born, whoſe fooliſh behaviours abroad made them be accounted odious Foreiners. Yet the adverſe party had the better, ſo as the Saying was repealed as falſe. For by the *Vertuoſi* of the Diet, it was found to be directly contrary to the Divine Will of God: For, God being pleaſed, for reaſons unknown to man, not to make the whole Fabrick of the earth of a like fertility and pleaſantneſs; and yet it being his will, that the moſt barren Mountains ſhould be as well inhabited by men, as the moſt fruitful Valleys; and the ſcorch'd & frozen Climates, as well as the Temperate, he with Wiſdom, worthy of himſelf, did infuſe into the heart of man ſo exceſſive a love to his Countrey, thereby obfuſcating his judgment and underſtanding, as he hath taken from man the knowledg of better, who ſtill thinks that Countrey the moſt delicious where he is born: A love ſo neceſſary, as, were humane Creatures deprived thereof, they would abandon the craggy A[illegible]es, the frozen Northern parts, and the ſcorched Southern ones, and with infinite confuſion flock all of them to the temperate Countreys of *Europe* and *Aſia*; and that wild beaſts, and all other Creatures did clearly evidence this, who governing themſelves by natural Precepts, were ſeen to live perpetually in thoſe Countreys wherein they were bred; and though they were ſwift of wing, and fleet of foot, yet they were contented with the ſmall circuit of their own Countrey. That therefore Hares, when hunted from their ſeats by Dogs, in flying from them are ſo frighted with the ſight of new Countreys, as fearing new places, more than the Hounds Teeth, they return to die where they were firſt ſtarted. That the curioſity of man had obſerved, that Swallows by ſo long a Tract both by Sea and Land, return to build their neſts in the ſame place from whence they went the year before. After this Averment, it was much diſputed by the Deputies of the Diet, whether the Proverb, *Feſtina lente*, were true or no. And it was ſaid, That it being impoſſible at one and the ſame time both to run and walk ſlowly, the Proverb contained contrarieties, and was therefore impoſſible to be put in practice; for ſlowneſs could not conſiſt with ſwiftneſs, and that it was impoſſible to uſe mature deliberation, where Precipitation was Wiſdom. And in this particular *Tacitus* his opinion was much approved, who freely ſaid, that *Nullus cunctationi locus eſt in eo conſilio, quod non poteſt laudari, niſi peractum: quia non cunctatione opus, ubi pernitioſior ſit quies quam temeritas. Tacit. lib.* 1. *Hiſtor.* there is no room for delay in that advice, which admits not of praiſe till it be executed; for where pauſing is more dangerous than raſhneſs, there needs no delay. In this variety of opinion, the Diet, that they might maturely reſolve the buſineſs, cauſed the Emperor *Flavius Veſpatianus* to be ſent for: whom they demanded, In what ſenſe he, who firſt uſed that Saying, *Feſtina lente*, did underſtand it; and whether by thoſe words he would teach others mature haſte. To this *Veſpatian* anſwered, That he did not ſet up the Impreſs of the Anchor and the Dolphin, with the Motto which was ſo well known, in that ſenſe which was afterwards commonly given unto it, for he very well knew, that many occaſious might happen, wherein Precipitation was to be eſteemed great Wiſdom; and, according to the *French*, firſt to act, and then to argue and reſolve: But that by *Feſtina lente*, he would have wiſely admoniſhed his Romans, *lente feſtinare*, to be ſlower in making Feaſts, for that in *Rome* where there were many Beagles which were very well ſented to find out wild

Beaſts, though in never ſo ſecure an Harbour; and great ſtore of ſwift Grey-hounds, and abundance of thoſe two-legged Animals, who being of a wild nature, *fiunt occupantis*, have no certain owner, the too frequent uſe of Feaſts was nothing elſe but to hunt for Horns, and fill ones budget with them. After this Interpretation of his Impreſs given by *Veſpatian*, which was fully ſatisfactory to the whole Diet, it was propounded, whether the uſual Proverb, *Roſſo mal pelo*, Beware of a red Head, were true or no? And becauſe of all men, thoſe that have red Hair, drink moſt, and therefore are accounted brave Fellows, jovial Companions, Truth-tellers, and pleaſantly diſpoſed, no waies revengeful nor cruel, but much given to paſtime; Red Hair ſeemed to be beſt for thoſe who deſired to appear before men, with countenances which might purchaſe them good will and credit amongſt men. The Diet did unanimouſly vote for the repealing of the Proverb, and with a joynt Vote declared it to be falſe. When, at the very inſtant that the Decree was entring, the vertuous Lady *Victoria Colonna*, who in the Diet repreſented the whole Univerſity of *Poeteſſes*, briskly oppoſed it, and cauſed the whole Diet to alter their opinion. For ſhe told them, That they had revoked the trueſt Saying that ever proceeded from the mouth of any wiſe Philoſopher: For (ſaid ſhe) the Proverb *Roſſo mal pelo*, did not warn men (as it was commonly believed) to beware of Red Hair, but Women, and eſpecially married Wives, that they ſhould by all means avoid it, as a treacherous Hair. For there being but few men of that complexion, if one of them chance to be more than ordinary gracious with a Lady, he is ſooner taken notice of for a Whore-maſter, than thoſe whoſe more ordinary Hair ſerves to cloak their knavery. The Interpretation given by the Lady *Victoria*, appeared to the whole Diet to be true, and worthy the judgment of ſo noble a Poeteſs. So as when this Controverſie was ended, the great Delphick Chancellor queſtioned the ſaying, *Ubi bonum ibi patria.* Great diligence was uſed in the diſcuſſing a buſineſs of ſuch importance: and the *Literati* ſaid, That the greateſt part of humane felicity, conſiſting in the wealth which men poſſeſs, they knew not why that ſhould not be eſteemed a mans happieſt Countrey, where his greateſt Riches lay; for the Countrey where men live by their labour, and by wages purchaſt by ſweat, was by wiſe men eſteemed an unfortunate Abode, not a delicious Countrey. It was notwithſtanding unanimouſly agreed upon, That in former times the Proverb was held to be very true, but that in theſe daies, wherein the ravenous nails of *Fiſci*-Promoters were grown longer than Vultures Claws, or Lions Paws, and wherein great Revenues, upon occaſion of any Delinquency imputed to wealthy men, ſerved oft-times for concluſive proofs, and undeniable arguments to enrich Princes Treaſuries by confiſcations; It was a bleſſed thing to live in *Italy*, and have a mans Eſtate in *Japan*.

The LIII. ADVERTISEMENT.

Apollo *at laſt grants admittance into* Parnaſſus *to* Franciſco Sforza, *Duke of* Milan, which he *had long denied to do, upon a hard condition, which he accepted of.*

COunt *Franciſco Sforza*, he who by his extraordinary Military Valour purchaſt the Dukedom of *Milan*, whereby he rendred his Family as famous and honourable as the like of the greateſt Princes; though 140 years be paſt, ſince at the great deſire of the Souldiery and Literati, he came to the confines of this State, yet he was never ſuffered by *Apollo* to enter into *Parnaſſus*: and though the chiefeſt Princes of this Court, who did alwaies admire the great worth of ſo gallant a man, have perpetually interceded for him, his Majeſtie notwithſtanding, without ever making the cauſe known, hath alwaies denied him that favour. But being preſt thereunto, much more than uſually, eight moneths ago, by *Lodowick* the Eleventh, King of *France*, *Apollo* anſwered reſolutely, That he infinitely loved *Sforza's* worth and extraordinary merit, but that for good reſpects he would not admit ſo ſcandalous a man into *Parnaſſus*. To this that King, who was ſo knowing, couragiouſly anſwered, That in reſpect of the Duke's extraordinary Military Valour, his excellency in counſel, his ſingular dexterity, his quick diſpatch, his continually uncorrupted Faith, and his other Heroick Vertues, wherein he did ſo abound, he thought that the true Patron of worthy Commanders, and the *Idea* of a Prince greatly wiſe in Peace, and infinitely valiant in War, was rather to be admitted into *Parnaſſus*, than any thing that was ſcandalous. To this Reply *Apollo* anſwered, That he did not gain-ſay the Duke's great deſerts; but, that man beginning happily already to diſcern the falſe *Alchimy* of the Militia, and the unhappy uſe of the Souldiers craft, he would not, by admitting of the Duke into *Parnaſſus*, renew the reputation of raſh and hiddy-giddy men; and ſo much the rather, for that the fooliſh ſort of men, for their greater calamities, were more encouraged to deſpiſe the danger of Navigation, for one only ſhip that returned ſafe into the Haven, than they were terrified for 1000 that were ſunk in the Sea. *Apollo* added, that he was more deſirous to admit the Duke into *Parnaſſus*, than the Duke was to be there: Wherefore he wiſh'd King *Lewis* to tell him, That he would very willingly grant his requeſt, if at his entrance into *Parnaſſus* he would only bring ſuch with him, as had come to an unfortunate end in the pay they took from the *Sforzeſes Militia*. The Duke thought this condition to be hard and ſhameful, and was long in diſpute with himſelf, whether he ſhould accept of it or no: for the deſire of glory pleaded on the one ſide; but then he was deterred to know that the *Militia* promiſing ſo fairly, and coming off ſo ill, he was to bring with him the unfortunate attendance of thoſe that were miſerable, and much to be bemoaned. In this ſo great doubt, this Hero's endleſs deſire of glory got the upper-hand; wherefore he ſignified to *Apollo* by his Secretary *Simonetta*, that he willingly accepted of what was proffered him in his Majeſties name; and *Apollo* immediately appointed a day for his entrance, which was the nineteenth of this preſent moneth. When the Princes and famous Commanders of this Court knew this the Dukes reſolution, they were much troubled thereat, and left nothing undone to make him change his reſolution, which they knew was to bring great prejudice to the whole *Militia*. But the Duke ſtanding ſtill ſtedfaſt to his reſolution, reſolutely anſwered thoſe Princes, That he was fully reſolved to purchaſe a place in *Parnaſſus* at what rate ſoever, let whatſoever miſchief befall the myſtery of War. For that Fiſher-man was not to be eſteemed ungratefull to his Occupation, who being grown very wealthy by the great gain he had got by Fiſhing, burnt his Boat, and tore his Nets. He preſently therefore called for ſuch as he did moſt confide in, whom he commanded to muſter together all thoſe Souldiers who had miſcarried in the *Sforzeſe* Militia, which were a very infinite number; and the next Wedneſday about ſix a Clock, the Duke all armed, made his entrance. Never was there a ſadder nor more woful ſpectacle beheld: For it exceeded all the greateſt miſeries, and made tears to fall even from the hardeſt-hearted men, to ſee an infinite number of young men, well provided of Fortunes, who lived at eaſe, enjoying all delights in their Fathers houſes, dead of hunger, and ſtarved in Hoſpitals; ſome lying dead in Ditches, many on the High-ways, and an infinite number drown'd, ſerving for Food to Dogs and Fiſhes; others all rent with Wounds, ſome trod to death by Horſes, others begging their Bread by the High-way, not having received ſufficient recompenſe from thoſe Princes in whoſe ſervice they had loſt their Bloud, and expoſed their lives to a thouſand dangers, to carry them back to their own houſes, which they had ſo unfortunately foregone. And every one wept when they ſaw a young Gentleman of about twenty years old, who being ſhot into the eye by a Croſs-bow arrow, whereof he died, and who having been told by *Guido Bonati*, a famous Aſtrologer, that if he would be ſo wiſe as to keep in his own Country, he might aſſuredly live to be fourſcore years old; the ſame *Guido Bonati* tenderly embracing him, ſaid, O unfortunate young Lad, why wert thou ſo fooliſh as to ſell ſixty years of life for ſix pence? Then fearful curſes were heard againſt the firſt introducers of War. The next day after the Dukes entry, the moſt accompliſhed *Literati* came to *Apollo*, and told him, He very well knew that there was no difference between the miſeries of War, and Courtiers unhappineſs. For if War were miſerable, Courts were nothing but afflictions; if Souldiers were unhappy, Courtiers were unfortunate; that therefore ſince the ſad ſpectacle of Duke *Sforza*'s entrance into *Parnaſſus* had infuſed ſuch dread into all the Militia, as it was abhorr'd by all men, it would be equally advantagious to the World, if when any Courtier were admitted into *Parnaſſus*, who was riſen from a mean condition, to the Supremeſt Dignities, he ſhould (as the Duke had been) be accompanied by all thoſe miſerable Courtiers, who ſuffering under the Avarice and Ingratitude of ſeveral Princes, died deſpairing. This advice was rejected by *Apollo* as pernitious, who ſaid, That men had more need be encouraged to go to Court, than terrified from going thither; for though but few came by any Dignities, Wealth, or Honour, yet all of them enriched their Souls with the purchaſe of ſeveral Vertues; which was ſo true, as he thought he deſerved not the name of a compleat Gentleman, who having ſpent many years in Court, had not been *Scozzonato*, *i. e.* had not learnt his leſſon well.

The LIV. ADVERTISEMENT.

A dangerous contention, which aroſe amongſt the Pedagogues in Parnaſſus *upon a very ſlight occaſion, is appeaſed by* Apollo.

YEſterday obout eight of the Clock a great Alarm was ſounded in the Grammarian Quarters, which made all the *Vertuoſi* run to ſee what the matter might be; and they found that the School-maſters, Panegyrical Writers, and Commentators, were fallen ſo foully together by the ears in *Brigadoes*, as there was much ado to part them. The diſpute which aroſe between them, was, Whether the word *Conſumptum* were to be written with a *P*, or only with a *T*. *Apollo* was much troubled at this diſpute, not only for the mean cauſe of the quarrel, but for that *Paulus Manutius* (who was thought to be a chief Actor in this brabble) hit *Lambino* in the face (who ſtifly maintained the contrary opinion) with a Roman Stone, whereon *Conſumptum* was written with a *P*, wherewith he broke his Noſe. *Apollo*, who was at firſt much incenſed at the Pedanticks mean folly, was ſo highly ſcandalized at this new exceſs, as he commanded the Prætor *Vrbano*, to rid *Parnaſſus* of that Scottiſh crew of Pedants. But afterwards, at the intreaties of *Cicero*, *Quintilian*, and others of the chiefeſt *Literati* of this Court, who interceded for thoſe brawling people, ſaying, That thoſe Pedanticks could not fall out for any matter of moment, who were onely acquainted with ſlight affairs, his Majeſty was appeaſed.

The LV. ADVERTISEMENT.

For remedy of many diſorders which are found in Hiſtory, a General Aſſembly of Hiſtorians being ſummoned, Apollo *publiſheth a ſevere Edict againſt them, and many Hiſtorians are reprehended for their errors.*

THe General Aſſembly of all Hiſtorians, which was intimated ſome moneths ago by the Cenſors, by expreſs Order from *Apollo*, to meet in *Delos*, was ended two days ago, much to his Majeſties ſatisfaction, by reaſon of the excellent orders that therein were eſtabliſhed, in a buſineſs wherein the eternal Fame of thoſe things conſiſt, which are compoſed by Gallant Men. This cauſed the more general content in all the *Vertuoſi*, for that modern Writers have ſtrayed far from thoſe Laws which they devoutly promiſed to obſerve, when they took the Oath of Hiſtorians before *Apollo*; and becauſe the importance of the buſineſs doth deſerve it, *Menante* will not grudge to give you the very Edict which was publiſhed yeſterday-morning in his Majeſties name, by the ſound of Trumpet in the Market-place, and afterwards poſted upon all the Colledge-Gates of this State.

WE Phœbus, *by the Grace of God, Emperour of the fixed Stars, King of Planets, Prince of the Zodiack, Duke of Light, Marqueſs of Generation, and Earl of all viſible things; To all our faithful* Vertuoſi, *and well-beloved* Literati, *Health.* “We having much
“to our diſpleaſure found, that many modern Hiſtorians have much wandered from that
“way of Truth, which was walked in, to the publick good of others, and their private
“Honour, by our faithful Pen-men *Dionyſius*, *Livy*, *Saluſt*, *Tacitus*, and many others; to
“the end that future Ages which do ſo eagerly read Hiſtory, may be ſure to find Truth from
“the Pens of faithful Writers, and not be abuſed by Lyes given out unto them by flattering
“and malicious ignorant Hiſtorians, do, by this Our Edict, which is to continue for ever,
“call into the memory, and give notice to all thoſe who undertake the Noble Work to eternize
“by their Writings the Actions of famous men, that they muſt always remember,
“That being to write, not to the preſent, but to thoſe that are to come, they publiſh Writings
“full of that Hiſtorical Truth, which renders the names of ſincere Pen-men glorious
“and eternal to future Ages: And that they ſhould value the blame and threats of ſuch as
“are juſtly taxed for their unworthy Actions, but as dung; there being no more woful
“folly, than continually to labour with Pen in hand how to ſhame themſelves by writing
“falſhoods, without any advantage to thoſe whom they flatter; declaring, That to publiſh
“falſe Hiſtories, is to aſſaſſinate the *Vertuoſi* who read them. And therefore Our Will and
“Pleaſure is, That thoſe who run into ſo enormous exceſſes, be irremiſſibly puniſhed by the
“like aſſaſſination. And becauſe it is apparent that princes have arrogated ſo much Authority

thority even over the free Pens of Hiſtorians, as not to ſuffer any thing to be written of them, though it be true, which is not fully to their ſatisfaction, (a pretenſion which hath ſo baniſhed hiſtorical Truth from the Pens of Writers) as the great Wits of our choiceſt *Vertuoſi* being frighted by the baſe fawnings whereby Modern Princes will be flattered, the weighty Employment of writing Hiſtory, reſerved only for the choiſeſt Pen-men, is now adays (to the great ſhame of the preſent age, and infinite damage of the future) fallen in the hands of ignorant people: We therefore by reaſon of this foul diſorder, are forced to put Princes in mind, That their Authority ceaſing with their Lives, they are Fools if they believe they are able, after their deaths, to hinder our *Vertuoſi* from writing the truth of their Actions to future times. And We do more particularly advertiſe the ſame Princes, That their valiant carrying of themſelves in affairs which require freedom, is the cauſe why our faithful Hiſtorians, eſteeming themſelves offended by ſo much ſeverity, out of meer rage of revenge, after the Lives of ſuch Emperours, write rather Invectives than Hiſtories, as the Emperours *Tiberius*, *Claudius*, *Caius*, and *Nero*, have to their great ſhame found. And to obviate the great inconvenience, occaſioned by their ignorance, who in theſe Modern times do ſo vilifie the worth of Hiſtory by their ſottiſh Writings, Our Will and Pleaſure is, and We do expreſly command, That hereafter no man, of what Degree or Condition ſoever he be, ſhall dare to write Hiſtory, unleſs he be firſt approved of for purity of Language, by *Julius Cæſar*; for Eloquence, by *Livy*; for Policy, by *Tacitus*; for the good underſtanding of Princes Intereſt, by *Guicchardin*. And moreover, under pain of perpetual Infamy, We do expreſly prohibit for the future, the writing particular Hiſtories of any whatſoever City, unleſs it be the Metropolis of ſome Empire, Kingdom, or great Province. And this We do, to the end that the precious Jewel of Time be not miſ-ſpent in mean things, both by him that writes, and by him that reads. And for the ſame reaſon We ordain, That it ſhall not be lawful for any Writer, to publiſh the Life of any Commander, unleſs he have commanded in Chief in ſome Armies, or had deſerved his pay twenty times told, won ſome Provinces, beſieged and taken ſome ſtrong Holds, and have fought two ſet Battels at leaſt in open Fields. And to take away all abuſes that may be committed by ambitious men, We declare, That thoſe whoſe Lives any one ſhall undertake to write, have the ſame requiſite parts as were in *Belliſarius*, in *Narſetes*, in *Godfrey* of *Bullen*, in *Alexander Farneſe*. And to rid the World as much as may be of a certain arrogant Ambition which is known to reign in many, We likewiſe command, That it be not lawful to write any particular Hiſtory of any Family, unleſs it be made appear to our Colledge for Hiſtory, that it hath maintained it ſelf Famous and Illuſtrious in the World for full five hundred years, with plenty of Perſonages who have put a period to important Wars, and Honourable Undertakings; and that in this particular, they take Our glorious and well-beloved Families of the *Orſina's*, *Cajetans* and *Colleneſſes* for their Examples. And becauſe it is well known by many former Examples, That to ſuffer an ambitious man to write his own Acts, is to put a naked Sword into a mad-mans hands, We do expreſly command, That it ſhall not be lawful for any one to write any Commentary or formal Story of his own life, unleſs he have given in ſufficient ſecurity to contain himſelf within the terms of Modeſty and truth; and unleſs he be declared by our Colledge of Hiſtorians to be ſo eminent a Perſonage, as his Actions deſerve to be conſecrated to Immortality for the good of future Ages. And to extirpate the wicked vice of Flattery out of the World, to the which (to Our infinite grief) We ſee Our *Vertuoſi* are much inclined, We do expreſly command, That it be not lawful for any Writer to publiſh the Life of any whatſoever Hero, though he be Emperor or King, before he be dead; allowing mention of men, whilſt alive, to be only made in general Hiſtories, or in ſome ſhort particular Elegies. Moreover, to ſhun the infinite follies which are dayly ſeen in many Hiſtories, Our expreſs Will and Pleaſure is, That it be not lawful for any Writer to compoſe the Hiſtory of any particular forraign Nation, unleſs he have lived for the ſpace of twenty years in that Country, whoſe Story he will write. And for the like reaſon, We do forbid any whatſoever *Vertuoſi* to undertake to write Hiſtory, unleſs he have travelled many Provinces; unleſs he have been Secretary or Counſellour to ſome great Prince, or be now Senator to ſome famous Commonwealth; and chiefly unleſs he have ſpent two third parts of his life in following Courts: which We have judged to be the more requiſite, for that in our Delphick Library, We find ſome Hiſtories written by Courtiers, who are altogether ignorant of the purity of Languages, and of all the moſt important Precepts of the Art of writing Hiſtory; but ſo abounding in ſmart Politick Precepts, as they make clearly appear, that it is the particular vertue of accompliſhed Courtiers to publiſh to poſterity, not ſuch things as they have gathered up by hear-ſay, but the moſt hidden intrinſecal meanings of Princes, which they by their

“ quick ſpeculative Wits have known how to penetrate into. And becauſe in many Volu-
“ minous Hiſtories, We read bitter Invectives againſt the Nation which is an Enemy to the
“ place where the Author of the Hiſtory lives, We do here renew Our Edicts publiſhed in
“ this particular ſome years ago; wherein for the indempnity of Hiſtorical Truth from the
“ blames imputed by one Nation to another adverſe Nation, We have ordained, That an
“ abatement ſhall be allowed of *60 per Cent.* And becauſe We are aſſured, That the ſad loſs
“ to Learning, of the greateſt part of Our beloved *Livie*'s pretious *Decads*, is occaſioned
“ ſolely by *Lucius Florus*, We do expreſly command, That from henceforth it be not lawful
“ for any one to epitomize, or write a Breviate of the Writings of any whatſoever Hiſtorian.
“ So alſo, with all the Plenary Power that We have over Learning, We forbid all Our
“ *Vertuoſi*, at any time hereafter to write the Univerſal Hiſtory of the World, or of any
“ particular Nation, which like the famous Romans, French, or Sarazens, have done gallant
“ Acts, compendiouſly, or in ſmall Volumes, as many have done to little or no purpoſe,
“ who have written the Actions of all Nations, from the beginning of the world to their
“ own times, in a few Sheets; experience having taught all men, that the reading of things
“ ſo ſuccinctly written, is altogether unuſeful, it being unpoſſible to reap that abundant
“ fruit, which is taſted in particular Hiſtories, where not meerly *res geſta*, the thing done,
“ is related, but the reaſons and counſels thereof. In the laſt place, we put the Reverend
“ Prieſthood in mind, that they attend to the reading and writing of Sacred things; and
“ leave the writing of profane Hiſtories to thoſe Lay people, who think it a meritorious
“ Truth, not a ſinful Murmuring to aſperſe the Actions of Princes, or private men, who
“ have done things amiſs.

Given at our Zodiack, *the twentieth day after our entrance into* Libra, *the year of our laborious courſe*, 5570.

After the publication of ſo ſevere an Edict, it was whiſpered in this Court (but the buſineſs was carried very ſecretly; and *Menante*, who advertiſeth nothing but Truths, tells it not for an aſſured verity) that many Hiſtorians, yea, even of the firſt Claſſis, were ſeverely reprehended. For 'tis ſaid, that *Julius Caeſar* was commanded, that within twenty days he ſhould not fail to add the breaking open of the Roman Exchequer in his Commentary, punctually as it paſſed; and that he ſhould therein mention certain other particulars, which being more than meanly loathſome, he had forborn to relate, leſt it might entrench too nearly upon himſelf. That *Suetonius Tranquillus* was ſeverely reprehended, for that having made more open profeſſion than any other *Literato*, to be very circumſpect in his Writings, he had notwithſtanding recounted ſuch obſcene laſciviouſneſs of *Tiberius*, of not forbearing in his luſt to make uſe of ſucking Children; pollutions, which howſoever ought not to be ſpoken of, not only in reſpect that Hiſtorians cannot affirm thoſe lewd actions for truths, which in point of luſt are done in the dark, when doors are ſhut; but for that ſuch things (though truths) ought not to be touched upon, which for the great ſcandal which they occaſion, ought rather to be buried in oblivion, than divulged; it being the end of all Hiſtorians to inſert vertue into mens minds, not to inſtruct vice. 'Tis ſaid in deed, That *Dion* was told in milder terms, that, Hiſtory, which ought to be wholly real Truths, the very pitch of politick Inſtructions needed not to be filled with the ſo often reiteration of thoſe Prodigies, with which he had ſo heaped up his Writings, as they did even choak thoſe that read them. And which was the more tedious, for that they had exceeded the bounds of diſcretion, both in their numbers and qualities: For *Apollo* himſelf ſmiled to ſee him write of ſo many ſhowers of Bloud and Stones; he not remembring that he had ever exhaled ſuch Meteors, which were afterwards congealed into Bloud, or turned into Stones. It is ſaid, That *Titus Livius*, the Father of the Roman Hiſtories, bluſhed not a little at this reprehenſion which was given to *Dion*; perhaps, becauſe he found himſelf guilty of the like errours: But it is certainly affirmed by all, that *Lampridius* was ſeverely proceeded againſt; for, by order of the whole Congregation, his Hiſtories were turned back upon his hands; and he was freely told, That he ſhould go and teach thoſe execrable luſts in the publick Claſſis, wherewith he had ſo delighted himſelf to fill his ſhameful Papers, wherein he had written the lives of *Heliogabalus*, *Caracalla*, and other laſcivious Monſters of Nature. It is alſo noiſed that *Machiavel* was reproved for his mad and deſperate Policy, with which he had ſo freely filled his Hiſtories, and other Writings, as he openly manifeſted his deſire was to draw his Readers into the ſame ditch of Impiety whereinto himſelf was ſhamefully fallen. 'Tis ſaid, That in the next place the Congregation found fault with *Guicchardin*, for his having ſpoken amiſs of the Venetian Commonwealth, the which was called by the whole Aſſembly, *The Sanctuary of the* Vertuoſi, *the true Seat of perfect Liberty, the Bulwark againſt Barbarians, the Mint of Libraries, the Salt of Humane Wiſdom, the glory of the Italian Nation*;

and many do believe, that *Guicchardin* in the face of the whole Congregation, did not only acknowledg, but bewail his error; alledging for his excuſe, that meer envy to ſee the State of *Venice* grow daily more glorious in her Eternal Liberties, whilſt the Florentines, by their domeſtick Factions, loſt their Freedom, had made him ſo foully prevaricate; but that the Fame of *Venice*, the glory of that excellent Councel, whereby ſhe did (as a rare and only Example) daily encreaſe both in State and Reputation, was arrived at that height of ſplendor, as was not to be obſcured by the Pen of whatſoever paſſionate Writer. It is alſo ſaid, That *Juliano Goſelini*, Secretary to the Senate of *Milan*, was ſent for by the Cenſors; who told him, That certainly he thought he ſpoke to drunken men, when in the Life which he writ of *Don Ferante Gonſaga*, where he makes mention of the Apoſtolick See, he did not ſtick to ſay, That her Greatneſs was *Cæſars* particular care, and whilſt *Goſelini* was about to defend what he had ſaid, he was bid to go make Ballads, invented for flattery, it being the buſineſs of Hiſtory to write real Truths. And becauſe *Girolamo Coneſtaggio*, a Gentleman of *Genoa*, had taken his Hiſtory of *Portugal* out of the Delphick Library, which had been there many years before, and had in lieu thereof given in another Edition of the ſame Hiſtory, which (as he ſaid) was Corrected in ſome places; the Overſeers of the Library, finding that he had rather abuſed than Corrected that Edition, which he had not re-printed (as he gave out) for the general good, but to give ſatisfaction to ſome whoſe Reputations were deſervedly taken by him, he was told, That if he did not bring back the firſt Edition into the Library within eight daies, the Aſſembly would put ſome affront upon him. For, the ruine of the *Portugueſes* being occaſioned by thoſe who had the care of inſtructing King *Sebaſtian* in his youth, it was very neceſſary, that by the unhappy end of ſo great a King, and by the miſerable calamities of the *Portugueſes*, Princes ſhould be taught to know, That the Learned Maſters which are to have the care of breeding up their Children in their youth, ought to be Commanders of tried Valour, and Senators of known Politick Prudence.

The LVI. ADVERTISEMENT.

Apollo, *to ſecure the Rivers of his State from Pyracy, makes* Bernardo Capello *General of the* Ionick *Sea, and gives him excellent directions.*

A*Pollo* being deſirous to provide againſt many evils, which Learning ſuffers under by the Frigots of ignorant Pyrats in the Rivers of *Corinth*, declared *Bernardo Capello* two daies ago, in the great Senate of *Literati*, to be Admiral or General of the *Ionick* Sea; wh[illegible] he ſtrictly commanded, that to that purpoſe he ſhould levy Foot, and was content that he ſhould take along with him ſome of the beſt born young Poets of that State; who, to begin the myſterie of bearing Arms, did offer themſelves to ſerve his Majeſty upon this occaſion. *Apollo* afterwards ſent for *Capello*, whom he ſtrictly commanded, under the pain of being declared to be wofully ignorant, that he ſhould moleſt none with his Gallies, but the Frigots of ignorant Pyrats; and that he ſhould ſuffer Merchants Ships, of what Nation ſoever, to go free, together with their Merchandize, to do them all poſſible honour; and that he ſhould be aiding to them upon all occaſions, as they well deſerved; for that by their Noble Induſtry, men enjoyed the Commodities of the remoteſt Countreys; to the end that the zeal that his Majeſty deſired to ſhew unto the World, of defending his Subjects and their Faculties from the rapine of Pyrats, might not be turned into a greater inconvenience, by his filling the Seas with new and worſer ſort of Sea-Robbers.

His Majeſty then ſaid, It would be too ſhameful a thing, that the robbing of publick Merchants Ships ſhould be done in the name of the moſt exquiſitely Vertuous Prince, who ſhould be much too blame if he employed his prime Nobility in ſuch an Exerciſe, wherein they ſhould begin their Militia with ſhame enough, if their firſt action ſhould be to pillage Merchants Ships. And to the end that all the World might know, that his Majeſty had no intereſt in a buſineſs of ſuch weight, ſave only the publick good; he charged *Capello* to kill as many Pyrats as he ſhould take; not only the more to terrifie ſo pernitious a Race of men, but that ſo uſeful a work might not, by taking of Ranſoms, be turned into a publick prejudicial Merchandize; it being proved by many things which had happened, that ſuch Pyrats as had firſt been priſoners, and had afterwards purchaſed their Liberties, did very willingly expoſe themſelves afterwards to all ſorts of danger, to re-imburſe the money which they had paid for their Ranſom. The laſt and chiefeſt order which his Majeſty gave to *Capello*, was, that his charge being only to guard the Rivers belonging to *Parnaſſus*, he ſhould keep himſelf from going out of them at any time, as he would do from fire, leſt he might fall upon the ſame ſhame as thoſe fools do, who forſaking their Marriage-bed to commit Adultery with other mens Wives, became Cuckolds.

The LVII. ADVERTISEMENT.

The Prince of Epire*'s firſt Son being born, he is thereat ſo afflicted, as he forbids that any ſhews of joy be made for it in his State.*

THe laſt Letter that came from *Epire*, bears date the 22 of this preſent month, and they tell us of the birth of a Son to the Prince of *Epire*; and ſay that he being the firſt-born, the people of that Country were not only exceedingly joyed to ſee their Prince his Succeſſion ſecured, but that they and many of the neighbouring Lords prepared to make extraordinary demonſtrations of gladneſs. But the Prince was the only man, who in this publick rejoycing was ſo very ſad, as he forbade the Steward of his houſe, who went to take order for the expence of Bone-fires, Fire-works, and other expreſſions of joy for the birth of their young Maſter, to ſhew any ſigns of jollity; and bade him make the Fountains run with Wine, to proclaim open Court for forty dayes in his houſe, ſpend a hundred thouſand Crowns in Tilt and Turney, when he himſelf ſhould have a Son born. The Lord Steward wondered much at this the Princes anſwer, to whom he ſaid, What means this, Sir, is not the child that is born, your Son, your Wife having brought him forth twelve moneths after you were married? I now find, ſaid the Prince, that private men are not much acquainted with the intereſts of Princes. But to let you ſee that I have reaſon for what I ſay, tell me How old I am? Eighteen the twelfth of the laſt moneth, replied the Steward. Confeſs then, ſaid the Prince, that the Child which is now born, is my Brother, not my Son; for private men diſtinguiſh their Children from their Brethren by their births; but Princes by their age, and know that thoſe ſhall be my beſt beloved Sons, who ſhall be born to me when I ſhall be fifty years old; and when any ſuch ſhall be born, I will be content that extraordinary joy ſhall be ſhewn: For when ſons are born to a young Prince as I am, Bells ſhould rather toll out for ſorrow to Funerals, than Trumpets ſound for joy. A Prince who marries whilſt he is young, runs hazard of having a multitude of Sons, which is the true Stone of offence, of whatſoever State: this is ſo great a truth, as a King can receive no greater bleſſing from Heaven, than to have but one only ſon alive. Moreover, a Prince who hath many Sons whilſt he is young, ought not to covet long life; for as Fathers deſire to die with Supreme Power in their hand; ſo ſons, when they come to certain years of age, have impatience to wait till the Fruit of Government grow to be ripe by their Fathers death. For many great Kings have had Sons, who blinded with a deſire of reigning, would rather hazard their healths with eating green Grapes in *June*, than tarry till they ſhould be ripe in *September*. If it be ſo, ſaid the Steward, I muſt confeſs the condition of Princes is to be deplored in that, wherein we private men do envy them. Know then, ſaid the Prince, that when my Son, who is now born, ſhall come to be one and twenty years old, and I ſhall not put him into full poſſeſſion of this my Principality, if he ſhall then chance to contrive any thing againſt my Perſon, or my State, it is I that ſhall therein have erred more than he. For it will be as great a diſcourteſie in me, not to reſign over unto him my State then, as it would be inhumanity in me, if when I ſhould be eating at a plentiful Table, I ſhould ſee him ſtand by, ready to ſtarve for hunger, and not bid him eat.

The LVIII. ADVERTISEMENT.

Apollo *erects a new Tribunal in* Parnaſſus, *for the puniſhment of Flatterers; but ſucceeds very unfortunately therein.*

THe civil and vertuous life which the *Literati* lead in the State of *Parnaſſus*, is not ſo much to be attributed to the ſevere puniſhment threatned to ſuch as are vitiouſly given, as to the great rewards held out to ſuch as are vertuous; nor yet to the good *genius* which the *Literati* are generally of, as to *Apollo*'s wiſdom, who hath appointed ſeveral diſtinct Tribunals for every vice, for every fault omitted, and Judges thereunto appropriated; for his Majeſty hath learnt by the late diſorders, that when his Miniſters are troubled with but a few affairs, they diſpatch them accurately well; whereas thoſe that have great ſtore of buſineſs upon their hands, are neither ſpeedy, nor very juſt in their diſpatches. Nor was *Apollo* aware, till ſix moneths ſince, of the great diſorder which reigns in this State, wherein many ſevere Tribunals being erected againſt all ſuch principal vices whereinto men do moſt uſually fall, there was no Judge nor puniſhment ſet apart for the vice of Flattery, which his Majeſty doth ſo much deteſt, and which is ſo pernitions both to Princes, and private men. So as his Majeſty thought that diſeaſe was ſo generally diffuſed amongſt men, chiefly becauſe there was neither Phyſitian, nor Apothecary appropriated thereunto: Wherefore his Majeſty, who is always vigilant in the extirpation of all vice, and in procuring indempnity to his *Vertuoſi*, thought it very neceſſary to correct ſo great an error, and to curb ſo wicked a vice. He therefore of his own meer motion, erected a Tribunal ſix moneths ago in this Court, under ſevere puniſhments againſt Flatterers: For his pleaſure was, that as many as ſhould be found guilty of ſo foul a fault, ſhould be tied to the infamous Chain which is in the chief Market-place, and flayed alive by *Marſia*, who was very skilful thereat, having learnt it at his own charges; And for the more ſevere puniſhment of ſo enormous a vice, he choſe the chief Satyrical Poets of the State, as the greateſt enemies of Flatterers, to be their Judges: *Peter Aratine* was made Lord Chief-Juſtice; *Juvenal*, the firſt Advocate; *Ariſtotle*, Attorney-General; *Francis Berna* chief Notary, who had *Nicholas Franco*, and *Cæſar Caporali* for his Subſtitutes; and ſix moneths being paſt ſince the erecting of the Tribunal, in all which time no complaint came in againſt Flatterers, though flattery were ſeen to be dayly uſed in *Parnaſſus*; *Apollo*, that he might have occaſion to puniſh thoſe wicked perſons, made uſe of a great many Spies, who diligently watching over them, might accuſe them before the Tribunal. This remedy wrought good effect, for ere long they found *Bartolomeo Cavalcanti*; who, flattering a fooliſh Prince, given to hunting, wantonneſs, all ſorts of delights, neglecting the Government of his State ſo far, as he had tranſferred the care thereof into the hands of one that was mercenary, ignorant, and very paſſionate, he termed him Vigilant, and indefatigable in taking pains, an enemy to all paſtime, which he had wholly placed in following buſineſs. *Cavalcanti* was ſuddenly ſeiſed upon; who upon examination, preſently confeſt all that could be deſired. Wherefore the Judge uſing all the mercy to him, that could ſtand with Juſtice, allowed him three days to make his defence; and *Martia* brandiſht his Knife about, and put all other things in order; when the Judge coming to examin the Prince who was flattered, found, that though he was notoriouſly known to be what was ſaid of him, he pretended notwithſtanding, that *Cavalcanti* had not only ſpoke truth, but that in the praiſe which he with reaſon gave him, he came ſhort of his deſerts: So as being asked if he had any thing to alledge againſt *Cavalcanti*, or whether he thought himſelf offended by his groſs flattery? The Prince being much incenſt, anſwered, That he had no reaſon to complain of one that had ſaid truth, and that he did not eſteem thoſe praiſes which he ought to reward, injuries; and added, that he did very much wonder, and was greatly ſcandalized at that new Tribunal, which ſeemed to be invented rather to defame men of Honour, than to puniſh Cheaters. *Aratine* being much moved at this anſwer, with more freedom than became him, asked with what face he could pretend that *Cavalcanti* had not lyed baſely in praiſing ſuch a Block-head as he was, ſo notoriouſly ſtupid, unfit for Government, which he had totally turned over to a vitious Favourite of his? The Prince hearing this, advanced with unexpreſſible rage, and told *Aratine*.

Tu ne dirai, e farai tante, e tante
Lingua Fracida, marcia, ſenza ſale,
Ch' al fin ſi trovera, pur un pugnale
Meglior di quel d' Achille, *e piu calzante.*
Saggio ſon Io, et tu ſei un Fortante
Nutrito del pan d' altri, del dir male,
Un piede hai in Chiaſſo, l' altro allo ſpedale
Stropecciato, ignorante, et arrogante.

Thou'lt talk, and do ſo many ſottiſh things,
With that thy rotten, baſe, unworthy Tongue,
As that a Dagger will be found ere long,
Better than that *Achilles* with him brings.
I'm wiſe, and thou a Raſcal underling
Bred up at others Tables, men t' abuſe,
One foot i'th'Hoſpital, th' other i'th' *Stews*;
Thou art an arrogant Sot, *Aratine*.

The Attorney-General, the Notaries, and all the other Officers, were ſo incenſt to hear ſuch words given to a Judg, the Court ſitting, as they all fell with violent hands upon the Prince, to carry him to priſon. But he that was better at his Hands than Head-piece, did not only defend himſelf, but, aſſiſted by his attendants, ſtruck one of *Aratine*'s Eyes almoſt out, broke *Juvenal*'s Arm, and *Berna*'s Jaw-bone; and poor *Arioſto*, who betook himſelf to his Heels, when he ſaw the ſcuffle begin, fell down the ſtairs, and bruiſed himſelf terribly. When *Apollo* heard of this diſorder, he was not ſo much grieved at the affront done to the Tribunal, nor the harm done to his Poets, as for that he now evidently ſaw, That there was no cure for Flattery, nor no puniſhment to be found for it, ſince men were become ſo blind, as they eſteemed the fawnings of Flatteries, not Injuries, but Favours worthy of reward. Whereupon, much to his grief, he abrogated the Tribunal, and confeſt, It was impoſſible to puniſh a fault which no-body would complain of.

The LIX. ADVERTISEMENT.

Apollo *being very far in love with* Torquato Taſſo'*s good conditions, creates him Prince-Poet, and Lord High-Conſtable of Italian Poetry.*

TOrquatus *Taſſo*, being every day more and more admired in *Parnaſſus* for Heroick and Lyrick Verſes, for his Proſe, Poetry, and finally, in all ſorts of Compoſitions; *Apollo* was ſo inamour'd with the ſmoothneſs of his Pen, of the newneſs of his Conceptions, his eaſy Vein, and his pleaſant Wit, as he uſed the other day, extraordinary ſigns of Affection towards him: For of his own meer motion, he created him Prince-Poet, and Lord High-Conſtable of all Italian Poetry. And, at the ſame time with great ſolemnity, gave him the Royal Enſigns uſed to be given to Poets-Laureat, of being allowed to keep Parrots in his windows, and Apes at his Gate. It is ſtrange, that upon this occurrency, *Taſſo* did not only make himſelf known to deſerve the honour which his Majeſty had done him, but worthy of much higher preferments: For he did not, as many others do, who being exalted by Fortune, or by the pleaſure of Princes, from a mean condition, to Supream Dignities, think it is ſufficient if they put on the Stately Robe of that new Magiſtracy, though they leave their Souls covered with an old baſe Jacket, made of coarſe cloath, and all tattered; but he immediately after having received ſo high an Honour, cloathed his Soul with thoſe Heroick and Royal Vertues, which becomes a Poet Laureat: For, at the very inſtant that he received thoſe Royal Enſigns from his Majeſty, he kept open Court in his houſe for forty daies together; in all which time, the *Vertuoſi* of all Profeſſions were fed with ſuch abundance, and curioſity of delightful Viands, as there was not any one *Literato* in all *Parnaſſus*, who did not gorge himſelf with Vertuous Compoſures, more than his Stomach could digeſt, and who was not drunk with his ſavoury Conceptions. And all this with ſo great plenty of all exquiſite Science, as his Majeſty and all the Muſes marvelled very much how the unexhauſted multitude of ſo many Elegant Conceits, diſht in with the choiceſt Phraſes, and ſmootheſt way of delivery, could be ſerved out by ſo fruitful a Wit. But, during this Jubile, and the Feaſtio's celebration, which gave general ſatisfaction, ſome pilfering Poets broke open *Taſſo*'s moſt private Deſk, where he kept his choiceſt Compoſitions, and ſtole away *Aminta*, which they divided amongſt themſelves; an injury whereat *Taſſo* was ſo much grieved, as it imbittered all his paſt delights. And the Authors of ſo ſhameful a theft being diſcovered, and purſued by the Sergeants, they fled into the houſe of Imitation, as into a ſecure Sanctuary; from whence they were taken by the Provoſt-Marſhal, by *Apollo*'s expreſs command, and ſhamefully led to priſon. And one of them being found with the Prologue of the ſaid Paſtoral about him, he was forthwith puniſhed according to the Sergeants cuſtom, and queſtioned *ſuper aliis, & complicibus.* Whereupon the wretch having the Rope on, named forty of his Companion-pick-pocket-Poets, all of them baſe people, who being given over to play, and to all lewdneſs, tend nothing elſe but to ſteal away the Conceits of others Labours, making themſelves merry therewithal, abhorring to live glorioully in the World by the labour of their own Studies. *Urbanus* the Chief Juſtice, uſing the due rigour of the Law upon theſe ſawcy Companions, ſentenced them to the Gallows; and the other morning, many Gibbets were ſet up in the chief Market-place: at the number whereof, *Apollo* being much moved, he told the Judg, that though thoſe Thieves deſerved the utmoſt puniſhment, he ſhould notwithſtanding give them ſome other ſevere exemplary chaſtiſement; for the deteſted croſs-bars of Gallowſes, made Juſtice to be interpreted Cruelty: They therefore deſerved the name of good Officers, who made themſelves known to be well-ſighted in forbidding faults; whereas ſuch as thirſted after Bloud, ſeemed to take delight in having Gallowſes often ſeen in the *Piazza's*, thinking that they had bettered their condition, when they had got the name of being great Hang-men.

The LX. ADVERTISEMENT.

A Literato *deſires of* Apollo, *the Art of Memory; for which he is laught at by his Majeſty.*

ON laſt Tueſdays Audience, a poor thread-bare *Literato* preſented himſelf before *Apollo*, and told his Majeſtie, That by reaſon of his ſmall Learning, he durſt not appear in the common Schools; and that his ignorance in Sciences proceeded from his very bad Memory; for he remembred but very little of what he read: And that having a great deſire to be a Scholar, he humbly craved ſome remedy which might produce in him as tenacious a memory as thoſe great *Literati* have, who remember whatſoever they do read: And he chiefly deſireth the gift of Local Memory, whereby he had heard that they reaped great Honour who had it. *Apollo* told him, That the lovers of Learning got good Memories by perpetual reading; and that Local Memory was a thing only practiſed by Mountebanks, and by the common ſort of *Literati*, who are fed with oſtentation, and a certain vain-glory to appear more than what they are; and not by ſound and well-grounded Scholars, who eſteemed it a ridiculous thing, good only to make the common people wonder. The Petitioner replied, That if it were ſo, he deſired to better his Memory by uſual means. *Apollo* ſaid again, That Memory could not be better perfected than by continual ſtudy; and aſſured him, That thereby he might compaſs his deſire. The Scholar replied again, He had found the contrary: For having lately been very diligent in ſtudying *Virgil*, the Miracle of Latin Poets, he remembred but very few of thoſe infinite Delicacies which he had obſerved in him, all which deſerved never to be forgotten. *Apollo* was not pleaſed with this anſwer, for with ſome ſhew of anger (not uſual with him in giving Audience, at which times he puts on miraculous Patience) he bade him go ſtudy *Virgil* again, and that he would remember much more the ſecond time, than he had done the firſt. Then turning to thoſe that were near him, he ſaid, He hated their impertinences, who having been but a quarter of an hour in a Mill, would come forth as much bemealed, as thoſe Millers who keep there day and night all the daies of their life.

The XLI. ADVERTISEMENT.

Juvenal *refuſeth a Challenge given him by* Franciſco Berni, *to contend with him in Satyrical Poetry.*

SOme Latin and Italian Poets fell ſome few daies ago, a comparing the Italian and Latin Poetry, when *Lodovico Arioſto*, thinking that the Latins did too much undervalue Italian Poetry, by too highly exalting their own, ſaid, That the Italians yielded to the Latins for their Heroick Verſe, which was grave and ſtately in the Latin Tongue, and did obſerve a delightful cadence, by coupling the *Dactyls* and *Sponde's* ſo excellently well, but that in Lyrick Poetry, he was of opinion they might march hand in hand together; and that for what concerned Satyrical Verſe, the Italians were ſo far advanced, as in the tartneſs of their pleaſant Conceptions, in the mordacity of their more grave Affairs, and in their eaſy expreſſing their Conceits, they far exceeded the Latins. The Latins approved not of *Arioſto's* opinion, and ſaid in their own defence, They ſaw not why the Italian Poets ſhould ſo much preſume upon their skill in Satyrical Poetry, there not being any one of them who might deſervedly be compared to *Juvenal*, nor who durſt vie with *Perſius*. *Franciſco Berni* was preſent at this diſcourſe, who having gone beyond all the terms of the bittereſt back-biting, had ſo wounded even *Aratines* ſelf with his cutting Verſes, as he bore the ſhameful badges thereof in his Face, Breaſt, and Hands. This man told the Latin Poets, That *Juvenal*, in reſpect of him, was an ignorant fellow in Satyrical Poetry; and that he would maintain this Truth which he had ſpoken, fairly and freely, the firſt and ſecond time, and even till Bloud came, in a buſh of Briars; not only againſt *Juvenal*, but againſt whatſoever other Satyrical Poet, yea, though he had the advantage of a Commentator. It is not to be ſaid how highly all the Latin Poets were incenſt at the hearing of theſe words; who to abate the edge of this arrogant mans too great preſumption, and to maintain the name of *Latin*, ſo much injured, they had like to have uſed Superchery to him; but *Horatio Venoſimo*, deſirous that this queſtiom might be fairly and honourably decided, appeaſed the incenſt minds of the Latin Poets, and told *Berni*, That he lied in all that he had ſaid to the prejudice of *Juvenal*'s honour; and that he had ſlandered a Poet, whoſe Pens he was not worthy to make clean; and that he in *Juvenal*'s name accepted the challenge. He therefore wiſht him to appear the firſt day in *Bellona*'s Field, with Eighths and Thirds, where *Juvenal* ſhould give him a good account of himſelf, with his Heroick Verſes in his hand. This being ſaid, *Berni*, accompanied with his Brother-Poets, went to Arm himſelf, and *Horatio* haſted to find out *Juvenal*, whom he acquainted with all that had paſt betwcen him and *Berni*. *Juvenal* being aſtoniſhed at the novelty of the buſineſs, pawſed a good while, then ſaid; *Horatio*, If you have accepted the challenge in my name, try you the buſineſs with him, for I dare not. As for Latin Poets, I fear no mans Face, neither do I care a Fig for a thouſand; but I tremble at the very naming of an Italian Satyriſt. *Horatio* ſeeing his own Honour, and the like of all Latin Poets in ſuch danger, encouraged *Juvenal*, and bade him remember that he was the Prince of Satyrical Poets, and that ſuch a one as he, who had deſerved the happineſs to have *Commentators*, a thing ſo much coveted by Learned Poets, ought not to be afraid of *Berni*'s railing; and told him, there was no proportion to be held between the powerful weapons of Heroick Verſe, between the excellent Blade of the Latin Tongue, and the faint Italian Verſe, made by chance, and ſo ſtrictly tied to Rhime, as Italian Poets having their hands bound up with the Cords thereof, they could make no downright blows, nor lead a ſtrait ſtockado, as occaſion ſhould require, as was clearly ſeen by *Mauro*, who in the dangerous combat which he had, when labouring in the Bean-field, he was ſet upon by an enemy, and thinking to make a full and mortal thruſt at his Belly, his Rithm forced him to give it him on his Back, which purchaſed him the name of *Treachery*. The more the Venetian Poet encouraged and inheartened *Juvenal*, the more did his fear encreaſe. The news of this Challenge was by this time ſo ſpread abroad among the *Vertuoſi*, as it came to *Apollo*'s ears, who was very much pleaſed thereat; for he delighted exceedingly to ſee two *Literati* buckle together in fury, and wound one anothers Reputation handſomly; for, for the moſt part, the *Vertuoſi* ſpeak and write but ſo ſo in cold Bloud; but when heated and chaſed with anger, they do things beyond humane Wit, in defence of their Reputation, and to purchaſe renown. Wherefore hearing of *Juvenal*'s backwardneſs, he cauſed him ſpeedily to be ſent for, and ſharply upbraided his cowardlineſs, and recommended the Reputation of Latin Satyrs unto him. Then *Juvenal* ſaid thus in his own defence to his Majeſtie; Sir, I have the ſame courage that I formerly had, nor do I fear to encounter a dozen Latin Satyriſts; I beſeech your Majeſty to remember, that the excellency of Satyrical Poetry conſiſts not in having a bold Wit, quick Spirit, a detracting Talent, in ſharp bitter Reparties, handſom Sonnets, and ready Replies; but in the condition of the times wherein men live: For, in corrupt times, the vein of Satyrs is very fluent; and the times wherein I lived cannot any waies be compared to the wickedneſs and coſenage of this preſent age. If *Berni* ſhould appear within the Liſts, and ſhould aſſail me with the Launce of Modern Vices, ſuch as were not known in my daies, would he not drive me out of the Liſt? *Apollo* hearing this Anſwer, had no more to ſay, but declared, That though *Juvenal* baulked the quarrel, he ſuffered not in his Honour, nor did he do any thing miſbecoming an Honourable Cavalier-Poet; for it was not *Berni*'s Wit that he feared, but his corrupt times, too unequal to thoſe of *Juvenal*'s.

The LXII. ADVERTISEMENT.

Domitio Corbulone *being ſeverely proſecuted by the* Quarantia Criminale, *(a Venetian Magiſtracy conſiſting of forty men) for ſome words ſpoken by him in his Government of* Pindo, *which were formerly declared by* Apollo*'s publick Edict, to be Tyrannical; is at laſt acquitted with much praiſe.*

THe City of *Pindo* and all its large Territories, being fill'd with great ſtore of Murderers, and dangerous Factions (by the too much lenity of ſome of its late Govenors) which did greatly annoy the peace of good men; *Apollo*, to curb the licentiouſneſs of his moſt ſeditious Subjects by exemplary puniſhment, ſent ſevere *Domitio Corbulone* ſome two moneths ago to that Government: Who ſo carried himſelf, as in a ſhort ſpace the people of that State were reduced from mighty Seditions, into a peaceful condition.

And enquiring of ſome of his Confidents, what the people thought of him, they freely told him, That his rigorous proceedings againſt many, had ſo affrighted the Univerſality, as he was hated by all of them. *Corbulone* was overjoyed at this anſwer, and replied to thoſe his beloved Friends in the well-known ſaying, *Oderint dum metuant*; Let them hate, provided they fear. This was ſuddenly reported to *Apollo*, as a capital fault. His Majeſty liked not this accuſation, and committed the examination thereof to the *Quarantia Criminale*: for it had been long before publiſhed by a Decree from his Majeſty, That whatſoever Prince, were he either Legitimate, Natural, or Hereditary, who ſhould dare to uſe ſuch inſolent and raſh words, ſhould be held and reputed an abominable Tyrant; and that if any Officer ſhould, though at unawares, let them eſcape his mouth, he ſhould ſuffer capital puniſhment. *Corbulone* was therefore cited to appear before the Court, which he did the next day, where the cauſe was ſeverely canvaſt by the Judges: And whilſt all the people of *Parnaſſus* expected to ſee ſome rigorous ſentence paſs upon *Corbulone*, he was by his Majeſties approbation graciouſly abſolved, and ſent back to his Government with more plenary Authority than before: For the Judges declared, That ſuch words were abominable, and altogether tyrannical in Princes which have the means to be gracious; but very Honourable in an Officers mouth, who hath nothing in his power but the deteſted laſh of Juſtice: That Prince being truly to be admired, who could make himſelf be beloved by his Subjects, and reverenced; That Officer to be reputed very ſufficient, who had the *genius* to make himſelf be feared and obeyed.

The LXIII. ADVERTISEMENT.

The Chair of private Tranquillity being void by Diogenes *the Cynick's promotion to an higher degree*; Apollo *offers it to the famous Philoſopher* Crates; *who refuſeth it.*

THe Cynick *Diogenes*, he who for ſo many years, to the general advantage, and his own particular glory, had the Publick Chair in theſe Schools, wherein his Office was to praiſe Poverty, Solitarineſs, and Peace of Mind; By whoſe perſwaſion, *Attalus*, the very King of Treaſures, put on that admirable reſolution, of foregoing all his Riches, and become a Stoick in *Parnaſſus*; was by reaſon of his great deſerts, exalted two moneths ago to the ſublime Dignity of the Arch-Flamen; ſo as ſo Noble a place being void, his Majeſty beſtowed it upon the famous *Crates*; who went yeſterday to *Apollo*, and contrary to all mens expectation, refuſed ſo Noble a Chair, ſaying, That the charge of Poverty, and of the Souls Peace, being greatly injured by *Diogenes* his promotion to that immenſe Dignity, he could not diſcharge his Duty with that Fervency, with that Purity and Integrity of Heart as the place required: For, the very firſt day that he ſhould undertake the Employment, he ſhould neceſſarily be ſo puft up with Ambition, and ſhould have ſo great a deſire to obtain the ſame Dignity which his Predeceſſor had obtained, as would drive from out his mind, though never ſo well compoſed, that ſincerity which makes an Orator ſpeak from his Heart, not from his Mouth; and that the neceſſity of his Ambition, and his violent deſire aroſe not from any Vice, but from that laudable zeal of Reputation, which is moſt intenſe in even the moſt mortified *Vertuoſi* of *Parnaſſus*: For if in proceſs of time he ſhould not receive the ſame Honour from his Majeſty as *Diogenes* had done, the World would think that the whole had happened, not by reaſon of his Humility, not for that he preferred a private Life before publick Magiſtracy, Quiet before Buſineſs, or Poverty before Riches, but becauſe his Majeſty had not found ſuch deſerts in him, as he had done in *Diogenes*. So as having his Soul perturbed by the violence of Ambition, he could not hope to reap any advantage by exaggerating the praiſes of Humility, the contempt of Riches, and the vanity of worldly Greatneſs; it being impoſſible that any man ſhould be ſo efficaciouſly Eloquent, as to be able to perſwade others to that ſort of life, which the ſtanders by muſt needs ſay, was abhorr'd by the perſwader.

The LXIV. ADVERTISEMENT.

Many people having waſted themſelves in keeping great Tables, and going glorioſly attired, deſire their Princes to make a Pragmatical Law for the Moderation of ſuch expences; but obtain not their ſuit.

PEople ſubject to Princes who live in *Parnaſſus*, learning by experience, that luxury and vanity in Apparel are ſo much increaſed, as that there is no Patrimony, how great ſoever, which may not be quite conſumed in a ſhort time by Womens Vanity, and Mens Ambition; and plainly ſeeing, that Bravery was grown to ſo great an height, as a whole Portion, though very great, was not ſufficient to buy Jewels for a young Maid that was to be married; which was the cauſe why Parents could not marry off their Daughters: It being likewiſe known, that Delicacies for the Palate were of late years ſo prodigiouſly doted on, as modern gormandizing hath quite ruined thoſe Families, which were made great by ancient Parſimony: They by joynt conſent preſented themſelves all, ſome few daies ago, before their ſeveral Princes, whom they earneſtly deſired, that ſome remedy might be found out to prevent this their ſo apparent ruine. All the Princes were very well pleaſed with this their peoples Petition; and then it was that they knew it to be true, what many have written, That peremptory or pragmatical Laws ought only then to be publiſhed to the people when they themſelves deſire them: For, if they be Enacted againſt their wills, they ſeldom produce good effects; the reaſon is, becauſe Prodigality never frightens Scapethrifts, till they have been acquainted with the hideous and dreadful face of Poverty. All the Princes therefore by common conſent, cauſed many excellent pragmatical Laws to be made by underſtanding men, wherein luxuriouſneſs and ſuperfluity being abridged, nothing but decency was ſeen in apparel, and men did eat to live, not to ruine both Lives and Fortunes by Gluttony. And becauſe a thing ſo much deſired, might be brought to paſs, the Princes gave order that this Law ſhould be proclaimed on the eighteenth of this preſent moneth; but the preceding night, the Farmers of the Cuſtoms, Toll-takers, and Exciſemen, came all of them to their ſeveral Princes, and told them, That if they publiſhed the Pragmatical Act, which they underſtood was penn'd, they deſired to have Abatements made of the great Rents which they paid; for, the greateſt Revenues of the Cuſtom-houſe, and of all Gabels, ariſing out of Silks which came from *Naples*, Gold-thread from *Florence*, rich Draperies made at *Milan*, and other accoutrements belonging to Apparel, and the livelihood of man, which were brought from forein parts, the price of the Cuſtoms would fall infinitely by reaſon of this Law.

The Princes were ſo confuſed to hear this, as when the Deputies of the Nations came the next day to receive the Edict which was to be proclaimed, they told them, That having heard the juſt Appeals made by the Receivers of their Cuſtoms, who were better verſt in that affair, they Reſolved, Not to impair themſelves for the bettering of others; That if they could invent any Law wherein the Princes intereſts were not concerned, they would give them all poſſible ſatisfaction therein, to witneſs the fatherly love they bore unto their Subjects; but that, to empty the publick Purſe, to the end that thoſe of private mens might be filled, was a fraudulent deſire, and clean contrary to Charity, which thinks it a piece of cruelty to macerate ones ſelf, that another man might grow fat. The people departed much unſatisfied, by reaſon of this peremptory and intereſſed anſwer; and confeſſed, That to go about to cure the peoples diſorders, when the Medicines touched upon the common Taxes, was to undertake to cure an incurable Cancer.

The LXV. ADVERTISEMENT.

Johannes Bodinus *preſents* Apollo *with his ſix Books of his Common-wealth; wherein it being found that he approves of Liberty of Conſcience; he is ſentenced to be burnt.*

JOhannes Bodinus, that famous French *Literato*, was deſervedly impriſoned in a dark Dungeon the very firſt day that he preſented *Apollo* with the ſix Books of his Common-wealth; for his Majeſty would by no means permit, that the wicked Tenet which he had publiſhed in his *Republick*, That it made much for the quiet of States, to allow of Liberty of Conſcience, ſhould paſs without ſome exemplary puniſhment; an opinion which was alwaies held by his Majeſty, and by his beſt politick *Literati*, to be no leſs wicked than falſe; as that which makes her Diſciples rather ſeditious, than wiſe Stateſmen; nothing being more prejudicial to a Principality, than the want of unity. Severe proceſs was therefore made againſt *Bodine*, and he was yeſterday condemned in the High Court of Parliament, to be burnt, as a ſeducer of the people, a publick ſtirrer up of Sedition in ambitious men, and as a notorious Atheiſt. *Bodine* craved mercy of his Majeſty, confeſſing his opinion to be falſe and wicked, and abjuring it as ſuch a one; but that being deceived by the *Ottoman* Empire, wherein, with much peace to the State, all Religions were allowed of, deſired them that they would ſhew ſome pity towards him. The Judges were then more incenſt at *Bodin*, and told him, That he deſerved the greater puniſhment, for that he being a Chriſtian, had dared to publiſh the wicked Precepts, eſpecially in matters of Religion of thoſe Turks, who ought to be abominated for their wicked Impieties, not only in profane, but in ſacred things. Yet before they would proceed further with *Bodin*, the Judges were reſolved to know of the *Ottoman* Monarchy, how ſhe governed her ſelf in this particular; intending, by what was found out afterwards, to impoſe the ſame puniſhment upon her, if it ſhould be proved that ſhe had given ſo ſcandalous an example unto the World, as to allow her people Liberty of Conſcience.

The *Ottoman* Monarchy was then ſent for in great haſte, who was asked by the Judges, Whether it were true, or no, that ſhe had let the reins of Religion ſo looſe in her State to her Subjects, as every one might believe what he liſted? The *Ottoman* Monarchy wondered much at this demand, and with great vehemency anſwered, That ſhe was not ſo unexperienced in the affairs of the World, as not to know that the peace of States, and the univerſal quiet of the people, could not be had by any more ſecure means, than by the unity of Religion; and that in all her Empire, no other Religion was either preached or believed by her Muſſulmans, but only *Mahometiſm*. The Judges hearing ſo clear an anſwer, they turned to *Bodin*, and in great anger ſaid unto him, That if a Mahometan, ignorant of that true Divinity which diſcovers the greatneſs of God unto men, and the truth of his holy Law, ſpoke ſo clearly of the unity of Religion which was to be obſerved in an Empire, what ought he to do who was a Scholar, and born in the moſt Chriſtian Kingdom of *France*? To this *Bodin* anſwered, That the *Ottoman* Monarchy confeſſed with their mouths the neceſſity of an unity in Religion, which was not really practiſed in their States, wherein were Chriſtian Catholicks, Hereticks, Grecians, Jacobines, Neſtorians, Jews, and people of many other Religions, which was the cauſe of his miſtake. Thou knoweſt full little (ſaid the *Ottoman* Empire to *Bodin*) of the proceedings touching Religion, which is uſed in my Houſe; for thou oughteſt not to ſay for all this, that I grant my Subjects Liberty of Conſcience, becauſe men of all the ſeveral Religions which thou haſt named, are ſeen in my Empire. Thou muſt know, that I having conquered innumerable Provinces for the ſpace of three hundred years and more, moſt of which were formerly Subjects to ſeveral Chriſtian Princes; and having found by experience, that people newly ſubjected, eaſily rebel, if they be forced to change their Religion, as thoſe who are more obſtinate in defending the Faith wherein they were born, than in defending their Eſtates, Countrey, and Lives; I, that I may govern in peace, have alwaies uſed to ſuffer them to live in the ſame Laws, as well Sacred as Civil, wherein I found them; bereaving only the Chriſtian Latins of their Religion, taking their Prieſts from them, and forbidding them to re-build their Churches which are fallen, or to erect new ones. So by little and little the memory of their ancient Religion failing in them, together with their Sacred Exerciſes; their Children, if not they themſelves, or at leaſt their Grand-children, at laſt become Mahometans. Wherein I have had ſo good ſucceſs, as the many Provinces which I poſſeſs in *Aſia*, which were formerly full of Chriſtians, are all of them now turned ſuch Mahometans, as my Emperors being uſed to take many Children from their Chriſtian Subjects, wherewith to recruit their Janiſary-ſouldiers, there are now but very few to be found in *Aſia*. I proceed otherwiſe in *Greece*, for I grant them the free uſe of the Grecian Rites; and the cauſe of this diverſity is, becauſe there being no Grecian Prince who can cauſe jealouſie to my Greatneſs; and conſequently the Grecians which live in my Empire, not being able to be fomented by any Prince of their own Religion, they do not trouble me ſo much as do the Latins, who have many and potent Princes, which is the cauſe I take ſuch care to annihilate their Religion. But I am ſo watchful, that all my Mahometan Subjects ſhould punctually obſerve the Religion profeſt in my State, as it is not lawful for any of them to prevaricate. I give you for a clear Example of all this, That I have the Perſian, who is held an Heretick by my Religion, no Turk that is my Subject, dare upon pain of life believe, much leſs preach the Perſian Faith; nor is that Hereſie permitted in my States: For though my laſt Emperors, by reaſon of the diviſions of *Germany*, and the great jealouſies which are amongſt all Chriſtian

Princes, might much to their advantage have made War in *Hungary*, and ſo extend my Empire even to *Auſtria*; the acquiſition of which Province, would throw open the Gates unto me, to conquer *Italy*: yet they have been wiſely better adviſed, rather to weaken the Perſian Heretick, than to make War upon the Chriſtian Princes; who being ſo far diſtant, in point of belief, from my Religion, do not frighten me ſo much as the Perſian Hereticks do. For there is a great difference between tolerating Infidelity in a State, (from which the paſſage to true belief is ſo hard) and the permitting of Hereſie, a Plague which ſo eaſily infects any Kingdom, how great ſoever; as the Germans, Engliſh, Flemmings, French, and others have ſeen and tried. And know, that I have rooted out all Sciences and Learning from out my Dominion, only to the end that my Subjects may live in ſuch ſimplicity as is moſt requiſite for my Religion; and to this purpoſe I have conſiderately, and upon ſevere puniſhment, inhibited the Tranſlation of my *Alcboran*, which is written in the Arabick Tongue, into vulgar Turkiſh Language; having learnt at the coſt of ſome Chriſtian Kingdoms, what miſchief the Tranſlation of the *Bible* into vulgar Languages hath occaſioned, which falling into the hands of ignorant people, I hear that in thoſe parts where this abuſe is introduced, even poor ſilly women ſpend more time in diſputes about Religion, than in ſpinning. Wherefore to free my ſelf from the evil of Hereſie, which may be introduced into my Empire by ambitious men, I have commanded, That whoſoever ſhall propound any doubts in Religion, be anſwered by the Scimiter: Becauſe the Hereſies which now reign in the Chriſtian Religion,have opened all mens eyes, ſo as they may diſcern, that thoſe who have firſt ſowed them, are more moved by Ambition of governing the Earth, than out of Charity (as they would make Block-heads believe) of ſending mens ſouls to Heaven by their new Poſitions.

My Subjects ſobriety, who are all of them bound to drink Water, makes much for the keeping of my Territories from the Contagion of Hereſie; and ſay this, for that I ſee the fire of Hereſie amongſt Chriſtians, breaks moſt forth there where they drink merrilieſt. I very well know that all diviſions in States are very dangerous, but eſpecially thoſe which ariſe in point of Religion; becauſe people do not only not love, honour, or faithfully ſerve thoſe who are not of the ſame Religion with them, but hold them to be Beaſts, and bear them that cruel hatred which we ſee reigns amongſt Nations of different Religion. Add hereunto, That as it is impoſſible for a man to live without an head, ſo is it for diverſity of Factions; and where there are two Religions, there muſt of neceſſity be two Heads; and every fool knows whether or no one Kingdom can at one and the ſame time receive two Kings: And thou *Bodin* oughteſt ſo much the leſs to have publiſhed the Seditious Opinion, which hath cauſed thee ſo much ſorrow, for that thou knoweſt better than any other, that the modern Hereſies which now reign in many Chriſtian Kingdoms, have been ſowed and fomented by great Princes, to whom Lutherans, Calviniſts, and many others like thy ſelf, have ſerved to ſeduce the people, and to be Bawds to their Ambition; only that they may thereby be followed by the male-content Nobility, who greedily embrace new Sects out of a deſire to better their condition, and by Plebeians, who follow them out of Avarice, and a deteſtation which they bear to their own unfortunate condition. And if for the quiet of Empires, all the people of one and the ſame Kingdom, ought to be under one and the ſame humane Law; how much more for the ſame Reaſons, and out of the ſame conſiderations, ought this to be endeavoured in matters of Religion? which being bred with us in our Mothers Belly, hath taken ſuch deep rooting in our hearts, as ſhe is become the abſolute Queen of all our Affections, and of all our Paſſions; and therefore ſhe ought to be ſo much the better regulated in every State, for that we cannot live without her, nor can we be touched in any thing which is more tickliſh. Theſe things are all of them ſo true, as I will boldly affirm, that even brute Beaſts, could they ſpeak, or could we underſtand their yelping, braying, and other noiſes which they make, would be heard to praiſe God, even as we do, who hath created them, and who doth feed them. I remember, that many years ago I heard a Polititian diſcourſing of this very Article; and becauſe he eſteemed it too wicked to God-ward, and ſeditious towards Princes, I deſired to inform my ſelf of him, whether there were any Prince, or Common-wealth in the World, who did permit ſo wicked a thing in their Dominions? And he freely told me, That even the moſt modern Hereticks themſelves, who had cried up Liberty of Conſcience in other mens States, would by no means allow of it amongſt themſelves: For they hated to ſee their own houſes burn with the ſame fire,which they by their ſeditions had kindled in other mens habitations: And of this, ſaid he, *Geneva*, which I call the ſink of all ſeditious Impiety, is an evident Example, where they who endeavour to raiſe new Hereſies, are condemned to be burnt. The ſame man told me moreover, That in *Germany*, where ſo many modern Hereſies were invented in their *Hans Towns*, only to ſuppreſs the Houſe of *Auſtria*, Liberty of Conſcience was permitted; but that it would be evidently dangerous to imitate them, for that the example of others would prove unfortunate to thoſe who had not all the ſame requiſite circumſtances, as thoſe whom they ſet before them for a Preſident. He ſaid, That the *Hans Towns* of *Germany* live without any apprehenſion of any enemy-Prince, who might aſpire to deprive them of their Liberty; that their Emperors were weak; and that their Citizens were not only by nature far from the ambition of Governing the Countrey, but were forced by neceſſity, to live and die what they were born. For if it ſhould ſo fall out, that any one to better his condition, ſhould preſume to make himſelf Head of any Hereſie, the Power of all the other Free Towns, who were joyntly intereſſed in Liberty, with that City where Factions began to ariſe, would preſently aſſiſt with Arms in hand, to beat down that Faction. Moreover, that though the diverſity of Religions occaſioned in thoſe Cities by the Liberty of Conſcience, were leſs dangerous in them, yet could it not be ſaid, that they were totally free, nor that the humour was not pernitious, and apt to occaſion deadly evils; and that no Father of a Family was ever induced to ſet his own Houſe on Fire, for having the means of quickly quenching it by a neighbouring River. But that in Empires and great Kingdoms it fared otherwiſe; for in them there were ofttimes Brothers to him who governed in Chief, and other Princes of the Bloud; and there were alwaies therein great ſtore of particular private men, eminent for Birth, Riches, and Adherents, who were all of them ambitious; and out of a thirſt of Reigning, thought any enterprize, how deſperate ſoever, eaſy: And that, to boot with theſe, they had potent Forein Enemies, upon whom they confined, who were more than ready to foment ſuch Heads of Faction as ſhould appear to ariſe; as had lately been ſeen in *France*, and in *Flanders*; and that as well the Lay-Princes Electors, as every other Prince of the Empire, who had imbraced the preſent Hereſies, did not live with Liberty of Conſcience, but with a particular thirſt, accommodated to humane Intereſt: as appeared clearly in the Lutheran Impiety, which taking its beginning in the Dukedom of *Saxony*, to the end, that he who declared himſelf to be Head thereof, might not grow too great, the reſt of the Heretick Princes had introduced the new Sects of *Calvin*, *Zwinglius*, and of others, into their States, with ſuch confuſion to ſacred things, as it might be truly ſaid, that there was as many Hereſies in *Germany*, as Princes and Potentates that did rule there: And that which made me wonder moſt, was to hear, that ſome Subjects in *Germany* were forced to alter their Religion at their Princes pleaſure; an inconvenience which was ſeen to happen ſo often amongſt them, as ſome Cities have paſt ſundry times from one Hereſie to another, in leſs than one moneths ſpace. All which are things of very bad example, and an excellent means to introduce that Atheiſm amongſt men, which, I ſaid, I thought was not to be found amongſt beaſts.

Wherefore, *Bodin*, as an horſe which is long ſuffered to go without a bridle, becomes fierce and unſerviceable to man; ſo people, when they have the Reins of Religion let looſe in their necks, grow wild, ſeditious, unruly, and no longer apt to be governed or ruled by a Prince: For, he who is not taught by a ſound and well regulated Religion, to love, honour, and fear God, cannot obey, honour, nor fear man. So great a truth, as it is the nature of all people, who alwaies err in the extreams, to deſpiſe Humane Laws, when they are miſled in thoſe that are Divine: for the Freedom which they have to offend the Majeſty of God, provokes them againſt their Prince, who gave them that Liberty. This truth which I tell you, is apparently ſeen in thoſe who ſeduced the Flemmiſh to change their Religion, and to rebel againſt their natural Prince, who, to bring them to ſo wicked an Enterprize, permitted them to plunder Churches and Church-men; and when at laſt they would have refrained and regulated them in their higheſt Towring Tumults, they found that when God is deſpiſed, men are ſo likewiſe. The Government of people is a weighty affair for any Prince how wiſe ſoever, nor is it poſſible for him alone to ſupport ſo heavy a burthen: but being aſſiſted by Religion, it becomes ſo eaſy unto him, as one Prince may govern many millions of men; for very many are ſo ill conditioned, as they deſpiſe humane Laws, yet do they often fear Divine ones; and many who little eſteem the anger of an earthly Prince, dread the King of Heaven, and live peaceably.

Bodin was ſorely caſt down, when he heard the *Ottoman* Emperor ſpeak ſo ſolidly of the care which Princes ought to have of the unity of Religion; and was then more grieved when the Judges told him, that it was wicked ignorance to maintain that Princes are Lords of mens bodies, and not fit to rule their ſouls; as if the Allegiance which by Gods command Subjects owe their Princes, be not as well a duty of the ſoul, as of the body; and that God hath conſtituted the moſt Chriſtian Kings of *France*, and other earthly Princes; only that they might feed their ambition by reigning, and paſs away their time in delight, wallowing in the plenty of ſo many earthly bleſſings; and had not made them his Lieutenants on earth, to the end that they may obſerve his holy Law. For theſe reaſons, all the Lords of Parliament ordered that he might be immediately puniſhed by fire, who had publiſht a Tenet fit only to ſet the World on fire.

The LXV. ADVERTISEMENT.

Apollo *puniſheth a Poet ſeverely, for having been ſo deſperate as to blaſpheme.*

Apollo doth ſo abhor Blaſphemy above all other vices, as two daies ago he cauſed a Poet's tongue to be ſtruck through with a nail in the Delphick Temples Porch, who had preſumed to ſay, that Nature had dealt injuriouſly with him, in having indowed him with a Princely Soul, and allotted him but a beggarly fortune. And though many *Literati* earneſtly beſeeched his Majeſty that he would in ſome ſort mitigate this puniſhment, he did not only deny to do it, but in a great rage ſaid, that ſuch wits deſerved the ſevereſt puniſhments, who being born to a poor Fortune, conſumed all their time in afflicting themſelves, by ſeeking out new conceits which might make poverty appear more ſhameful, and inſupportable, which they ſhould imploy in ſeeking out ſuch Inſtructions as might make it appear leſs ſhameful, and more tolerable; and that he would teach men of but mean fortunes, by this example, how to accommodate their minds to their means; it being an hateful piece of petulancy to envy great Princes fortunes, whilſt others in tattered clothes died of hunger.

The LXVI. ADVERTISEMENT.

The Vertuoſi of Parnaſſus *viſit the Temple of Divine Providence, whom they thank for the great Charity which ſhe hath ſhewn to Mankind.*

This morning, according to the ancient cuſtom of this Court, all the Prince-Poets, and the *Literati*-Lords of *Parnaſſus*, went to viſit the Temple of Divine Providence, to whom *Giovan Joviano Pontano* made a learned Oration, wherein he highly praiſed the infinite Charity, and immenſe love which ſhe had ſhewed to mankind in creating Frogs without Teeth: For it would have been of no advantage to Man, that this World, canopied by ſo many heavens, full of ſo many ſtars, ſhould not only abound in all things neceſſary; but even be fully fraught with all moſt exquiſite deliciouſneſs, if gallant men who inhabit it, ſhould be forced to wear iron buskins to defend themſelves from being bitten by ſuch faſtidious and importunate animals; whereas now there needed no fence againſt ſuch raſcally companions, who are compoſed of nothing but mouth and voice, but a good pair of ears, which value not the noiſe which they know can do them no harm.

The LXVII. ADVERTISEMENT.

The moſt excellent Paolo Peruta, *by order from* Apollo, *declares in the Publick Politick Schools, what the genuine ſignification is of that Precept in Policy; That, to reign ſecurely, the people muſt be kept under.*

The uſual Precept in Policy, That to Reign ſecurely, the people muſt be kept under, is as true, as it is wrongfully underſtood, and worſe practiſed by many Princes; who, out of their inſatiate avarice, interpret the beſt politick ſentences, in ſuch ſenſe as makes moſt for their preſent advantage. Wherefore *Apollo* being much diſpleaſed, that ſo ſingular a precept ſhould be ſo groſly abuſed, ſent a few daies ſithence, for *Paolo Peruta*, who at this preſent time reads the ordinary morning Politicks in the publick Schools in *Parnaſſus*; and commanded him, that for the benefit of *Princes*, and the peoples profit, he ſhould declare publickly what was the true and genuine ſenſe of ſo ſignal a Precept? *Peruta* obeyed, and on an appointed day, when the School was full of all the greateſt Princes of this Court, he took the Chair, and ſaid, That as an exquiſite Prince could be likened to nothing better than to a good Shepherd, ſo people might be very fitly compared to a very numerous flock of ſheep; and that to the end that one only Shepherd might commodiouſly govern a great many ſheep, the Divine Majeſty had made them to be lowly minded, and had created them without the weapons of Horns or Teeth: for otherwiſe, to the great prejudice of mankind, every ſheep muſt of neceſſity have a ſhepherd allotted him: For God having armed the Head and hands of Man with a ſtout heart, and wiſe genius, he became not obedient and ſubmiſſive to his ſhepherd, as many Princes did believe, by being often ſhorn, and continually milked; or by being hindred from growing fat in good paſtures by angerſome vexations: for the true way to keep the people low, was not to afflict them perpetually by pinching taxes; was not to reduce them to ſhameful poverty, by grating penalties; but to avoid the arming of their head with that ambition of command, which people ſo delight in, as the appetite is encreaſed by ſatiety: Which true means, and ſafe counſel, is only known, and ſucceſfully practiſed by the *Ottoman* Emperors, who knowing very well how dangerous a thing it is for States to arm their Subjects with ambition, authority, or the attendance of many Souldiers, think it a capital error, and the ruine of their States to give any place of command to a Native Turk; Certainly a moſt happy cuſtom, and which plainly teacheth Princes, that the true meaning and genuine interpretation of ſo uſeful a precept in policy, is only, That it is a dangerous thing to arm the head of ſubjects with ambition, not their hands with Swords; to keep them humble, by not giving them places of too great attendance; not, to deſire their poverty by taking their means from them: for that Almighty God, not having made ſheep humble and obedient for any want they have of wooll, milk or lambs, did thereby teach Princes to uſe all means poſſible, that their ſubjects may increaſe in wealth, and that they may abound in goods; it being very true, that people by increaſing their private Patrimonies, make chains wherewith they keep themſelves faſt bound up; for, leſt they may loſe their wealth got by ſo much toil, they did ſo religiouſly ſtudy peace, as the ancient Romans, who were true Maſters of the reaſon of State, found no better means to make the warlike French, whom they had newly conquered, quiet and obedient to their Republick; than by affording them all poſſible means of growing rich; an advice which proved ſo fortunate unto them; as that Politick *Tacitus* ſpeaking of the French, the moſt warlike people of all *Europe*, doth not only call them *Dites, & Imbelles, lib. 11. Annal.* but freely affirms *Gallos quoque in bellis floruiſſe. Tacit. Vita Agric.* Which plainly ſhews, that great Riches gotten by the French, had brought that formerly warlike Nation into ſuch a wretchleſs ſlothfulneſs, as it ſeemed an old wives tale, that the French knew ever how to manage arms; whereby we are made aware, that riches, by diſarming men, keeps them ſubmiſs in the humility of peace; whereas on the contrary every one ſees, that the not being content with their preſent condition, makes men greedy of novelties. For men are not abaſed, as ignorant people believe, by being poor, but need begets in them ſuch an immenſe deſire of change of fortune, as makes thoſe that are in bad condition, venture upon any how deſperate or dangerous ſoever an undertaking; it having been oftentimes experienced, that nothing arms people more than poverty. Which produceth deſperation, not when it is occaſioned by the earths barrenneſs, by adventures at Sea, by mens careleſneſs, by the misfortune of Factors, or other humane accidents; but when cauſed by the Prince his avarice, who fooliſhly perſwades himſelf he ſhall become a rich ſhepherd by keeping his ſheep poor. Wherefore that Chair-man of Polititians affirms, that to go about to reduce ſubjects to Loyalty, and Principalities to peace, by keeping them poor, was neither better nor worſe, than to pretend to cure the Dropſie, by giving the ſick party over-much drink. To prove all which to be truth, it is daily ſeen in all inſurrections: Princes meet with no ſorer enemies, than male-contents, and ſuch as have not wherewithal to live commodiouſly; who, in the garboils of commotions, prove alwaies Devils, whereas thoſe who are wealthy, are obedient and peaceful.

The LXVIII. ADVERTISEMENT.

A nobly born Laconick Senator, having committed a great fault, the Duke of Laconia *thinks it wiſdom to paſs by it.*

YOu have formerly heard, how that the Laconick State is governed by an Elective Prince; and how that the Laconick Senate is reputed and celebrated for the beſt that is in *Parnaſſus*. The Duke of *Laconia* to ſupply the place of a Senator that was deceaſed, advanced the ſecond Son of the Prince of *Mitilene* to that ſo high dignity. And not above a fortnight ſithence, this Gentleman, much to the Dukes regret, committed a fault, which his Higneſs had ſeverely puniſhed in other Senators; and he ſeeming not to take notice of it, many of his Senators were troubled at it, and adviſed him to uſe the ſame puniſhment for the ſame fault. To which the Duke anſwered, That the ſame puniſhments were not to be inflicted for the ſame faults, where there was a diſparity in the Perſonages; and that God, whoſe will it was that no ſublunary thing ſhould be without ſomewhat of amiſs, had ſo ordained it, as that the fineſt Currel ſhould not be without its rubbiſh; and that in ſo famous a Senate as was that of the Laconicks, eminent Perſonages added much to the ſplendor of it, and were oft-times of great aſſiſtance to the State upon urgent emergencies: But that this advantage was counterpoiſed by a notable allay, that ſuch perſons were not ſo eaſily governed, nor held-in as others, over whom the whole power of command, and abſolute authority of the Law being to be exerciſed, they were not of the ſame reputation, nor advantage to the Elective Princes, as were Senators highly deſcended; and that the Sythe of equal Juſtice did fortuately fell graſs of an equal height; but that the wary Mower, who ſpied a great ſhrub amongſt the leſſer graſs, hoiſted his Sythe, leſt he might break it, or blunt the edge thereof, a piece of wiſdom whereby Elective Princes, whoſe prerogative it was to chuſe Senators: were taught not to promote Perſonages of extraordinary birth to that degree, unleſs they do formerly reſolve to bear with many things in them, which they would ſeverely puniſh in ordinary ſubjects.

The LXIX. ADVERTISEMENT.

Andrea Alciati *finding himſelf injuriouſly perſecuted in his place of Magiſtracy, flies for help to* Apollo, *but finds none.*

ANdrea *Alciati*, who was not only very well verſed in the profeſſion of Law, but was in great eſteem with *Apollo*, and all the Vertuoſi of *Parnaſſus*, for his great inſight in all the choiceſt learning which makes men be ſo highly prized in this Court; knowing the Sower of obeying, and Sweet of commanding; the meaneſs of a private life, and the gallantry of being, or of but perſonating a Prince; applied himſelf from his very firſt entrance into *Parnaſſus*, to the perillous practice of Government; till at laſt he was deputed a Triannual Preſident of the Iſle of *Negrapont*, by the Prince thereof; where, with undaunted ſincerity, he adminiſtred ſuch exact and ſevere juſtice as is pleaſing to God, and hateful to proud and inſolent people, who though they be born to ſerve, will notwithſtanding Tyrannize; and ſo it fell out, that thoſe who had been ſeverely puniſhed for their inſolencies by the rigour of the Law, waited for the coming of the Seſſions, a time uſually longed for by the lewdeſt ſort of men, that they might revenge themſelves of their Preſident, and wherein they charged him with bitter accuſations. *Alciati* ſeeing himſelf ſo wickedly dealt withal by his ill-wiſhers, had forthwith recourſe to the Prince of *Negrapont*, who is at preſent in the Court, and demanded ſuch protection of him, as is due to thoſe Officers who diſcharge their duty faithfully. The Prince (as many others do) that he might win his ſubjects good will, lent a favourable ear to the accuſers, increaſing thereby their inſolence, and *Alciati*'s vexation; who for his laſt refuge, appealed this very morning to *Apollo*, complaining that he had been perſecuted for doing juſtice; and did not only require his Majeſties protection, but boldly prayed him, that he might have a new trial, by ſuch perſonages as were unconcerned, and not ſwayed by paſſion.

Apollo, not only as if *Alciati* had been a man of no merit, but even a publick offender, was much incenſt at him, and drove him away; wherefore many of the ſtanders by, who very well knew his worth, and knew how wrongfully he was perſecuted, were witneſſes unto his Majeſty of them both. But *Apollo*, cotinuing in his former opinion, bad *Alciati* (though he were very ſubmiſs in his carriage) get out of his ſight. His Majeſties great wiſdom being known to be ſuch, as that all his Actions paſs for neceſſary precepts for men to govern their lives by, the ſtanders-by wondered why he ſhould deal ſo hardly with one who deſerved help; and not being able to believe but that his Majeſty concealed ſomewhat in his mind that was worthy to be known, they asked him, why he, who alwaies ſought all poſſible means how to comfort the afflicted, did now add to the affliction of his innocent perſon. Then *Apollo* freely unboſoming himſelf, ſaid, that if *Alciati* were poor, he would have taken him into his protection; but that he being wealthy enough, ſo as he might compaſs his ends of coming to higher preferment a ſafer way, he deſerved to be treated thus, and worſe, for betaking himſelf to an imployment wherein there was certain danger, and which was only fit for ſuch, who not being able to eat bread at home, were neceſſitated to take any the moſt hazardous courſe to live; and that men who were well to live, and had honourable imployments, though they might be very expenſive, ought only to ſtudy how to win reputation and glory. To this *Alciati* anſwered, That he, to the end he might be better eſteemed of in the World, and that he might not be pointed at, as a Plebeian clad in ſilk, had carried himſelf with ſuch reputation in all his honourable imployments, as would make any man, how meanly ſoever born, appear to be highly deſcended. *Apollo* being ſtill more incenſed at *Alciati*'s words, replied, With what face canſt thou affirm that thou haſt gone about to joyn reputation to thy means, having taken ſhameful waies to work thy intent? Doſt thou not know the true atteſtat of *Guicchardin*, that Oracle of Italian Hiſtorians, that it is more uſual for an Officer to run hazard, than for a Merchant to break, or a Sea-man to drown? Doſt not thou know, that no Gally-ſlaves, nor any other men how miſerable ſoever, eat coarſer biſcat, or ſwallow down more bitter diſtates, than thoſe who ſit at the helm of Government? And knoweſt thou not that many Princes after having highly diſpleaſed their Subjects, by their avarice and cruelty, uſe to quiet and appeaſe them, and to purchaſe their good will, by delivering up unto them ſuch an Officer, as by his punctual performance of Juſtice, hath well deſerved his Princes protection? And art thou alone he that doth not know, that theſe men deſire nothing but the pleaſure of Command, and the profit of Revenue? and that they abhor rumors, which they are ſo far from believing, that they proceed from the execution of that true Juſtice, which is diſpleaſing to him that taſtes thereof, as they firmly believe it proceeds from the Officers ignorance and wickedneſs; though nothing be more certain, than that he who will adminiſter upright Juſtice, muſt as requiſitely make the people complain, as the Chirurgion who will perfectly cure a wound that is Gangren'd, muſt make the ſick party cry out: and neither *Hippocrates*, nor yet my beloved *Æſculapius* could ever yet find out any ſuch medicine for a malady, as would make the patient lick his lips; and the chiefeſt miſchief is, that a man who hath his knee out of joynt, would beat the Chirurgion, who uſeth all his beſt ſkill to put the bone again into its right place.

The LXX. ADVERTISEMENT.

The Lady Victoria Colonna *begs of* Apollo, *in the name of all the Feminine Sex, that ſuch married men as are Adulterers, may ſuffer the like Infamy, as unchaſte Wives do.*

THe moſt excellent Lady, the Lady *Victoria Colonna*, a Princeſs of exemplary chaſtity, came before his Majeſty three daies ago, and ſaid, in behalf of all the feminine Sex, That all women did ſo affect Chaſtity, a Vertue wherewith they were particularly endued, as they did not any vvhit envy ſtrength, vvhich vvas a Vertue attributed to the maſculine gender; for they very vvell knevv, that a vvoman vvhoſe ſoul vvas not chaſte, vvas a ſtinking carcaſe: but that vvith much reaſon they did bevvail the great diſparity vvhich vvas ſeen to be obſerved betvveen the Husband and the Wife, in the particular of puniſhment for Adultery. For Wives could in no ſort be contented that married men ſhould think themſelves ſo much at liberty, as even the puniſhment of ſhame (vvhich men of honour had vvont to apprehend ſo much) could not keep them from being falſe unto their wives. In which diſorders ſhe affirmed, they were ſo far advanced, as many husbands were not only not aſhamed to keep Concubines openly in their houſes, but were grown ſometimes ſo hardy to take them into bed with their wives: which exceſſes were occaſioned, becauſe the ſame ſevere puniſhments were not provided for adulterous husbands, as were thundred out, and put in practice againſt unchaſte wives. And that in this particular the Laws were ſo partial to married men, as, if they ſhould find their wives in Adultery, they would not be ſatisfied till they ſhould have revenged the injury with their own hands. By reaſon of which notorious grievances, the feminine ſex were forced to have recourſe to the clear fountain of juſtice, to the end that they might receive competent remedy for this their oppreſſion, by the publication of parity of puniſhment for the ſame fault, and that if his Majeſty ſhould not like of this, that he would at leaſt be pleaſed to allow women the like liberty in point of Adultery, as men pretended to lay claim unto: And that this like liberty was not deſired, to the end that women might make uſe of it, but only that by the terror thereof, they might curb their luſtful Husbands. To this requeſt *Apollo* anſwered, that the Law of Loyalty ought to be alike between the Husband and the Wife; and that the violation thereof ought to be no leſs puniſhed in the one, than in the other; but that the more exact chaſtity was deſired in wives, in the weighty reſpect, that men might be ſure to father no children but their own, in which regard the excellent vertue of chaſtity was given to the female ſex: for, the certainty of their iſſue was ſo neceſſary to husbands in the generation of mankind, as were not their mothers endued with chaſtity, their ſons would loſe as well their inheritance, as their fathers affection; which was ſo great a truth, as, wiſe Nature her ſelf had given chaſte mates to all earthly Animals, where the male ſhares in hatching the eggs, or in bringing up the young ones. To the end that Fathers might think the pains for the welfare of their children, well beſtowed, and value their coſts as conſolations, and great gains. At this anſwer an honourable bluſh ſtole upon the cheeks of the Lady *Victoria*, who with a Roman ingenuity confeſt the ſimplicity of her requeſt to *Apollo*; and ſaid, it would be too great a ſhame to the female ſex, if they ſhould ſuffer themſelves to be exceeded in chaſtity by brute beaſts, who though they follow nothing elſe with greater propenſeneſs than their delight, yet, not to bereave the father of his children, or the children of their fathers by their Libidinouſneſs, keep their chaſtity; and that Husbands had ſo great reaſon to deſire their wives might prove chaſte, as the Laws againſt Adultery in married women appeared to be too merciful: For the wounds which husbands gave their wives by their unchaſteneſs, did only pierce the skin; but that married Women, by their Adulteries, did kill their husbands with eternal infamy, and diſhonour their own children.

The LXXI. ADVERTISEMENT.

Cæſar *having taxed* Marcus Brutus *of ingratitude, in a full Aſſembly of great Perſonages, they challenge one another.*

SO great hath the hatred alwaies been between *Cæſar* the Dictator, and *Marcus Brutus*, as there could never be any reconciliation made between them, though it hath been much endeavoured by the prime Subjects of this State. 'Tis true, that to avoid the diſpleaſing of *Apollo*, they have both of them been ſo diſcreet, as to ſhun meeting in the Streets, much leſs the having any intercourſe between them. But the flames of hatred long kept concealed in a paſſionate mans boſome, in proceſs of time muſt needs break forth. 'This is ſaid, becauſe in a great Aſſembly which was had the other day of the chief of this State, wherein *Cæſar* hapned to be, it was impoſſible to perſwade *Brutus* to withdraw himſelf, who eſteemed it poorneſs of mind to yield to that his capital enemy at this meeting. *Cæſar* (though in covered words) ſaid ſomewhat which reflected upon *Brutus*, taxing him with ingratitude; and (as it uſually falls out where there is not a perfect good underſtanding between people) doubtful words being taken in the worſe ſenſe, and ſmall injuries being held heinous offences; *Brutus* boldly gave *Cæſar* the lye, and at the ſame inſtant accompanied the lye with its neceſſary correlative, laying his hand upon his dagger. *Cæſar* flew like an enraged Lion upon *Brutus*; and certainly ſome great miſchief had been done, had not the Princes that were preſent interpoſed themſelves, and parted them. The next day *Cæſar* publiſhed a *Manifeſto* againſt *Brutus*, wherein in high language he ſaid, That it was known to the whole World, that in the

Civil Wars he met with no more cruel enemy than ***Marcus Brutus***, who was worſe to him than even *Pompey*'s ſelf: and though he with the ſword of victory and revenge, which he had in his hand, might by good reaſon of War, have ſecured his own life, by taking away that of *Brutus*, yet chuſing rather to uſe clemency than juſt rigour, he did ſo clearly and fully pardon him that offence, which would never have been forgotten by any other man, as (as if injuries had been great obligations) he turned his hatred into love, his revenge into favour, and this with ſuch integrity as in his laſt Will and Teſtament, he declared him to be his Heir; with which magnanimity the people of *Rome* were ſo pleaſed, as after his murther, they preferred the revenge of ſo great ingratitude before their own liberty, which upon that occaſion they might eaſily have recovered. And if the common ſort of people, who uſe rather to move out of baſe intereſt than out of any generoſity, did ſo much deteſt this ingratitude in *Brutus*, how much more ought *Brutus* to do ſo, who had received the Obligation? And that if *Brutus* his behaviour towards him was not open and ſhameful ingratitude, ſure no man was ever ungrateful; and he ſhould be forced to believe that ingratitude was a vain name in the Abſtract, and that there was no ſuch thing in the concrete thereof. *Brutus* finding his honour much concerned in this *Manifeſto* of *Cæſar*'s, anſwered him preſently in a writing which he publiſhed, That ſince he had never deſerved ill at *Cæſars* hands, he could not acknowledge the pardon which, he ſaid, he had given him for taking up Arms againſt him, as a favour. For he who takes up Arms to defend his free Countrey from a Tyrant, did but what was his duty to do, and did not therein miſdemerit, but ought rather to be commended even by the enemy. And that *Cæſar*, after his Victory at *Pharſalia*, did not oblige thoſe unto him whoſe lives he pardoned; for, he only won the good opinion of his enemies, who pardoned injuries received, not injuries done unto them. And if it were faults, not merits, which deſerved to be pardoned, then they who took up Arms to defend the Roman liberty ought to pardon *Cæſar*, not *Cæſar* them. For the fault was his, who would uſurp upon his Countries liberty; the merit theirs that did defend it. And that though it vexed his very ſoul to hear himſelf taxed of ingratitude by *Cæſar*, yet he was more troubled to think he ſhould hold him for ſo great a Villan, as that, though with pardon of life for ſo doing, he could forget the injurious uſurping the Countries liberty, which all worthy Senators ought to keep alwaies deeply ingraven in their hearts. And that, that being only true clemency which proceeds immediately from meer meekneſs, certainly *Cæſar* merited nothing at thoſe Senators hands, whom he pardoned for defennding their liberties. For he did it not out of any worthineſs of mind, but only to ſecure his own Tyrany: for very well knowing, that to grow cruel after Victory, towards the chief Senators, was to incite the people of *Romes* publique hatred, and highly to incenſe the prime Senators, he gave other men their lives to ſecure his own. That for his having declared him in his Will to ſucceed in part of his inheritance, he would have *Cæſar* know, that he treated not with ignorant people, or ſuch as did not very well know his deep cunning, hid under that feigned benevolence and falſe liberality, ſince it was not out of any affection to him, that he had named him to be his heir, but only to cauſe him to lay down his Arms, and to make him become an enemy to his Country, and to blot out of his mind the deſire of recovering liberty, a ſervitude which ambitious Tyrants purchaſe at a contemptible rate from baſe and avaricious Senators, not from ſuch as he, who were ſo far from ſelling their or their Countries Liberty for any ſum of gold, how great ſoever, as they ſought to purchaſe it at the expence of their blood. And that the trick of baſely lulling chief Senators aſleep, by ſending them to be Ambaſſadors, was paſt from *Cæſar* into *Auguſtus*, (whoſe Will and Teſtament, *Tertio Gradu primores Civitatis ſcripſerat, pleroſque inviſos ſibi, Tacit. lib. 1. Annal.*) was not, as *Tacitus* had formerly, but fooliſhly affirmed, *Jactancia, Gloriaque ad poſteros*; but only that thoſe Senators, who were his foreſt enemies, allured with hopes of reaping more benefit in ſervitude, than in a free condition, might become inſtruments to *Tiberius*, in training him up in that Tyranny, which they were bound to make head againſt. *Brutus* concluded this his writing; ſaying, That he was ſo far from acknowledging it a favour to have his life given him by *Cæſar*, as he would have taken it for a greater obligation from him if he had bereft him of it, ſince a worthy Senator cannot acquire a more glorious life, than to be torn in pieces by the publick Tyrant, ſuch a Senators life being formidable unto the Tyrant, for being a valiant defendor of liberty; and that Tyrants gave a glorious life to ſuch Senators as they were cruel unto, whereas they aſperſe thoſe with ſhame, who, too greedy of life, did interchange the baſe benefit of their received pardon, with the ſhamefull oblivion of the injury done them in bereaving them of their publick liberty. *Cæſar*, who was by nature haughty, was ſo incens'd at this anſwer, as he challenged *Burtus* to a ſingle duel in *Campo-Marte*; which *Brutus* willingly accepted: but abhorring to fight with men half dead, he bad him, firſt go cure thoſe wounds which he had given him in the Senate, and then return to receive more with the ſame dagger, with which he would be ready to wait upon him. To this ſcornful anſwer of *Brutus*, *Cæſar* did as ſcornfully reply, That the alledged impediment ſhould not keep him from meeting him in the field, for that *Brutus* very well knew, that thoſe his wounds were very well cured by his Nephew *Auguſtus*, and by the whole Triumvirate, with the corroſive of Proſcription. That therefore he ſhould only appear armed in the field, and leave behind him thoſe *Caſſii* and *Caſchi*, and other ſwaggering companions, which he was accuſtomed to make uſe of in his ſupercheries and foul play to men of honour. To this *Brutus* anſwered, That his cuſtom was, to put a great difference between enemy and enemy; and that ſuch as he, fought only with the arms of military worth, to propagate the Roman Empire, againſt the Hannibals, Jugurthans, Mitridates, and other Foreign Princes; but that Tyrants, and ravenous wolves cloathed in lambs skins, ought to be dealt with like Treachery, and to have traps laid for them, as is uſually done for crafty Foxes.

The LXXII. ADVERTISEMENT.

Certain Subjects deſire their Princes, that the infinite multitude of Laws which they live under, may be reduced to a leſſer number; and that the Governours of Provinces may be forbidden to publiſh every day new Proclamations.

THe great abuſe in ſome States is certainly much to be blamed, where not only the Princes are prone enough in publiſhing every day new Laws, but do permit the Governours of their Provinces to run into the ſame error. Who being often changed, and all of them commencing their Government with an ardent deſire to mend the world the very firſt week, ſhame themſelves with divulging certain new Proclamations according to their own fancies, and full of thoſe many extravagancies which uſe to abound in them, who having framed new conceits in their brains, are not ſo well adviſed, as to weigh them with practice, which is that true hammer whereby to diſcern between pure Silver, and falſe Alchymy. For, zeal to the publick good, not regulated by a perfect judgement, injures a gallant man in his Reputation, more than any bad intention. The liberty of this manner of proceeding, cauſeth thoſe States wherein it is uſed, to abound ſo much in Edicts, Proclamations, Conſtitutions, and an infinite medly of new Laws, as men live therein in great confuſion; it being very true, that *Corruptiſſima Republica plurimæ Leges. Tacit. tertio lib. Annal.* A moſt corrupt Countrey abounds moſt in Laws; and the worſt is, that every Officer being reſolute in the obſervance of ſuch Proclamations as are by him publiſhed, fooliſhly forgets thoſe made by his Predeceſſors, ſo as the people not able to diſcern in this ſo great diſorder, what things are lawful, what unlawful, receive the worſer ſatisfaction thereby, for that they have oft-times found, that many of them, to vent their anger againſt one they hate, or to give a purging Pill to a rich Churmudgion, have made uſe of obſolete Proclamations and Edicts, which have loſt their validity by contrary uſance. To the end then, that ſome cure might be found out for ſo many evils, the people who live under them, choſe certain Commiſſioners long ſince, to acquaint their Princes therewith. Theſe earneſtly deſired, that the multitude of Laws, which bred confuſion amongſt the people, might be abrogated; and that the Governours of Provinces might be inhibited the making of new ones for the future. Moſt of the Princes judged this the Commiſſioners requeſt to be very juſt; and that they might conſult the better thereof, they met in *Clio*'s houſe, where ſome that were zealous of their Subjects good, were of opinion, that with as much brevity as might be, all the ancient Statutes ſhould be made an end of; and being made void, new ones might be enacted, which might bring quiet, not confuſion to the people. But the Princes who were of a contrary opinion, were greater both for number and quality; they freely affirmed, That thoſe things which had been tolerated by their ancient Predeceſſors, ought to be preſumed to proceed rather from wiſdom, than from ignorance; for, it was always to be believed, that their fore-fathers had examined and digeſted matters concerning the Government of their people, much more accurately than modern men do, who were then ſeen to run into great diſorders, when out of novelty they would abrogate thoſe ancient Cuſtoms, which experience had found to be good; and that it was to be thought a high preſumption, that the world, without ever being aware of, or amending her errors, had lived long in thoſe Cuſtoms, which others would correct, as being prejudicial. And that Princes, who ought to ſtudy nothing more, than how to dilate their own Authority, committed a mortal error, when they tyed up their own hands, and made rods for their own breeches, becurtiling their juriſdiction. Whilſt the Princes were thus diſcuſſing the buſineſs, the Commiſſioners, deſirous to hear the reſult, made ſome little noiſe at the chamber door; At which the Princes being very angry, they grew ſo hot, as having no other weapons, they broke ſome Forms which came firſt to their hands, and making uſe of the feet thereof for cudgels, they beat away the Commiſſioners; who crying out, Help, help, many Philoſophers came from the Peripatetick School, who withheld the Princes, and freed the other from being further miſchieved. The Princes thinking it fitting to acquaint the Philoſophers with the reaſons which had moved them to this reſentment, ſaid, Gentlemen, theſe Raſcals under pretence of Grievances, Proclamations, Statutes, and confuſion by new Laws, have dared to come even within our doors to aſſaſſinate us, adding inſolence to their impertinent demands; for we having out of our fatherly charity, given free leave to theſe ingrateful people to keep as many Hounds and Greyhounds as they pleaſe, to take Hares and Goats with all permiſſion, to lay gins to catch Patridge and Pheaſants, to make nets to take Finches and Sparrows, to lay lime-twiggs wherewithal to take Black birds and Thruſhes; to make hooks, paſts, drag-nets, weels, and twenty other things, that they may want no fiſh; Theſe Raſcals will not, notwithſtanding, permit us poor Princes, who even conſume our ſelves in ſtudying how to ſerve them, to take half a dozen fat Becchifichi, for our own uſe.

The LXXIII. ADVERTISEMENT.

The Vertuoſi of Italy beg of Apollo, *that Philoſophy may be treated on in the Italian Tongue, and are denyed their requeſt.*

THe Italian Literati have theſe many years been very inſtant with his Majeſty, that he would be pleaſed to enable the Italian Tongue to treat of Philoſophical matters, and have uſed all the poſſible means they could to get it effected; but *Apollo* would never grant it, ſaying, That the Liberal Sciences were no longer eſteemed, than when they were handled in Greek and Latin; for the Metaphyſicks, and other Soveraign Sciences would ſuffer an infinite alloy, if the admirable ſecrets thereof being taught in Italian, ſhould be communicable even to Hoſts and Hoſtlery; moreover, if all the Liberal Sciences were ſuffered to be written in the Italian Tongue, the moſt noble Latin Tongue, in which all men confeſs the true majeſty of writing and ſpeaking elegantly doth conſiſt, would go near to be loſt. The Italians were not only not ſatisfied with theſe alledged reaſons, but continued ſtill ſo fervent in their former deſire, as his Majeſty ſeemed to be inclinable to give them content, when all the Liberal Sciences doubting leſt ſome reſolution might be taken which would be diſpleaſing to them, bad the Italian Literati be quiet; for they would by no means undergo the ſhame of being diſcuſt in inſipid Italian Circumlocutions, but would be argued in their ordinary Latin Terms. *Alexander Picolomini* was there preſent, who freely ſaid, That the Greek and Latin Philoſophers were Fools, if they believed that the Italian Writers were ſo ill read, as that they did not very well know, that Philoſophy being a natural Science, and therefore known even to children, would wholly loſe her reputation, if being treated of in Italian, the world ſhould know, that ſhe were wholly hid under Scholaſtical terms, which being neither Greek nor Latin, ſeemed rather to be Slavonick words, which being tranſlated into Italian would diſcover the cheating tricks of Philoſophers, who ſpend nights and days in the ſtudy of Philoſophy, to learn names more than realties.

The LXXIV. ADVERTISEMEMT.

Apollo *ſhews unto his Literati the true meaning of the Latin Sentence,* Homo longus, raro ſapiens, *A tale man is ſeldom wiſe.*

TO the wonder of *Apollo*, and all the ſtanders by, above 300 Literati, all of them beyond the uſual ſize of men, appeared on Tueſday laſt in the publick Audience. Every one knew that the aſſembling together of ſo many Vertuoſi, all of them of extraordinary ſtature and greatneſs, muſt needs have ſomewhat of meaning in it, and ſo it had; for Reverend *Cino*, Auditor *di Rota* in *Parnaſſus*, ſaid, in the name of all his fellows, that all thoſe Vertuoſi whom his Majeſty ſaw there, were known by the whole world to be well skilled in the Liberal Arts, which his Majeſties Delphick Library might likewiſe ſufficiently witneſs; and that, notwithſtanding, they were ſcoft and laughed at by moſt of the Literati in *Parnaſſus*, and held for fools and ſhallow-witted people. Wherefore, ſuch injuries being altogether inſupportable, they were forced to have recourſe unto his Majeſty. And to the end that ſome remedy might be found for ſo great an abuſe, which might occaſion many inconveniencies, thoſe Literati of a more than uſual ſtature and greatneſs of body, demanded place and time (always provided it might ſtand with his Majeſties Approbation) where and when, hand to hand, two to two, three to three, or in what greater numbers the contrary party ſhould chooſe, they would diſpute with the Vertuoſi of ſmall and of middle ſtature in all ſorts of Sciences, and venture their reputations thereupon: But that when his Majeſty ſhould think they had given ſufficient Tryal of themſelves, and ſhould have proved themſelves to be real Vertuoſi; their humble requeſt was, That he would be pleaſed to declare the Proverb to be falſe and erroneous, which ſays, *Homo longus, raro ſapiens*, which was the riſe of all the ſcandal. His Majeſty gave ear to *Cino*'s complaint with a pleaſing countenance; and told him, That he was ſenſible of the raſh judgment which his Vertuoſi gave of them; but that the Proverb being true, he neither could nor would declare it to be falſe; and that *Homo longus* was not to be underſtood (according to vulgar miſinterpretation) for any extraordinary proportion of body, but in reſpect of reſolution and deliberations taken in affairs; for, too much delay and length of time in diſpatching buſineſs, was a clear evidence of want of wit, ſimplicity, and of a drouſie underſtanding; for he was only to be accounted wiſe, who was reſolute in his affairs, and who being able to reſolve upon any ſudden occaſion, diſpatched buſineſs with admirable dexterity of wit.

The LXXV. ADVERTISEMENT.

The Ruota di Parnaſſo *having decided a point in difference between the Military men, and the Literati on the Military mens behalf, are aware of their error, and withdraw their Sentence.*

THe precedency between Arms and Learning is ſtill obſtinately diſputed on both ſides, between the Literati and Military-men in *Parnaſſus*. And it was reſolved in the laſt *Ruota*, That the queſtion ſhould be argued, if at leaſt the name of Science and Diſcipline might be attributed to the exerciſe of War. Which doubt was of ſuch conſequence, as the victory of the whole cauſe depended thereupon, wherefore both parties were very diligent in informing the Auditors; and *Vigetius* in particular was not ſparing for any pains, in procuring that the Sentence might prove favourable on his ſide. The buſineſs was very ſubtilly canvaſt and argued, and the Court ſeemed wholly to incline to the Literati; but the Princes uſed ſuch forcible arguments, as it was reſolved, That Military men in their exerciſe of War, might uſe the honourable names of Science and Diſcipline. The Literati were much diſpleaſed at this deciſion, who exclaimed all of them, that Learning would be much defiled, if ſhe, who adorns mens minds with good precepts, ſhould be forced to communicate her honourable names with the Military Art, which fills the body with wounds, and the Soul with the fouleſt vices. The Literati were in this diſpair, when unexpectedly all the Butchers of the world were ſeen to appear in *Parnaſſus*; which ſlovenly ſort of people, all beſmeared with blood, with hatchets and long knives in their hands, infuſed ſuch fear into the Literati, as, apprehending ſome general ſlaughter, and to be cut in pieces, they fled away to their own houſes, where they fortified themſelves. But they were better pleaſed when thoſe dreadfull people made ſigns of peace, and deſired to be heard. *Apollo* that he might know what they meant, ſent ſome Deputies to them: To whom thoſe Butchers ſtoutly ſaid, That hearing that the Court had decided, That the Art of ſacking and fiering of Cities, of cutting their inhabitants in pieces, and, in fine, that the cruel myſtery of killing men, and of diſpeopling the world, and of calling with ſword in hand, Mine thine, ſhould be termed a Science and Diſcipline; they alſo, who did not profeſs the killing of men, nor any thing that tended to the deſtruction of mankind, but the killing of Calves and Muttons to feed men withal, demanded that their Art might be honoured by the ſame illuſtrious names. The Military-men appeared as if they had no ſouls amidſt this rabble rout, when they ſaw ſo baſe a ſort of people ſhould deſire that their ſo opprobrious Trade ſhould be parallel'd with the Art of Warfaring, which was practiſed by the greateſt Princes, and prime Nobility of the world. And the ſame *Signori Auditori di Ruota*, when they ſaw the Butchers appear in the Palace, and heard their demands, they were aware of the injuſtice which but a little before they had done to all the Vertuoſi by their deciſion. Wherefore they again propounded the ſame queſtion, and unanimouſly agreed, That the myſtery of War, though it were ſometimes neceſſary, was notwithſtanding ſo cruel and ſo inhumane, as it was impoſſible to honeſt it with civil tearms.

The LXXVI. ADVERTISEMENT.

Ariſtotle *being beſieged in his Countrey-houſe by many Princes, is by them forced to revoke his Definition of a Tyrant.*

A*Riſtotle* the Prince of Peripateticks, that he might the better attend his ſtudy, withdrew himſelf ſome days ago, to his Country-houſe; where unexpectedly he was beſieged by night, by ſome Princes, with a great number of foot and horſe, who after having with incredible ſpeed made their Trenches and Gabbiouns, prepared their Cannon to play upon the houſe. When *Apollo* heard of this ſo great Novelty, he forthwith diſpatcht away the two famous Satyrical Poets, *Lodovico Arioſto*, and *Franciſco Berni*, with two Legions of Veteran Satyriſts towards them, who with all military skill endeavoured to raiſe the ſiege, but in vain, for though the Poets let fly diſfamatory Verſes, yet the Arms theſe Princes wore were ſo excellently well tempered, as they were proof againſt every pungent Terzetta. So as no good being to be done by force, *Apollo*, who would be ſure that nothing might beſal that excellent Vertuoſi, whereby the Peripatick Philoſophy might be any wayes prejudiced, diſpatched away into the field that great lover of Learning, *Federico, Feltrio*, Duke of *Urban*, who upon parley with thoſe Princes, by his rare dexterouſneſs obtained a ſuſpenſion of Arms; and, at the firſt entrance into diſcourſe, thoſe Princes complained greatly againſt *Ariſtotle*, for having given ſo malignant a definition of a Tyrant in his *Politica*, as it included or comprehended every good Prince; and in great anger ſaid, That if (as *Ariſtotle* had been bold to affirm) thoſe Princes, were to be eſteemed Tyrants, who intended more their own profit, than the like of their ſubjects, they knew not where that Potentate, how good or ancient ſoever he were, could be found, who might not be concerned in that ſo univerſal definition. As if the end of every good ſhepherd were, not to milk and ſhear his ſheep, but only ſo far to love them, as to dye of hunger themſelves, ſo their flock might grow fat; and that *Ariſtotle* diſcovered himſelf to be too groſly ignorant, if he ſeemed not to know, that gain was the end of all merchandizing, and that the whole world was but a great publike Shop. And that if the very law of Nature did ſo commend well regulated Charity, as Fathers were ſeen to love themſelves better than their own proper children; With what ground of reaſon would *Ariſtotle* oblige Princes to love the good of others better than their own? And upon this occaſion the Princes added, That the Literati were grown to ſuch petulancy in many important particulars, as blinded by proud preſumption, they had not feared to intermeddle in the very greateſt Concerns of Princes; and even to give Laws to Reaſon of State; not knowing (poor people that they are!) that the inſight into Politick affairs is ſo far from the common judgement of any wit, how good ſoever, as none ought to diſcourſe thereof, but men who have ſpent their whole time in the Government of Kingdoms, and in the affairs of great Princes, though they may peradventure want that Philoſophy, Rhetorick, and other Sciences regiſtred by the Literati in their Scribled Papers; For, Policy not having ſo much Theory, as that a Grammar may be thereout compoſed, which may teach men the art how to govern States well, conſiſted wholly in practiſe ; of the which none but ſuch as had learnt it from great Princes Secretaries, and in State-Councils, ought to diſcourſe, leſt they become ridiculous for writing things which deſerve the rod.

By theſe words, Duke *Federico* found that the Princes had juſt reaſon to be incenſed ; wherefore he eaſily prevailed with *Ariſtotle* to revoke his former definition of a Tyrant, and to make a new one, which might ſatisfie thoſe ſo highly offended Princes. Then *Ariſtotle* ſuddenly recanted, and ſaid Tyrants were a certain ſort of men in the old time, the Race whereof was wholly loſt now. The Princes having received ſuch ſatisfaction as they deſired, preſently quitted their quarters : And being gone towards their own States, *Ariſtotle*, being half dead with fear, returned to *Parnaſſus*, aſſuring all the *Vertuoſi*, that his Philoſophical Precepts failed him very much againſt the fear of death ; and bade the *Literati* attend their Studies, and let alone the Reaſon of State, which it was impoſſible to treat of, without running evident danger of being eſteemed Criminal by Princes.

The LXXVII. ADVERTISEMENT.

By order from Apollo, *a general Reformation of the World is publiſhed by the Seven Wiſe-men of* Greece, *and by the other* Literati.

THe Emperour *Juſtinian*, that great compiler of Statutes and Books of Civil Law, ſome few dayes ſince ſhewed a new Law to *Apollo*, to have his Majeſties approbation of it : wherein men were ſtrictly forbidden killing themſelves. *Apollo* was ſo aſtoniſhed at this Law, as, fetching a deep ſigh, he ſaid, Is the good Government of mankind, *Juſtinian*, fallen then into ſo great diſorder, as men, that they may live no longer, do voluntarily kill themſelves ? And whereas I have hitherto fed an infinite number of Philoſophers, only that by their Words and Writings they make men leſs apprehenſive of Death ; Are things now reduced to ſuch Calamity, as even they will now live no longer, who could not formerly frame themſelves to be content to die ? And am I, amongſt all the diſorders of my *Literati*, all this while ſupinely aſleep ? To this *Juſtinian* anſwered, That the Law was neceſſary, and that many caſes of violent deaths have happened, by many mens having deſperately made themſelves away, worſe was to be feared, if ſome opportune remedy were not ſoon found out againſt ſo great a diſorder.

Apollo then began diligently to inform himſelf, how men did live in the world ; and found that the world was ſo impaired, as many valued not their Lives nor Eſtates, ſo they might be out of it. Theſe diſorders neceſſitated his Majeſty to provide againſt them, with all poſſible ſpeed ; ſo as he abſolutely reſolved to create a Congregation of all the moſt famous men that were in his Dominions, for wiſdom and good life. But in the entrance into ſo weighty a buſineſs, he met with difficulties impoſſible to be overcome ; for, when he came to chuſe the Members of this Congregation, amongſt ſo many Moral Philoſophers, and the almoſt infinite number of *Vertuoſi*, he could not find ſo much as one, who was endowed with half thoſe parts, which were requiſite to be in him, who ought to reform his Companion : His Majeſty knowing very well, that men are better reformed by the exemplary life of their Reformers, than by any the beſt Rules that can be given. In this great penury of fitting perſonages, *Apollo* gave the charge of the Univerſal Reformation to the Seven Wiſe-Men of *Greece*, who are of great repute in *Parnaſſus*, as thoſe who are conceived by all men, to have found out the Receipt of waſhing *Black-Moors* white ; which Antiquity, though ſtill in vain, hath ſo much laboured after. The Grecians were much rejoyced at this news, for the honour which *Apollo* had done their Nation ; but, the Latines were much grieved at it, thinking themſelves thereby much injured. Wherefore, *Apollo* very well knowing how much the ill ſatisfaction of thoſe that are to be reformed, in their Reformers, hinders the fruit which is to be hoped by Reformation ; and his Majeſty being naturally given to appeaſe his Subjects imbittered minds, more by giving them ſatisfaction, than by that Legiſlative power, which men are not well pleaſed withal, becauſe they are bound to obey it. That he might ſatisfie the Romans who were much diſtaſted, to the Seven Wiſe Men of *Greece*, he added *Marcus Cato*, and *Anneus Seneca* : And, in favour to the Modern Italian Philoſophers, he made *Jacopo Mazzoni da Caſena*, Secretary of the Congregation ; and honoured him with a Vote in their Conſultations.

The fourteenth day of the laſt moneth, the Seven Wiſe Men, with the aforeſaid addition, accompanied by a Train of the choiſeſt *Vertuoſi* of this State, went to the Delphick Palace, the place appropriated for the Reformation : And the *Literati* were very well pleaſed to ſee the great number of Pedants, who, with their little baskets in their hands, went gathering up the Sentences and Apothegms, which fell from thoſe wiſe men, as they went along. The next day after the Solemn Entrance, the Aſſembly being met, to give a beginning to the buſineſs, 'tis ſaid, *Thalete Mileſio*, the firſt wiſe man of *Greece*, ſpake thus;

The buſineſs (moſt wiſe Philoſophers) about which we are all met in this place, is (as you all know) the greateſt that can be treated on by humane underſtanding: And though there be nothing harder, than to ſet Bones that have been long broken, Wounds that are fiſtuled, and incurable Cancers; yet difficulties which are able to affright others, ought not to make us deſpair of their Cure: for, the impoſſibility will encreaſe our glory, and will keep us in the eſteem we are in; and I do aſſure you, that I have already found out the true Antidote againſt the poyſon of all theſe preſent Corruptions: I am ſure, we do all believe, that nothing hath more corrupted the preſent Age, than hidden hatreds, feigned love, impiety, the perfidiouſneſs of double-dealing men, cloaked under the ſpecious mantle of ſimplicity, love to Religion, and of Charity. Apply your ſelves to theſe evils, Gentlemen, by making uſe of Fire, Razor, and lay corroſive Plaiſters to theſe Wounds which I diſcover unto you, and all mankind, which, by reaſon of their vices which leads them the high-way to death, may be ſaid to be given over by the Phyſitians, will ſoon be made whole, and will become ſincere and plain in their proceedings, true in what they ſay, and ſuch in their ſanctity of life, as they were in former times. The true and immediate cure then for theſe preſent evils, conſiſts only in neceſſitating men to live with candor of mind, and purity of heart, which you will all confeſs with me, cannot be better effected, than by making that little window in mens breaſts, which, as being moſt requiſite, his Majeſty hath often promiſed to his moſt faithful *Vertuoſi*; For, when thoſe who uſe ſuch art in their modern proceedings, ſhall be forced to ſpeak and act, having a window wherein one may ſee into their hearts, they will learn the excellent vertue of being, and not appearing to be; and will conform their deeds to their words; their tongues which are accuſtomed to diſſembling, to ſincerity of heart; and all men will baniſh lyes and falſhood; and the Infernal Spirit of Hypocriſie will abandon many, who are now poſſeſt with ſo foul a Fiend.

Thalete's opinion did ſo pleaſe the whole Congregation, as being put to the Vote, it was clearly carried for the Affirmative; and Secretary *Mazzoni* was commanded to give *Apollo* a ſudden account thereof, who perfectly approved the opinion, and gave command that that very day, the little window ſhould be begun to be made in mans breaſt. But at the very inſtant that the Surgeons took their inſtruments in hand to open mens breaſts, *Virgil*, *Plato*, *Ariſtotle*, *Averroes*, and other of the chief *Literati*, went to *Apollo*, and told him, That he was not ignorant that the prime means whereby men do with much eaſe govern the world, was the reputation of thoſe who did command; and that ſo precious a Jewel, not being to be expoſed to danger at any time by wiſe Princes, they beſeeched his Majeſty to conſider in what eſteem of holy life, and good demeanour, the Reverend Philoſophical Synod, and the Honourable Colledge of the *Vertuoſi*, were held by all the *Literati* of *Parnaſſus*; that therefore they earneſtly deſired him (as it became him to do) to have a care of their Honours, who by the fame of their goodneſs, encreaſe the glory of *Parnaſſus*. And that, if his Majeſty ſhould unexpectedly open every mans Breaſt, the greater and better ſort of thoſe Philoſophers, who formerly were highly eſteemed, ran evident hazard of being ſhamed; and that he might peradventure find fouleſt faults in thoſe whom he had formerly held to be immaculate. That therefore, before a buſineſs of ſuch importance ſhould be taken in hand, he would be pleaſed to afford his *Vertuoſi* a competent time, to waſh and cleanſe their Souls. *Apollo* was greatly pleaſed with the advice of ſo famous Poets and Philoſophers, and by a publick Edict prorogued the time of making the Windows for eight days; during which time, every one did ſo attend the cleanſing and purging of their Souls from all fallacies, from a hidden vice, from conceal'd hatred, and counterfeit love, as there was no more Honey of Roſes, Succory, Caſſia, Sena, Scamony, nor laxative Syrups to be found in any Grocers or Apothecaries ſhop in all *Parnaſſus*: And the more curious did obſerve, that in the parts where the Platonicks, Peripateticks, and moral Philoſophers did live, there was then ſuch a ſtink, as if all the Privies of thoſe Countries had been emptied: whereas the Quarters of Latin and Italian Poets ſtunk only of Cabbage-pottage. The time allotted for the general purging was already paſt, when the day before they were to begin making the Windows, *Hippocrates*, *Galen*, *Cornelius Celſus*, and other the moſt skilful Phyſitians of this State went to *Apollo*, and ſaid, Is it then true, Sir, you that are the Lord of the *Liberal Sciences*, that this *Microcoſm* muſt be deformed, which is ſo nobly and miraculouſly framed, as, if any chief Muſcle, any principal Vein be but touched, the humane Creature runs evident danger of being ſlain? and that ſo much miſchief ſhould be done only for the advantage of a few ignorant people; For, not only the wiſer ſort of men, but even thoſe of an indifferent capacity, who have converſt but four days with any Quackſalver, know how to penetrate even into the innermoſt bowels. This *Memorandum* of the Phyſitians wrought ſo much with *Apollo*, as he changed his former reſolution, and by *Auſonius Gallus*, bad the Philoſophers of the Reformation, proceed in delivering their opinions.

Then *Solon* thus began; In my opinion, Gentlemen, that which hath put the preſent Age into ſo great confuſion, is, the cruel hatred, and ſpiteful envy which in theſe days is ſeen to reign generally amongſt men. All help then for theſe preſent evils, is to be hoped for from infuſing Charity, reciprocal Affection, and that ſanctified Love of our Neighbour, which is Gods chiefeſt Commandment, into mankind; we ought therefore to employ all our skill in taking away the occaſions of thoſe hatreds, which in theſe days reign in mens hearts; which if we be able to effect, Men will do like Beaſts, who by the inſtinct of Nature, love their own Species; and will conſequently drive away all hatred and rancor of mind. I have been long thinking, my Friends, what the true Spring-head may be of all humane hatred, and am ſtill more eſtabliſhed in my old opinion, that it proceeds from the diſparity of means, from the helliſh cuſtom introduced amongſt men of *Meum* and *Tuum*, the riſe of all ſcandal; an abuſe, which if it were introduced amongſt the Beaſts of the Earth, I aſſure my ſelf, that even they would conſume and waſte themſelves with the ſelf-ſame hatred and rancor, wherewith we ſo much diſquiet our ſelves: The not having any thing of propriety, and the equality which they live in, is that which maintains that peace among them, which we ſo much envie in them. Men, as you all know, are likewiſe Creatures, but rational; this World was created by Almighty God, only that mankind might live thereupon, as brute Beaſts do; not that avaritious men ſhould divide it amongſt themſelves, and ſhould turn what was common, into that *Meum* and *Tuum*, which hath put us all into ſuch confuſion. So as it clearly appears, that the depravation of mens Souls by Avarice, ambition, and Tyranny, hath occaſioned the preſent inequality, and diſproportionate diviſion. And if it be true (as we all confeſs it is) that the World is nothing elſe but an Inheritance left to mankind by one only Father, and one only Mother, from whom we are all deſcended like Brethren; What juſtice is it that every one ſhould not have a ſhare thereof equal with his Companion? And what greater diſproportion can there be imagined by thoſe that love what is juſt, than that this World ſhould be ſuch, as that ſome poſſeſs more thereof than they can govern, and others have not ſo much as they could govern. But that which doth infinitely aggravate this diſorder, is, that uſually good and vertuous men are beggars; whereas wicked and ignorant people are wealthy. From the root of this inequality it then ariſeth, that the rich are injurious to the poor, and that the poor envie the rich; for, pride is proper to the rich, to beggars deſperation. Hence it is, that the rich mans oppreſſing the weak, appears to be natural; and the ill-will which poor men bear to the rich, is innate in them.

Now, Gentlemen, that I have diſcovered the Malady unto you, it is eaſie to apply the Medicine: I therefore think, that, to reform this Age, no better counſel can be taken, than to divide the World anew, and to allot an equal part thereof to every one. And, that we may fall no more upon the like diſorders, I adviſe, that for the future, all buying and ſelling be forbidden; ſo that parity of goods will be inſtituted, the Mother of publick Peace, which my ſelf and other Law-makers have formerly ſo much laboured for.

Solons opinion ſuffered a long debate, which though it was not only thought good, but neceſſary by *Periandro* of *Bante*, and by *Pittaco*, yet it was gain-ſaid by the reſt; and *Seneca*'s opinion prevailed, who, with very efficacious Reaſons made it appear, That if they ſhould come to a new dividing of the World, this great diſorder would neceſſarily follow, That too great a ſhare would fall to Fools, and too little to gallant Men: And that the Plague, Famine, and War, were not Gods moſt ſevere ſcourges, with which God, when offended, did afflict mankind; but that his ſevereſt ſcourge for the puniſhment of man, and which out of his Mercy, he made not uſe of, was to enrich Raſcals.

Solons Opinion being laid aſide, *Chilon* ſpake to this purpoſe; Which of you, my fellow-Philoſophers, doth not know that the immoderate thirſt that men now a-days have after Gold, hath filled the World with all the miſchiefs which we all ſee and feel? What wickedneſs, what impiety, how execrable ſoever is it, which men do not willingly commit, if thereby they may accumulate Riches? Conclude therefore unanimouſly with me, That no better way can be found out, whereby to extirpate all the vices wherewith our Age is oppreſt, and to bring in that ſort of life which doth beſt become men, than for ever to baniſh out of the World the two infamous Metals, Gold and Silver, for ſo the occaſion of our preſent diſorders ceaſing, the evils likewiſe will neceſſarily ceaſe.

Chilon's opinion was judged to have a very ſpecious appearance; but when it came to the teſt, it would not endure the Hammer: For, it was ſaid, That men took ſo much pains to get Gold and Silver, becauſe they are the Meaſure and Counterpoiſe of all things; and that to make proviſion of all things neceſſary, it was requiſite for men to have ſome Metals, or other thing of price, by which he might purchaſe what was fitting for him; and that if there were no ſuch thing as Gold or Silver, men would make uſe of ſome other thing inſtead of them, which riſing in value, would be as much coveted and ſought after, as Gold and Silver now were; as was plainly ſeen in the *Indies*, where Cockle-ſhells were made uſe of inſtead of Money, and more valued than either Gold or Silver. *Cleobulus* particularly, being very hot in refuting this opinion, ſaid, with much perturbation of mind; My Maſters, baniſh Iron out of the World, for that is the Metal which hath put us into the preſent condition. Gold and Silver ſerve for the uſe which is ordained by God, to be the meaſure of all things; whereas Iron, which is produced by Nature for the making of Plow-ſhares, Spades, and Mattocks, and other Inſtruments to cultivate the Earth, is, by the malice and miſchief of men, turned to the making of Swords, and Daggers, and other deadly Inſtruments.

Though *Cleobulus* his opinion was judged to be very true, yet it was concluded by the whole Congregation, that it being impoſſible to expel Iron, without graſping Iron, and putting on Corſlets, it would be a great piece of imprudency to multiply miſchiefs, and to cure one wound with another. 'Twas therefore generally concluded, That the Ore of Gold and Silver ſhould be ſtill kept, but that the Refiners of them ſhould be wiſht, for the future, to be ſure to cleanſe them well, and not to take them out of the fire, till they were certain they had taken from both the Metals, that vein of Turpentine which they have in them, which is the reaſon why both Gold and Silver ſtick ſo cloſe to the fingers even of good and honeſt men.

This being ſaid, *Pittacus* with extraordinary gravity began thus; The World, Learned Philoſophers, is fallen into that deplorable condition, which we ſo labour to amend, only becauſe men in theſe daies have given over travelling by the beaten Road-way of Vertue, and take the By-waies of Vice; by which, in this corrupted Age, they obtain rewards only due to Vertue; things are brought to that woful ſtate, as none can get entrance into the Palace of Dignity, Honour, or Reward (as formerly they had wont to do) by the Gate of Merit, and vertuous Endeavour, but, like Thieves, they climb the Windows with Ladders of Tergiverſation: and ſome there are, who by force of Gifts and Favours have opened the Roof, to get thereby into the Houſe of Honour. If you will reform this our corrupted Age, my opinion is, That you ſhould do well to force men to walk by the way of Vertue; and make ſevere Laws, That whoſoever will take the labourſome journey, which leads towards the obtaining of Supream Honours and Dignities, muſt travel with the Waggon of Deſert, and with the ſure Guide of Vertue, and take away ſo many thwart By-waies, ſo many little Paths, ſo many crooked Lanes found out by Ambitious Men, and Modern Hypocrites, which multiplying faſter in this our miſerable Age, than Locuſts do in *Africa*, have filled the World with Contagion. And truly, what greater affront can there be put upon Vertue and Merit, than to ſee one of theſe companions arrive at the higheſt Preferments, when no man can gueſs what courſe he took to come by it? Which makes many think they have got it by the Magick of Hypocriſie, whereby theſe Magicians do inchant the minds even of very wiſe Princes.

Pittacho's opinion was not only praiſed, but greatly admired by the whole Aſſembly, and certainly would have been approved of, as very excellent, had not *Periandro* made theſe already almoſt-reſolved Philoſophers alter their minds: For this Philoſopher lively oppoſing the opinion of ſo great a Philoſopher, ſaid, Gentlemen, the diſorder mentioned by *Pittacus*, is very true; but the thing which we ought chiefly to conſider, is, for what reaſon Princes, who are ſo quick-ſighted, and intereſſed in their own State-affairs, do not beſtow in theſe our daies their great Places (as they were wont to do of old) on able and deſerving men, by whoſe ſervice they may receive advantage and reputation; but, inſtead of them, make uſe of new fellows, raiſed out of the dirt and mire, without either Worth or Honour. You know, Gentlemen, that the opinion of thoſe, who ſay, That it is fatal to Princes to love Carrion, and to employ undeſerving ſervants in places of greateſt truſt, is ſo falſe, as for the leaſt Intereſt of State, they neglect their Brethren, and wax cruel even againſt their own Children, ſo far are they from doting upon their Servants in things wherein the welfare of their State lies. Princes do not act by chance, as many fooliſhly believe they do, nor ſuffer themſelves to be guided in their proceedings by their paſſions, as we do; but whatſoever they do, is out of Intereſt; and thoſe things which to private men appear errors and negligence, are accurate politick Precepts. All that have written of State-affairs, freely confeſs, that the beſt way to govern Kingdoms well, is, to confer places of higheſt Honour and Dignity upon men of great merit, and known worth and valour. This is a truth very well known to Princes; and though it be clearly ſeen, that they do not obſerve it, he is a fool that believes they do it out of careleſneſs. I, who have long ſtudied a point of ſo great weight, am verily perſwaded, that ignorant and raw men, and men of no merit, are preferred by Princes, in conferring their chief Offices and Honours before learned and deſerving men, not out of any fault in the Prince, but (I bluſh to ſay it) through default of the *Vertuoſi*. I acknowledg that Princes ſtand in need of Learned Officers, and men of experienced valour: but none of you will deny, but that they likewiſe need men that are loyal and faithful. And it is evident, that if deſerving men, and men of worth and valour, were but as faithful as they are able, as grateful as they are knowing, we ſhould not complain of the preſent diſorders, in ſeeing undeſerving Dwarfs become great Giants in four daies ſpace, and ſhould not bewail the wonder of ſeeing wild Gourds, in a ſhort time, over-top the beſt Fruit-trees, nor to ſee Ignorance ſeated in the Chair of Vertue, and Folly in Valours Tribunal. 'Tis common to all men to think much better of themſelves than they deſerve; but, the *Vertuoſi* do preſume ſo very much upon their own good parts, as they rather pretend to add to the Princes Reputation, by having any Honours conferred upon them, than to receive credit themſelves by his munificence: and I have known many ſo fooliſhly blown up, and enamoured of their own worths, as they have thought it a greater happineſs for a Prince to have an occaſion of honouring ſuch a one, than good luck for the other to meet with ſo liberal a Prince. So, as theſe men, acknowledging all favours conferr'd upon them to proceed from their own worth, prove ſo ungrateful to their Princes and Benefactors, in their greateſt neceſſities, as, cauſing themſelves to be nauſeated as very perfidious men, they are abhorred, and are cauſes of this preſent great diſorder, why Princes, in ſuch as they will prefer to great places, and high Dignities, inſtead of Merit, Vertue, and known worth, ſeek for Loyalty and Truſt, that they may meet with thankfulneſs when they ſtand in need of it; which they rather expect from thoſe, who, pretending to no merit of their own, acknowledg all their good Fortunes to proceed meerly from their Princes liberality.

Periandro having ended his Diſcourſe, *Bias* ſpake thus; All of you, moſt wiſe Philoſophers, ſufficiently know, that the reaſon of the Worlds being ſo depraved, is only becauſe mankind hath ſo ſhamefully abandoned thoſe holy Laws which God gave them to obſerve, when he beſtowed the whole World upon them for their habitation: Nor did he place the French in *France*, the Spaniards in *Spain*, Dutch in *Germany*, and bound up the foul Fiend in Hell, for any other reaſon, but for the advantage of that general Peace which he deſired might be obſerved throughout the whole World. But Avarice and Ambition (ſpurs which have alwaies egg'd on men to greateſt wickedneſs) cauſing the French, Italians, Dutch, Grecians, and other Nations, to paſs into other mens Countreys, have cauſed theſe evils which we (I wiſh it prove not in vain) endeavour to amend: And if it be true, as we all confeſs it is, that God hath done nothing in vain, and that there is much of myſtery in all his operations; Wherefore, think you, hath his Divine Majeſty placed the inacceſſible *Pyrenean Mountains* between the Spaniards and Italians; the rocky *Alps* between the Italians and Germans; the dreadful *Engliſh Channel* between the French and Engliſh; why the *Mediterranean Sea* between *Africa* and *Europe*; why hath he made the infinite ſpacious Rivers of *Euphrates*, *Indus*, *Ganges*, *Tigris*, *Danubius*, *Nilus*, *Rhein*, and the reſt; ſave only that people might be content to live in their own Countreys, by reaſon of the difficulties of Fords and paſſages? And his Divine Majeſty knowing very well, that the harmony of Univerſal Peace would be out of tune, and that the World would be filled with uncurable Diſeaſes, if men ſhould exceed the bounds which he had allotted them; that he might make the wayes to ſuch great Diſorders the more difficult, he added the multitude and variety of Languages; to the Mountains, Precipices; to the violent courſe of Rivers, and to the Seas immenſeneſs; for otherwiſe, all men would ſpeak the ſame Language, as all Creatures of the ſame ſpecies, ſing, bark, and bray, after one and the ſame manner. 'Tis then mans boldneſs in boaring through Mountains, and in paſſing over, not only the largeſt and moſt rapid Rivers, but even in manifeſtly and raſhly hazarding himſelf and all his ſubſtancee in a little woodden Veſſel, not fearing to croſs the largeſt Seas therein; which cauſed the ancient Romans (not to mention the many other Nations, who have run into the ſame raſhneſs) to ruine other mens affairs, and diſcompoſe their own, not being ſatisfied with their Dominion over whole *Italy*. The true remedy then for ſo great diſorder is, Firſt, to force every Nation to return home to their own Countreys; and to the end that the like miſchiefs may not enſue hereafter, I am of opinion, that all Bridges built for the more commodious paſſing over Rivers, be abſolutely broken down, and the waies made for paſſing over the Mountains may be quite ſpoyl'd, and the Mountains be made more inacceſſible by mans induſtry, than they were at firſt made by Nature; and I would have all Navigation abſolutely forbidden, upon ſevereſt penalty, not allowing ſo much as the leaſt Boats to paſs in, or over Rivers. *Bias* his opinion was very attentively liſtened unto; and after being well examined by the beſt Wits of the Aſſembly, it was found, Not to be good: for, all thoſe Philoſophers knew, that the greateſt enmities which are known to reign between Nation and Nation, are not natural (as many fooliſhly conceive them to be) but are occaſioned by cunning Princes, who are Great Maſters of the known Proverb, *Divide, & Impera.* And that, that perfection of Manners being found in all Nations joyned together, which was not to be had in any particular Province, men eaſily learn that exact Wiſdom by travelling through the World, which was peculiar to great *Ulyſſes*, who having travelled through many Countreys, had ſeen and obſerved the faſhions of divers Nations, a benefit which was much furthered by the uſe of Navigation; which was very neceſſary for mankind, were it only for that God (as well became the immenſity of his power) having created this World of almoſt an incomprehenſible greatneſs, having filled it with precious things, and indowed every Province with ſomewhat of particular Navigation, which is the rareſt Invention that could ever have been thought on, or put in practice by humane Wit, had brought it into ſo little a compaſs, as the *Aromaticks* of the *Molucchi*, though above fifteen thouſand miles from *Italy*, do ſo abound in *Italy*, as if they grew there.

Thus ended *Bias*, when *Cleobulus* riſing up, ſeeming with a low bow to crave leave to ſpeak, ſaid thus; I clearly perceive, wiſe Gentlemen, that the Reformation of the preſent Age, a buſineſs of it ſelf very eaſy, becomes by the diverſity and extravagancy of our Opinions, rather impoſſible than difficult. And to ſpeak with the freedom which becomes this place, and the weight of the buſineſs we have in hand, it grieves my heart to find even amongſt us that are here, that common defect of ambitious and ſlight Wits, who getting up into publick Pulpits, labour more to ſhew the rarity of their own Wits, by their new and curious conceits, than to profit their Auditory by uſeful Precepts, and ſound Doctrines; for, to raiſe man out of the foul mire and dirt whereinto he is fallen, what need we undertake that dangerous Manufacture of making little Windows in mens Breaſts, according to *Thales* his advice? And why ſhould we undertake the laborious buſineſs of dividing the World into equal partitions, according to *Solon*'s propoſition? and the courſe mentioned to be taken by *Chilo*, of baniſhing Gold and Silver from out of the World? or that of *Pittaccus*, of forcing men to walk in the way of Merit and Vertue? or laſtly, that of *Bias*, that Mountains ſhould be raiſed higher, and made more difficult to paſs over, than nature hath made them, and that for the future the miracle of Navigation ſhould be extirpated, which ſhews to what pitch mans ingenuity can arrive; are they not ſophiſtical fancies, and meer Chimera's? Our chiefeſt conſideration ought to be, that the remedy to be applied to the undoing evils, may be eaſie to be put in execution, that it may work its effect ſoon and ſecretly without any noiſe, and that it may be chearfully received by thoſe who are to be reformed: for by doing otherwiſe, we ſhall rather deform the World, than reform it. And certainly not without reaſon, for that Phyſitian deſerves to be blamed, who ſhould ordain a medicine for his ſick Patient, which is impoſſible to be uſed, and which would afflict him more than his diſeaſe. Therefore it is the requiſite duty of Reformers, to provide themſelves of a ſure remedy, before they take notice of the wound: That Chirurgion deſerves to be puniſhed, who firſt opens the ſick mans vein, and then runs for things to cloſe it up withal; it is not only fooliſhneſs, but impiety, to defame men with publiſhing their vices, and to ſhew to the World that their maladies are grown to ſuch an height, as it is not in the power of men to cure them. Therefore *Tacitus*, who alwaies ſpeaks to the purpoſe, if he be rightly underſtood, doth in this particular adviſe men, *Omittere potius prævallida, & adulta vitia, quam hoc aſſequi, ut palam fieret, quibus flagitiis impares eſſemus*: Thoſe who would fell an old Oak, are ill adviſed, if they fall to cut down the top-boughs: Wiſe men do, as I do now, lay the axe to the greateſt root. I then affirm, That the reformation of the preſent World conſiſts wholly in thoſe few words, *Premiar I buoni, e punire gli ſcelerati*, In rewarding the good, and puniſhing the bad.

Here *Cleobulus* held his peace, whoſe Opinion *Thales Mileſius* did with ſuch violence oppoſe, as he ſhewed how dangerous a thing it is to offend ſuch (though by telling truth) who have the repute to be good and wiſe. For he with a fiery countenance broke forth into theſe words;

My ſelf, and theſe Gentlemen, moſt wiſe *Cleobulus*, ſince you have been pleaſed to reject our Opinions as ſophiſtical, and meer Chimera's, did expect from your rare wiſdom, that for cure of theſe preſent evils, you had brought ſome new and miraculous

Bezoar from the *Indies*, whereas you have propounded that for the eaſieſt cure, which is the hardeſt and moſt impoſſible that could ever be fancied by the prime pretenders to high myſteries, *Caius Plinius*, and *Albertus Magnus*. There is not any one of us, my *Cleobulus*, that did not know, before you were pleaſed to put us in mind of it, that the reformation of the World depends wholly upon rewarding ſuch as are good, and puniſhing the wicked. But give me leave to ask you, Who are thoſe that in this our age are perfectly good, and who exactly ill? And I would know, Whether your eye can diſcern that which could never yet be found out by any man living, How to know true goodneſs from that which is counterfeit? Do not you know that modern hypocrites are arrived to that height of cunning, as in this our unhappy age, thoſe are accounted to be cunningeſt in their wickedneſs, who ſeem to be moſt exactly good? and that ſuch really perfect men who live in ſincerity and ſingleneſs of ſoul, with an undiſguiſed and unartificial goodneſs, without any thing of hypocriſie, are thought to be ſcandalous and ſilly? Every one by natural inſtinct, loves thoſe that are good, and hates thoſe that are wicked; but Princes do it both out of inſtinct and intereſt. And when hypocrites, or other cunning cheaters are liſtened unto by great men, and good men ſuppreſt or undervalued, it is not by the Princes own election, but through the abuſe of others. True vertue is known only and rewarded by God, and vices diſcovered and puniſht; for he only penetrates into the depth of mens hearts, and we, by means of the window by me propounded, might have penetrated thereinto, had not the enemy of mankind ſowed tares in the field where I ſowed the grain of good advice. But new Laws, how good and wholſome ſoever, have ever been, and ever will be withſtood by thoſe vicious people who are thereby puniſhed.

The Aſſembly were mightily pleaſed with the reaſons alledged by *Thales*; and all of them turning their eyes upon *Periandro*, he thinking himſelf thereby deſired to ſpeak his opinion, began thus; The variety of opinions which I have heard, confirms me in my former Tenet, That four parts of five that are ſick, periſh, becauſe the Phyſitians know not their diſeaſe; who in this their error may be excuſed, becauſe men are eaſily deceived in things wherein they can walk but by conjecture. But that we, who are judged by *Apollo* to be the ſalt of the earth, ſhould not know the Evil under which the preſent age labours, redounds much to our ſhame, ſince the malady which we ought to cure, lies not hidden in the veins, but is ſo maniſeſtly known to all men, that it ſelf cries aloud for help. And yet by all the reaſons I have heard alledged, methinks you go about to mend the arm, when it is the breſt that is fiſtula'd. But Gentlemen, ſince it is *Apollo*'s pleaſure that we ſhould do ſo, ſince our reputation ſtands upon it, and our charity to our ſo afflicted age requires it at our hands, let us, I beſeech you, take from off our faces the mask of reſpect, which hath been hitherto worn by us all, and let us ſpeak freely. The great diſorder hath alwaies reigned amongſt men, which doth domineer ſo much at the preſent, and which God grant it may not ſtill reign; that whilſt powerful men by their deteſtable vices, and by their univerſal reformation, have diſordered the World, men go about to re-order it by amending the faults of private men. But the falſhood, avarice, pride and hypocriſie of private men (though I muſt confeſs them to be heinous evils) are not the vices which have ſo much depraved this our age; for fitting puniſhments being by the law provided for every fault and foul action, mankind is ſo obedient to the Laws, and ſo apprehenſive of juſtice, as a few miniſters thereof make millions of men tremble, and keeps them in awe, and men live in ſuch quiet peace, as the rich cannot, without much danger to themſelves, oppreſs the poor, and every one may walk ſafely both by day and night with gold in their hand, not only in the ſtreets, but even in the high-waies: but the Worlds moſt dangerous infirmities are then diſcovered, when publick peace is diſturbed; and of this we muſt all of us confeſs, that the ambition, avarice, and diabolical engagement, which the ſwords of ſome powerful Princes hath uſurped over the States of thoſe who are leſs powerful, is the true cauſe, and that which is ſo great a ſcandal to the preſent times: 'Tis this, Gentlemen, which hath filled the World with hatred and ſuſpition, and hath defiled it with ſo much bloud, as men who were by God created with humane hearts, and civil inclinations, are become ravenous wild Beaſts, tearing one another in pieces with all ſorts of inhumanity. For the ambition of theſe men hath changed publick peace into moſt cruel war, vertue into vice, the charity and love which we ought to bear to our neighbors, into ſuch inteſtine hatred, as whereas all Lions appear Lions to a Lion, the Scotch-man appears unto the Engliſh, the Italian to the German, the French to the Spaniard, the German, Spaniard, French, and men of all other Nations to the Italian, not to be men, not brethren as they are, but creatures of another ſpecies: So as Juſtice being oppreſſed by the unexplicable ambition of potent men, mankind, which was born, brought up, and did live long under the Government of wholſome Laws, waxing now cruel to themſelves, lives with the inſtinct of beaſts, ready to oppreſs the weaker. Theft which is the chief of all faults, is ſo perſecuted by the Laws, as the ſtealing of an egg is a capital fault, and yet powerful men are ſo blinded with the ambition of reigning, as, To rob another man perfidiouſly of his whole eſtate, is not thought to be an execrable miſchief, as indeed it is, but a noble occupation, and only fit for Kings; and *Tacitus*, the maſter of Policy, that he may win the good will of Princes, is not aſhamed to ſay, *In ſumma Fortuna id æquius, quod validius, &, ſua retinere privatæ domus, de Alienis certare Regiam laudem eſſe, lib.* 15. *An.* If it be true, which is confeſt to be ſo by all Politicians, that People are the Princes Apes, how can thoſe who obey, live vertuouſly quiet, when their Commanders do ſo abound in vice? To bereave a powerful Prince of a Kingdom is a weighty buſineſs, which is not to be done by one man alone. To effect ſo foul an intent (obſerve what the thirſt of Dominion can do in an ambitious mind) they muſter together a multitude of men, who that they may not fear the ſhame of ſtealing their neighbours goods, of murthering men, and of firing Cities, change the name of baſe Thief into that of a gallant Souldier, and valiant Commander; and that which aggravates this evil, is, that even good Princes are forced to run upon the ſame rocks, to defend their own eſtates from the ravenouſneſs of theſe Harpies. For theſe, to ſecure their own Eſtates, to regain what they have loſt, and to revenge themſelves of thoſe that have injured them, poſſeſs themſelves of their ſtates: and being allured by gain, they betake themſelves to the ſame ſhameful Trade which they did ſo much abhor before. Which hath cauſed the art of bereaving other men of their Territories, to become an highly eſteemed ſcience; and is the reaſon why humane wit, which was made to admire and contemplate the miracles of heaven, and wonders of earth, is wholly turned to invent ſtratagems, to plot treaſons; and hands, which were made to cultivate the earth which feeds us, into knowing how to handle Arms, that we may kill one another. This is that which hath brought our age to its laſt gaſp; and the true way to remedy it, is, for Princes who uſe ſuch dealings, to amend themſelves, and to be content with their own preſent Fortunes; for certainly it appears very ſtrange to me, that there ſhould be any King who cannot ſatisfie his ambition with the abſolute command over twenty millions of men. Princes, as you all know, were ordained by God on earth, for the good of mankind; I therefore ſay, it will not do well only to bridle the ambition which Princes have of poſſeſſing themſelves of other mens eſtates; but I think it neceſſary that the peculiar engagement which ſome men pretend their ſwords have over all eſtates, be cut up by the roots; and I adviſe above all things, that the greatneſs of Principaſities be limited; it being impoſſible that two great Kingdoms ſhould be governed with that exact care and juſtice which is requiſite to the peoples good, and to which Princes are obliged. For there never was a Monarchy exceſſively over-great, which was not in a ſhort time loſt by the careleſneſs and negligence of thoſe that were the Governors thereof.

Here *Periandro ended*; whom *Solon* thus oppoſed: The true cauſe of the preſent evils which you with much freedom have been pleaſed to ſpeak of, was not omitted by us, out of ignorance (as you peradventure may believe) but out of prudence.

The diſorders ſpoken of by you, that the weak were oppreſſed by thoſe of greater power, began when the World was firſt peopled. And you know, that the moſt skilful Phyſitian cannot reſtore ſight to one that was born blind. I mention this, becauſe it is much the ſame thing to cure an eye that is infirm, as to reform antiquated errors. For, as the skilful Phyſitian betakes himſelf the very firſt day that he ſees an ill-affed eye water, to his clouts and cauters, and is forced to leave his patient with a bleer eye; when, if the eye were quite blind, it were too late to ſeek for remedy: ſo Reformers ſhould oppoſe abuſes with ſevere remedies, the very firſt hour that they commence. For when vice and corruption hath got deep rooting, it is wiſelier done to tolerate the evil, than to go about to remedy it out of time, with danger to occaſion worſe inconveniences; it being more dangerous to cut off an old Wen, than it is misbecoming to let it ſtand. Moreover, we are here to call to mind the diſorders of private men, and to uſe modeſty in ſo doing; but to be ſilent in what concerns Princes, and to bury their diſorders, which a wiſe man muſt either touch very tenderly, or elſe ſay nothing of them; for they having no Superiors in this World, it belongs only to God to reform them, he having given them the prerogative to command, us the glory to obey. And certainly not without much reaſon; for ſubjects ought to correct their Rulers defects only by their own good, and godly living. For the hearts of Princes being in the hands of God, when people deſerve ill from his divine Majeſty, he raiſeth up *Pharaohs* againſt them, and on the contrary, makes Princes tender-hearted, when people by their fidelity and obedience deſerve God's aſſiſtance.

What *Solon* had ſaid, was much commended by all the hearers; and then *Cato* began thus:

Your opinions, moſt wiſe Grecians, are much to be admired; and by them you have infinitely verified the Tenet which all the Literati have of you: for the vices, corruptions, and thoſe ulcerated wounds which the preſent Age doth ſuffer under, could not be better nor more lively diſcovered and pointed out. Nor are your opinions, which are full of infinite wiſdom, and humane knowledge, gain-ſaid here, for that they were not excellently good; but for that the malady is ſo habituated in the veins, and is even ſo grounded in the bones, as that Humane Complexion is become ſo weak, as vital virtue gives place to the mightineſs of vice, whereby we are made to know clearly, that the Patient we have in hand, is one ſick of a Conſumption, who ſpits putrefaction, and whoſe hair falls from his head: The Phyſitian hath a very hard part to play, Gentlemen, when the Patients maladies are many, and the one ſo far differing from the other, as cooling medicines, and ſuch as are good for an hot liver, are naught for the ſtomach, and weaken it too much. And truly, this is juſt our caſe; for the maladies which moleſt our preſent age, and wherewithal all other times have been affected, do for number equal the ſtars of Heaven, or the Sea-ſands; and are more various, and further differing one from another than are the flowers of the field. I therefore think this Cure deſperate, and that the Patient is totally incapable of humane help: And my opinion is, That we muſt have recourſe to Prayers, and to other Divine helps, which in like caſes are uſually implored from God. And this is the true North-Star, which in the greateſt difficulties, leads men into the haven of perfection: for, *Pauci prudentia honeſta ab deterioribus, utilia ab noxiis diſcernunt; plures aliorum eventis docentur. Tacit. lib.* 4. *Annal.* And if we will approve, as we ought to do, of this Conſideration, we ſhall find, that when the World was formerly fallen into the like difficulties, it was no thought of man, but Gods care that did help it, who, by ſending univerſal Deluges of water, razed mankind, full of abominable and incorrigible vice, from off the World. And, Gentlemen, when a man ſees the walls of his houſe all gaping and ruinous, and the foundations ſo weakned, as in all appearance it is ready to fall, certainly it is more wiſely done to pull down the houſe, and build it a new, than to ſpend his money, and waſte his time in piecing and in patching it. Therefore, ſince mans life is ſo foully depraved with vice, as it is paſt all humane power to reſtore it to its former health, I do with all my heart beſeech the Divine Majeſty, and counſel you to do the like, that he will again open the Cataracts of Heaven, and ſend new Deluges of water upon the earth, and ſo, by pouring forth his wrath upon mankind, mend the incurable wounds thereof by the ſalve of death: but withal, that a new Ark may be made, wherein all boys of not above twelve years of age may be ſaved; and that all the female ſex, of whatſoever age, be ſo wholly conſumed, as nothing but the unhappy memory thereof may remain. And I beſeech the ſame Divine Majeſty, that as he hath granted the ſingular benefit to Bees, Fiſhes, Beetles, and other Animals, to procreate without the feminine ſex, that he will think men worthy the like favour. For, Gentlemen, I have learnt for certain, that as long as there ſhall be any women in the World, men will be wicked.

It is not to be believed how much *Cato*'s diſcourſe diſpleaſed the whole Aſſembly, who did all of them ſo abhor the harſh conceit of a Deluge, as caſting themſelves upon the ground, with their hands held up to Heaven, they humbly beſeeched Almighty God, that he would preſerve the excellent female ſex, that he would keep mankind from any more Deluges, and that he ſhould ſend them upon the earth only to extirpate thoſe diſcompoſed and wild wits, thoſe untunable and bloud-thirſty ſouls; thoſe Heteroclical and phantaſtick brains, who being of a depraved judgment, and out of an over-weening opinion which they have of themſelves, are in truth nothing but mad men, whoſe ambition was boundleſs, and pride without end; and that when mankind ſhould through their miſdemerits become unworthy of any mercy from his divine Majeſty, he would be pleaſed to puniſh them with the ſcourges of Plague, Sword, and Famine, and that he would make uſe of his ſevereſt, and of all others, moſt cruel Rod, as it is recorded by *Seneca*, of inriching mean men; but that he ſhould keep from being ſo cruel, and cauſing ſuch horrid calamity, as to deliver mankind unto the good will and pleaſure of thoſe inſolent wicked Rulers, who being compoſed of nothing elſe but blind zeal, and diabolical folly, would pull the World in pieces, if they could compaſs and put in practice the beſtial and odd Caprichios, which they hourly hatch in their heads.

Cato's opinion had this unlucky end, when *Seneca* thus began.

Rough dealings is not ſo greatly requiſite in point of Reformation, as it ſeems by many of your diſcourſes, Gentlemen, to be; eſpecially when diſorders are grown to ſo great an height: The chief thing to be conſidered, is, to deal gently with them. They muſt be toucht with a light hand, like wounds which are ſubject to Convulſions. It redounds much to the Phyſitians ſhame, when the Patient dying with the potion in his body, every one knows the medicine hath done him more harm than his malady. It is a raſh Advice to go from one extream to another, paſsing by the due medium: for mans nature is not capable of violent mutations; and if it be true, that the World hath been falling many thouſand years into the preſent infirmities, he is not only not wiſe, but a very fool, who thinks to reſtore it to its former health in a few daies. And if a ſick man, who formerly being fat, and after a long ſickneſs is grown very lean, thinks in the firſt week of his convaleſcence to return to his former fatneſs by much eating, he muſt ſurely burſt: but he will happily compaſs his deſire, if he would eat moderately, and have that patience which brings whatſoever knotty buſineſs to perfection. For, *Quæ longo tempore extenuantur Corpora, lente reficere oportet. Hip. lib. 2. Aph.* Moreover, in reformation, the conditions of thoſe who do reform, and the quality of thoſe that are to be reformed, ought to be exactly conſidered. We that are the reformers, are all of us Philoſophers, learned men: if thoſe that be to be reformed, be only Stationers, Printers, ſuch as ſell Paper, Pens and Ink, and other ſuch things appertaining to learning, we may very well correct their errors; but if we ſhall go about to mend the faults of other Occupations, we ſhall commit worſe errors, and become more ridiculous than the Shoo-maker who would judg of colours, and durſt venture to cenſure *Apelles* his pictures. And upon this occaſion I am forced to put you in mind of a fault which is uſual amongſt us the Literati, who for four *Cujus*, which we have in our heads, pretend to know all things; and are not aware, that when we firſt ſwerve from what is treated on in our books, we run riot, and ſay a thouſand things from the purpoſe. I ſay this, Gentlemen, becauſe there is nothing which more obviates reformation, than to walk therein in the dark; which happens when the Reformers are not perfectly well acquainted with the vices of thoſe that are to be reformed. And the reaſon is apparent, for nothing makes men perſevere more, and grow obſtinate in their errors, than when they find that he who reforms, is not well informed of their defects who are to be reformed. And to prove this to be true, Which of us is it, Gentlemen, that knows what belongs to the falſe books of Notaries, to the prevarications of Advocates, the Symony uſed of Judges, Proctors imbroylings, the abuſe of Apothecaries, Taylors filching, Butchers thieving, and of the cheating tricks of a thouſand other Artificers? And yet all theſe exceſſes muſt be by us corrected. And if we ſhall go about to amend ſuch diſorders, which are ſo far from our profeſsion, ſhall not we be thought as blind as he who goes about to ſtop an hogſhead, which being full of clefts, ſcatters out wine on every ſide? This is enough, Gentlemen, to let you know, that Reformation is then likely to proceed well, when Mariners talk of Winds, Souldiers of Wounds, Shepherds of Sheep, and Herdſmen of Bullocks. It is manifeſt preſumption in us to pretend to know all things, to believe that there are not three or four men of every Trade and Occupation, who fear God, and love their own reputation, is meer malice, and raſh judgment. My opinion therefore is, That three or four of every Trade or Occupation, who are of known goodneſs and integrity, be ſent for by us, and that every one reform his own Trade; for when Shoo-makers ſhall ſpeak their opinion touching ſhooes and ſlippers, Taylors touching clothes, Chirurgions concerning Sear-clothes, Cooks of Lard and Pickl'd meats, and every one ſhall correct his own Trade, we ſhall work a Reformation worthy of our ſelves, and of the preſent occaſions.

Though *Seneca*'s opinion was mightily praiſed by *Pittacus* and *Chilo*, who, finding the other Philoſophers to be of another opinion, entred their Proteſtation, that it was impoſsible to find out a better means for the reformation of mankind, than what had been mentioned by *Seneca*; yet did the reſt of their companions abhor it more than they had done *Cato*'s propoſition; and, moved with indignation, told him, That they much wondered, that by taking more Reformers into them, he would ſo far diſhonour *Apollo*, who had thought them not only ſufficient, but excellently fit for that buſineſs. That it was not wiſely adviſed, to begin the general Reformation by publiſhing their own weakneſs: for all Reſolutions which detract from the credit of the publiſhers, want that reputation which is the very ſoul of buſineſs, and that juriſdiction, which is more jealous than womens honour, ſhould be handled ſo prodigally by ſuch an one as he, who was the very prime Sage of Latin Writers; and that the very wiſeſt men did all agree, that twenty pound of bloud taken from the very life-vein, was well imployed to gain but one ounce of juriſdiction; and that he is mad, who holding the Sword by the handle, gives it to his enemy to reſcue it from him by the point.

The whole Aſſembly were mightily afflicted, when, by the refutation of *Seneca*'s opinion, they found ſmall hopes of effecting the Reformation; for they relied but little upon *Mazzoni*, who was but a Novice, nor could they think that he could ſpeak any thing to the purpoſe; which though *Mazzoni* did by many ſigns perceive, yet no whit diſcouraged, he ſpoke thus.

It was not for any merit of mine, moſt wiſe Philoſophers, that I was admitted by *Apollo* into this Reverend Congregation, but out of his Majeſties ſpecial favour; and I very well know, that it better becomes me to uſe my ears than my tongue in ſo grave an Aſſembly as this, I being to learn and hold my peace. And certainly I ſhould not dare to open my mouth upon any other occaſion; but Reformation being the buſineſs in hand, and I lately coming from where nothing is ſpoken of but Reformation and reformers, I deſire, that every one may hold their peace, and that I alone may be heard to ſpeak in a buſineſs which I am ſo verſt in, as I may boaſt my ſelf to be the only *Euclide* of this Mathematick. Give me leave, I beſeech you, to ſay, That you, in relating your opinions, ſeem to me to be like thoſe indiſcreet Phyſitians, who loſe time in conſulting, and in diſputing, without having ſo much as ſeen the ſick party, or heard his ſtory for himſelf. We, Gentlemen, are to cure the preſent Age of the foul infirmities wherewith we ſee it is oppreſt. We have all laboured to find out the reaſons of the maladies, and how to cure them, and none of us hath been ſo wiſe as to viſit the ſick party. I therefore adviſe, Gentlemen, that we ſend for the preſent Age to come hither; that we interrogate it of its ſickneſs, and that we may ſee the ill-affected parts bare and naked; and ſo the cure will prove eaſie, which you hold ſo deſperate.

The whole Aſſembly was ſo pleaſed at this *Mazzoni*'s motion, as the Reformers immediately commanded the Age to be ſent for, which was preſently brought in a Chair to the Delphick Palace by the four Seaſons of the year. He was a man full of years, but of ſo freſh and ſtrong a complexion, as he ſeemed likely to live yet many Ages; only he was ſhort-breath'd, and his voice was very weak: which the Philoſophers wondring at, they asked him, Why his face being ruddy, which was a ſign that his natural heat was yet ſtrong in him, and that his Stomach was good: why, I ſay, he was ſo full of pain? and they told him, That an hundred year before, when his face was ſo yellow, as he ſeemed to have the Jaundice, he ſpoke freely notwithſtanding, and ſeemed to be ſtronger than he was now. That they had ſent for him to cure him of his infirmity, and bade him therefore freely ſpeak his griefs.

The Age anſwered thus, Soon after I was born, Gentlemen, I fell into theſe Maladies which I now labour under. My face is now ſo freſh and ruddy, becauſe people have petar'd it, and colour'd it with Lakes; My ſickneſs reſembles the ebbing and flowing of the Sea, which alwaies contains the ſame Water, though it riſe and falls; with this viciſſitude notwithſtanding, as when my looks are outwardly good, my malady (as at this preſent) is more grievous inwardly; and when my face looks ill, I am beſt within. For, what my infirmities are, which do ſo torment at the preſent, do but take of this gay Jacket, wherewith ſome good people have covered a rotten carcaſe, that notwithſtanding breaths; and view me naked, as I was made by Nature, and you will plainly ſee I am but a living carcaſe. All the Philoſophers then haſted, and having ſtript the Age naked, they ſaw the Wretch pargeted with apparances four inches thick, all over his body. The Reformers cauſed ten Razors to be forthwith brought unto them, and every one of them taking one, they fell all to ſcrape away the pargeting aforeſaid; but they found them ſo far eaten into his very bones, as in all that huge *Coloſſus*, they could not find one ounce of good live fleſh. At which they were much amazed, then they put on the Ages Jacket again, and diſmiſt him; and finding that the Cure was altogether deſperate, they aſſembled themſelves cloſe together, and forſaking the thought of all publick Affairs, they reſolved to prepare for the indempnity of their own Reputations.

Mazzoni writ, what the reſt of the Reformers dictated, a *Manifeſto*, wherein they witneſſed to the World the great care *Apollo* ever had of his *Literati*'s vertuous living, and of the welfare of all mankind; and what pains the Reformers had taken in compiling the general Reformation. Then coming to particulars, they ſet down the prices of Cabbages, Sprats, and Pompions. And all the Aſſembly had already under-written the Reformation, when *Thales* put them in mind, that certain Heglers, who ſold Lupins, and Black-Cherries, vented ſuch ſmall meaſures, as it was a ſhame not to take order therein.

The Aſſembly thankt *Thales* for his Advertiſement, and added to their Reformation, that the meaſures ſhould be made greater. Then the Palace-Gates were thrown open, and the General Reformation was read in the place appointed for ſuch purpoſes, to the people who were flockt in infinite numbers to the Market-place, and was ſo generally applauded by every one, as all *Parnaſſus* rung with ſhouts and vociferations of joy; for the meaner ſort of people are pleaſed with every little thing, and men of judgment know that *Vitia erunt, donec homines*, *Tacit. lib.* 4. *Hiſt.* As long as there be men, there will be vices. That men live on Earth, though not well, yet as little ill as they may; and that the height of humane wiſdom lay in being ſo diſcreet, as to be content to leave the World as they found it.

The LXXVIII. ADVERTISEMENT.

Apollo *hearing of the happy Alliance of the two Illuſtrious Daughters of* Charls Emanuel, *with the two Noble Princes of* Mantua *and* Modena, *commands that extraordinary demonſtrations of joy be made throughout his whole Dominions.*

YEſterday about nine of the Clock, the uſual Guard of the Pegaſean Tower, gave notice by two ſtroaks of the Bell, that two men were diſcovered on the Caſtalian Plain, which haſted towards *Parnaſſus*; whereupon the *Literati* ran preſently to the Walls, and to the Gates, to ſee what the matter might be. And ſoon after hearing the ſound of a Horn, knew that it was one that came Poſt, with his Guide. The more inquiſitive *Literati* ran to meet him, and when they heard that he was ſent from *Italy* to *Apollo*'s Majeſty, they all earneſtly deſired to know whether he brought news of any gallant Italian Product, or of any taking Piece lately Printed? To which the Poſt anſwered, only that he brought Diſpatches to *Apollo*, of incredible joyful news; wherefore he was waited upon to the Royal Palace, by an infinite number of *Literati*. When he had preſented his Letters to *Apollo*, all the ſtanders-by, who very attentively obſerved his Majeſties Face, found, that ſtill as he read, his countenance cleared up. Having read the Letters, he with incredible joy uttered theſe words; O how happy Union! Let my beloved Queen of *Italy* know, that I deſire her to come ſpeedily to me. Theſe words cauſed various conjectures in the *Vertuoſi*, and divers were the Interpretations they gave thereof; but the moſt common was, That the neceſſary League, which is ſo much deſired by all good men, was at laſt concluded in *Italy*, againſt that Enemy to Learning, the *Ottoman* Empire. This mean while the Queen of *Italy* was ſeen to come walking apace towards *Apollo*'s Royal Palace, leaning upon her *Beliſario*. When *Apollo* heard ſhe was coming up the Stairs, he ran with great joy to meet her; and having embraced her in his Arms, I heartily rejoyce (ſaid he) together with your Majeſty, at the happy news which I but now received by Letters from my Italian Academies, of the Match which his Highneſs *Charls Emanuel* Duke of *Savoy* hath made of his two Daughters, with the moſt Noble Princes of *Mantua*, and *Modena*. What think you of the conjunction of ſo Illuſtrious Princes, of the Union ſo much deſired, ſo much wiſht for by me and you, of theſe your two beloved Sons? Are not theſe contentments which do fully counterpoiſe your late troubles? Yes indeed, anſwered the Queen of *Italy*, and I confeſs unto your Majeſty, that now all my deſires, all my conſolations are accompliſhed: for, I never did deſire any thing more earneſtly, than that my Italian Princes ſhould add the conjunction of bloud, as now they have done, to their joynt important Intereſts of State: ſo, as I am wholly compoſed of joy, ſeeing that ſtrong *Gerion* of many of my Italian Princes, formed into one Body, which may ſecure me from thoſe future evils, the fear hereof hath hitherto ſo afflicted me. Then that powerful Queen, attended by all the Princes and Nobility of *Parnaſſus*, went to viſit the Temple of *Fruitfulneſs*, which promis'd aſſured and happy off-ſpring to theſe ſo fortunate Couples. Being returned to her Royal Palace, ſhe was congratulated by all the chiefeſt Princes reſiding in this State, and in the preſence of ſo many great Hero's, ſhe gave the Honourable Title of firſt and chiefeſt Italian Warrier, to *Charls Emanuel* Duke of *Savoy*, the Father of ſo fortunate an Off-ſpring, and Author of *Italie's* ſo great felicity, to whom ſhe immediately ſent the uſual Signs of Golden Launce and Trunchion. *Apollo*, to witneſs his joy for this ſo gladſome news, cauſed it to be proclaimed by ſound of Trumpet, that in reſpect thereof, extraordinary ſigns of joy ſhould be ſhewed throughout all his Dominions; and upon this occaſion gave leave at the earneſt requeſt of his *Literati*, the which he had hitherto ſo reſolutely denied, that Stage-players ſhould be admitted into *Parnaſſus*.

Tilting and Turney were in the next place proclaimed; and the firſt day, the Paladines of Spaniſh Romanſa's, *Amadiſi*, *Don Floreſtano*, and many others, appeared within the Liſts, who gave ſuch proofs of themſelves as did exceed; and all men wondered to ſee Palaces made all of Diamonds, built by Words. The ſecond day the French Paladines, and thoſe of other Nations *Orlando*, *Rinalde*, *Gradaſſo*, *Sacraponte*, and many others appeared at Turney, who behaved themſelves ſo couragiouſly, as they made all men know, that *Arioſto* had writ ſparingly of them. The third day *Caro*, *Molza*, *Sanga*, and other Polite Courtiers appeared in the field, who valiantly challenged thoſe other Noble Champions to the combat; but they, ſcorning to have to do with men who had not made profeſſion of Arms, refuſed the Challenge; wherefore thoſe Courtiers did by ſound of Trumpet again denounce. They challenge a ſecond time, which was ſtill ſlighted by the other Paladines.

The Courtiers publiſhed a third defiance, which not being accepted of, all the Spectators fell a hiſſing at them. Wherefore *Apollo*, ſeeing ſo great a ſcorn put upon thoſe Paladines who had been rendered ſo famous by the Poets, was much offended, and commanded them to put their Launces in their Reſts, and to quell the over-daring of thoſe Courtiers. The Champions then ſuddenly obeyed, and it was a ſtrange prodigious thing, to ſee how thoſe ſpruce Courtiers, did with a dexterous lye, with an ill turn done in time, unhorſe thoſe Paladines, though their Arms were inchanted, Then the couragious *Bradamante* and *Marſica*, incenſt to ſee thoſe famous Paladines ſo diſhonoured, took their Launces, and with more than manly fury, ſpurr'd on their Steeds towards the Cavaliers, ſo to recover that Military repution, which the others had ſo ſhamefully loſt; but both of them being encountred by great Purſes full of Gold, ſpread their Legs abroad, forſook their Saddles, and fell to the ground, flat upon their Backs: By reaſon of theſe ſignal Acts, the Prize of the Tilting was awarded to the Courtiers, who had got the trick of unhorſing people, and of ſetting them beſide the Saddle, not by their Launces, or Counter-buffs, but only by meer Words.

The LXXIX. ADVERTISEMENT.

The ancient Commonwealth of Rome, *and the Modern Venetian Liberty, argue together, what the true rewards of Honour be, by which well ordered Commonwealths do acknowledge the worth of their well-deſerving Senators.*

THough the flouriſhing Commonwealth of *Rome*, formerly the Worlds Miſtreſs, be now reduced by reaſon of her great misfortunes, into a far differing condition from what ſhe was in; yet in memory of her priſtine greatneſs ſhe ſtill lives well eſteemed, and much honoured in *Parnaſſus*, not only for that her politick Precepts are held by all men in power, as Divine Anſwers; but becauſe ſhe is believed to be the true Oracle of Military affairs: as alſo for that nor Princes nor private men, take any more praiſe-worthy, or heroick Examples wherewith to adorn their minds more frequently, or more advantagiouſly from any other place. And though ſo ſplendid a Princeſs hath been ſundry times deflowr'd and raviſht, as well by her own ingrateful and ambitious Citizens, as by her barbarous enemies; by *Auguſto*'s and *Sylla*'s Proſcriptions, as by the general ſacking of *Totila* and *Atila*, and other Kings of foraign Nations; yet doth ſhe excellently well recover her paſt diſhonour, and her preſent miſery, by the fame of her ancient greatneſs. This ſo famous Princeſs, came ſome few days ſince to viſit the Venetian Liberty; a Lady of greatly famed Chaſtity, and the beſt beloved and higheſt eſteemed of as many as are in this Plebeian Court, for the opinion of her great wiſdom, and for the reputation of her unexhauſtible wealth. And whileſt the Roman Liberty diſcourſed of her paſt greatneſs, and the Venetian Commonwealth of her felicity, 'tis known that the Roman Commonwealth ſaid to the Venetian Liberty, That ſhe being purely Ariſtocratical, and conſequently the moſt perfect form of a Commonwealth, did doubtleſly by her excellent Laws, which promiſed her long life, ſurpaſs any, either paſt or preſent *Republick*. But, that though to maintain Peace at home, and War abroad, the orders ſhe obſerved were excellently good; yet had ſhe not made ſuch acquiſition of States, as was expected from the wiſdom, and as well publick as private wealth of ſo famous a *Republick*; which was thought to happen by reaſon of her being very backward in giving ſuch rewards as were uſually given by well-ordered Commonwealths, to her well-deſerving Senators; and that ſhe, the Commonwealth of *Rome*, acknowledged all the glory ſhe had in having won the whole World in ſo ſhort a time, to proceed wholly from the extraordinary worth of her Senators, whereunto they were awakened, not by any wealthy Gifts, but by the rewards of eternal Honour in erecting their Statues, by their triumphant Veſtments, Trophies, by the building and dedication of famous Temples, Baſilicks, and Theaters, and chiefly by that glory, ſo much coveted by thoſe who do thirſt after eternal Fame, of ſtately Roman Triumphs: Rewards which raiſed ſuch Military Valour, ſuch excellent Civil Vertue in her Citizens, as the inſuing Nations did admire, but could not imitate: And that the Venetian Liberty was ſo backward in rewarding the worth and merits of her Honourable Senators, with the memorial of perpetual Honours, as ſhe might very well be termed ingrateful; and that infinite Noble men of *Venice*, having done things worthy the ſublimeſt Triumphs, both in times of Peace and War, and all thoſe rewards which eternize the memory of great Senators, ſhe thought it very ſtrange to ſee a Narneſan Statue on Horſe-back in *Padua*, and one of *Bergamaſco* in the midſt of *Venice*, and that the famous ſervices of *Andrea Gretti*, of *Sebaſtian Venieri*, and of a thouſand other famous Venetian Senators, who had not only excelled the *Gatta Melati*, and the *Colleoni*, in parts both of Soul and Body, but might deſervedly be parallel'd with *Pompey* and *Cæſar*, were not recompenced with the reward of perpetual Memory, which their glorious actions had deſerved.

Menante, who writes all theſe things with great integrity and faithfulneſs, had it from a very good hand, that the Venetian Liberty, not any whit at all moved, anſwered the Roman *Republick*; That ſhe had not ſo enlarged her Territories, as the Romans had done theirs, not for that (as ſhe gave her ſelf to believe) the thirſt after Glory and Fame was wanting in her Senators; but for the clean contrary ends which the two Commonwealths had propounded unto themſelves; for, the Venetian Senators made Peace the utmoſt bounds of their Ambition, whereas the Roman Senate made War theirs. And that ſhe had clearly learnt by her moſt unfortunate end, that too greatly diſproportionate atchievements made by States, did diſorder all the Politick Laws of whatſoever well-governed Commonwealth; but chiefly ſuch as were Ariſtocratical, the Nobility whereof being to conſiſt but of a few, and not ſufficient to govern a great State, the wholſome Laws of living free, would be filled with confuſion, ſhould the number of the Nobility be rendred immenſely great. As her Majeſty of *Rome* had by her infinite Calamities, made it appear unto the world, who by adding people, whom ſhe had ſubjected, to the number of Roman Citizens, did happily aggrandize her State, but much leſſen her Liberty. And that for her part ſhe was ſatisfied with ſo much Empire, as might ſerve to ſecure the Venetian Liberty from forraign Forces; and that ſhe did not covet the greatneſs of State, out of an ambition to command, but out of glory not to ſerve: That as for honourable rewards which well-ordered Commonwealths ought to barter with worth, and therewith to reward the merits of her Senators, ſhe took her ſelf to be injured by being ſtyled ungrateful; for, eternal Trophies, and perpetual Triumphant Arches were ſeen in *Venice*, not made of brittle Marble, or Metals ſubject to the violence of Fire, but of incorruptible Materials, wherewith ſhe largely rewarded her well-deſerving Senators, as it very well became her to do; to the end that the memory of their worthy Actions might be glorioſly conveyed to futurity.

To this the Roman Liberty anſwered, That ſhe had often ſeen all the Rooms of her Highneſs's Palace, and does not remember that ſhe ever ſaw any Trophies, Triumphant Arches, or other things to perpetuate the memory of her Nobility. Hereupon the Venetian Liberty cauſed many of her Nobility of all Ages to enter the Room, whom ſhe ſtript naked, and ſo opened their breaſts, and then much to her aſtoniſhment, the Roman Liberty ſaw all thoſe Triumphant Arches, Trophies, Statues, and other ſtately Triumphs, which they by their glorious Actions had merited of their Country, erected in the hearts of her *Gritti*, *Venieri*, *Capelli*, *Grimani*, *Bragadini*, *Baſqualigi*, and other of her deſerving Senators: and that which encreaſed the wonder of the Roman Dame, was to ſee in the hearts of thoſe Noble Venetians, a fervent charitable deſire to reward the egregious works of thoſe deſerving Senators, in their poſterity; and a fire of emulation to imitate thoſe worthy Heroes, and to do acts which they ſaw were ſo glorioſly rewarded. Then the Venetian Liberty with teſtimony of great Affection, ſaid thus unto the Roman Lady; Such as we, ought to recommend the vertue and deſerts of our Citizens to poſterity, by theſe Triumphant Arches, and with theſe demonſtrations which you, Madam, ſee written in the hearts of my Senators. Theſe are the Statues, and other publick Memorials which Wiſdom awakens in the hearts of honourable Senators, who thirſt after glory. Theſe are the places where Trophies, and other publick Memorials of deſerving Senators ſhould be erected, and not in Piazza's: For, the memory which the Nobility of a Commonwealth keeps eternally in their hearts, of the deſerts of ſuch as have done glorious Actions, is that which awakes Emulation and true Vertue: Things which always produce good effects, tending to the ſervice of a Free Country; whereas Triumphs, Trophies, Statues, and ſuch like things, which are ſo familiarly ſeen built in your Streets of *Rome*, in memory of your well-deſerving Senators, hath ſerved only to procure them that number of followers of the rabble ſort of people, which occaſioned the ambition of Reign in your unfortunate Senators, *Sylla*, *Marius*, *Cinna*, *Craſſus*, *Pompey*, and *Cæſar*, which was that which put upon you the unfortunate and ſhameful Chain of Servitude, which you now drag at your heels: A great diſorder, and from whence I know that you do acknowledge all thoſe evils to proceed, which have made you ſo famous even in Calamities. And know, that our Senators do very fitly reſemble thoſe young Virgins who marry, being chaſte both of mind and body: For, as thoſe careleſs Husbands hazard the making of them Whores, by ſending them abroad to all Balls and feſtivals; ſo, Free Commonwealths do imprudently infuſe into the minds of their civil and well-compoſed Senators, a deſire of becoming Tyrants, by the rewards of publick Memorials, which purchaſe popular breath, and the attendance of the rabble-rout.

The LXXX. ADVERTISEMENT.

The people of Lesbos, *after* Cornelius Tacitus *ran away from them, chuſe* Anna Momorancy, *by* Apollo's *appointment, for their Prince.*

After the unhappy ſucceſs which (as you heard by ſome of our laſt) *Cornelius Tacitus* had in his Principality of *Lesbos*, and his flight from that State, nothing was left unindeavoured, neither by himſelf, nor by other Princes who were his Friends, to induce *Apollo* to work ſo with the people of *Lesbos*, as that he might again return to his Principality: but all to no purpoſe; for his Majeſty was ever conſtant in this Aſſertion, that no good was ever to be hoped from the Government of Princes, who for ſuch like offences grew bitter to their people. But for ſatisfaction to the men of *Lesbos*, who continually preſt him by their Ambaſſadors, that he would propound unto them a new Prince; he nominated *Anna Momoranci*, an honourable French Baron; who was received with great ſatisfaction to the people of *Lesbos*, and proclaimed Prince of that State. 'Tis certainly true, that ſome *Vertuoſi* who were very well acquainted with the affairs of *Lesbos*, made a long and exact Series of many abuſes which reigned in that State, from whence they ſaid grew great inconveniences, and did acurately name the ways which were to be held to reduce the affairs of *Lesbos* to a much better condition. And this they gave to *Momoranci*, who told thoſe his Friends, that the amending of diſorders in a Principality by new Laws and Magiſtrates, was to be undertaken only in Hereditary States, where the Children, and other Succeſſors of the defunct Prince, did uſually ſo tenaciouſly inherit their Predeceſſors thoughts, as they eſteemed it a ſecure foundation of their Government, and a neceſſary piece of Policy, to be very jealous in the obſervancy thereof; but, that in elective Principalities, wherein Succeſſors uſed often to undo what their Predeceſſors had done, either out of curioſity, or to caſt dirt in the Faces of former Princes, it was a difficult buſineſs to begin to reform thoſe things which wholly depending upon an exquiſite and exact obſervancy of giving Orders, required that many ſucceſſive Princes ſhould be of the ſame mind; which being hard to be found in elective States, he ſaid, That the beſt advice that could be given to ſuch an one as he in the Government of *Lesbos*, was to ſhun novelty, and reſolve to live according to the ancient Laws, whatſoever they were; and to leave things as he found them; for, in Houſes that are rented, wiſe men are contented to live in the old Rooms; and they are over-curious who build new Apartments, which 'tis odds, but that they will be thrown down, either out of the capriciouſneſs, or ill-will of the next commer.

The LXXXI. ADVERTISEMENT.

The excellent Bolognian Phyſitian, Jovanni Zecca, *ſells in* Parnaſſus *the true Antidote againſt the French Pox.*

Three days ago certain Papers were poſted up in all the publick places of *Parnaſſus*, wherein were written theſe words; *The famous Bolognian Phyſician,* Jovanni Zecca, *is arrived in this City, who having found out the true and ſecure Receipt to keep men from taking the French Pox, incites all men to provide themſelves thereof; the Rich ſhall have it at reaſonable Rates, the Poor for Gods ſake.* This ſtirred up great curioſity amongſt the *Literati*, to have a Receipt ſo neceſſary for theſe times; and ſo much the rather, for that they knew *Zecca* to be one of the rareſt in his Profeſſion, and an excellent good Writer. And all believing that the Receipt conſiſted of Oyls, Electuaries, Powders, and other ſuch Medicinal Ingredients, they wondred exceedingly when they ſaw *Zecca* ſhew them a Picture drawn to the Life, of a gallant Gentleman whoſe Noſe was eaten off with the French Pox; telling them the way how to uſe this Receipt was, that juſt as they were about to lie with a Woman whoſe health they ſuſpected, they take this Picture out of their boſom, which he gave them, and which as many as ſhould fixedly look upon, and ſeriouſly contemplate, they might be confident that this Medicine taken in by the eye, would have ſuch operation, as they ſhould never be infected with that loathſom Diſeaſe. Some were ſo curious, as they ſuddenly ran to make Experience of this new Receipt; and they ſay they found it to be exceeding good: For, they who in the greateſt height of luſt did fixedly look upon, and attentively contemplate this Picture, caſhiering their carnal thoughts, and calling to mind how ſhameful a thing it was for a man to loſe his Noſe, which was the Ornament of the Face, the ſeat and proper place of Reputation; whileſt they conſidered that men ran hazard of encountring ſo great a ſhame, by eating a bit, which though it was ſavoury in the chewing proves ſtinking and unpleaſant even to a mans very imagination, when it is ſwallowed down; it did ſo dead all carnal deſire in men who valued their Reputation, as the ſelf-inconſiderate Inſtrument of Luſt, though it be wholly void of judgment and diſcretion, was ſo apprehenſive of the danger which his beloved correlative ran by that Act, as, preferring the health thereof before its own pleaſure, it withdrew more ſpeedily into its habitation, than do Tortoiſes when ſtones are thrown apace at them.

The LXXXII. ADVERTISEMENT.

The Literati *of* Parnaſſus *do with great ſolemnity celebrate the Holy-day, dedicated to the laudable Lawrel-leaves.*

YEſterday the ſolemn Feſtival dedicated to the Lawrel-leaves, was celebrated by all the *Literati* with great pomp and joy; a Feſtival inſtituted in *Parnaſſus* ever ſince *Daphne's* memorable accident, to exhilarate his Majeſty, who was much afflicted at the remembrance of ſo ſad a *Metomorphoſis*; on which ſolemn day, only Poets, Emperours, and other Heroes are permitted to come into the ſtately Colledge of the *Literati* with Garlands on their heads, whileſt thoſe that have not deſerved ſo great a Prerogative, are not ſuffered to ſtir out of their own doors, leſt they ſhould profane the ſolemnity of ſo great a day, by their naked heads. *Petrarch*, who had of old obtained the honour of that employment from *Apollo*, made a Learned Oration in praiſe of thoſe ſo honoured Leaves; but, whileſt he was making his Oration, a ſtrange chance beſel that worthy Poet; for, after having by his Encomium exaggerated the praiſe of that Plant ſo dearly priz'd by his Majeſty, as that it is reſpected even by Thunder; and having ſpoken of the Noble Prerogative which it enjoys, of being that wherewith the Temples of Emperours, and glorious Heroes are only ſurrounded; he fell to make a long and bitter Invective againſt the Ignorance of the preſent Times, wherein Learning having loſt much eſteem, thoſe very ſelf-ſame ſo famous Leaves, which in better time were held in ſuch eſteem, were now ſo baſely and ſcornfully uſed by the ignorant modern men, as they did not only make uſe thereof for the Signs of their baſe Tipling-Houſes, but were not aſhamed to put it into their provocative Sawces, Gellies, Eels, and even into their roſted Olives. *Petrarch* was ſo very fervent, and had ſuch commotion of Mind, and compunction of Spirit, in recounting theſe ſo ſtrange neglects, as he fell down in a ſwound e're his Oration was perfected, nor could they bring him to himſelf again, till the fair Lady *Laura*, all ſorrowful as ſhe was, was thrown into the boſom of her beloved Poet. *Petrarch* was much honoured for this accident, which made the whole Colledge of the *Vertuoſi* plainly ſee how entirely, and intimately he loved that honour'd Lawrel, which he had praiſed with ſuch elegancy in his Italian Verſes. But it hapned that preſently after this ſwooning, a very bitter Diſtichon, or Chaplet of Verſes were fixt upon the Delphick Porch; wherein it was ſaid, that that ſwooning Fit had not befallen *Petrarch* for any ſorrow the injuries done to the Law-leaves, but for remembrance of thoſe ſavoury Olives. And this was the Diſtichon;

Non amor hunc Lauræ, ſed amica jecuſcula Lauro
Quem Memori ſpirant, exanimavit Odor.

'Twas not the love to *Laura* made him ſwound,
But ſcent of Lawrel-broths did him confound.

The publick garblers of Poetry, by expreſs order from his Majeſty, brought theſe two Latin Verſes to the Teſt, and found clearly that they iſſued from *Martial's* abundant fancy, who was ſoon after impriſoned. Then *Petrarch*, accompanied with a ſquadron of Italian Poets, ran towards the Royal Palace: and it being feared that he came to complain of

Martial, was met by *Catullus*, *Tibullus*, and *Propertius*, who firſt embraced him, and then earneſtly entreated him, that he would add to the glory which he had received by the accident which befell him whileſt he was making his Oration, the great good-will which he ſhould get of all the *Vertuoſi*, if he would paſs by *Martials* Diſtichon as but a merriment. And they moreover told him, that all men knew that Injuries written by loquacious Poets, did not touch to the quick, when thoſe that were concern'd could laugh at them; and that Truths did only nettle and ſeek revenge. *Petrarch* would not be adviſed by the Poets, but angerly anſwered them, That he in his reading had learnt the Vertue not to offend any; but that when he found himſelf ſo nearly touched, he could not forgive; wherefore, enraged with anger, and deſirous of revenge, he came to *Apollo*, and with bitter words exaggerated the injury done him by *Martial*, and did ſo incenſe *Apollo* againſt him, as his Majeſty baniſhed him for ever out of *Parnaſſus*, and the Precincts thereof; and the Sentence was ready to be put in execution, when *Martial*'s Advocate produced a *Motu Proprie*, which had been publiſhed many years before by his Majeſty, wherein it was ordained, That a Jeſt, though it were bitter, provided it were witty, eloquent, quick, facetious, and that it had Salt in it, and that it were not ſpoken out of premeditated miſchief, but had eſcaped from a lively and ready Wit, ſuddenly at unawares, deſerved praiſe rather than puniſhment, as a fault which ſprung rather from the vivacity of Wit, than from the malice of mind; for that even the wiſeſt men could not forbear breaking a witty and facetious Jeſt, which proceeded from a ready ſharp wit; and that though for many reſpects it ought neither to have been written nor ſaid, yet it deſerved to be liſtned unto, and read by men given to curioſity, for the quick vivacity thereof.

The LXXXIII. ADVERTISEMENT.

Apollo *having highly commended the King of* Spains *Decree, That no Advocates nor Proctors ſhould go into the* Indies; *the Doctors of Law quarrel grievouſly with his Majeſty for it.*

THe abode of *Parnaſſus* owes not its happineſs only to *Apollo*'s excellent Government, nor to its being inhabited by the prime ſelect Wits of the World, but to the vertuous living of her Inhabitants, the perfection of their manners, and to the exquiſiteneſs of all the obeſt Laws, which, cull'd from out the whole World, are diligently introduced, and obſerved in that State. For, thoſe who live there, are bound to bring with them the beſt Cuſtoms of their Countries: A thing which hath been ſo advantagious to every private man, and hath brought ſo great reputation to the Publick, as it appears evidently, that the Country is to be eſteemed happy, which lives not only by her own Laws, but by choiſe Laws pickt out from all other Civil Nations. Wherefore *Apollo* being informed that the Potent Kings of *Spain* have upon ſeveral penalties prohibited the paſſing of any Proctors or Advocates into the *Indies*, Entituled it, *A moſt Holy Edict*; and highly praiſed the Piety of thoſe Monarchs, who have ſhewed ſuch charity to the new World, as to preſerve it from that Dieaſe which hath filled the old World with ſo many ſad Controverſies. His Majeſty moreover gave preſent order, That ſo excellent an Edict ſhould be regiſtred in a Table of Braſs, which ſhould, to eternal memory, be fixt in the chief Market-place, next to the twelve Tables of the famous Roman Laws. I muſt not forget to let you know, that the Doctors of Law were mightily ſcandalized hereat, who earneſtly recommended unto his Majeſty, the indempnity of their Reputations; ſaying, that if they might not obtain ſo much favour, as that this Law might not be publiſhed, it would afford occaſion to many to imitate the *Anconitans*, *Norcinans*, *Recaneteſans*, and others, who, with no little diſhonour to Learning, had baniſhed thoſe Profeſſors of Law, who were held in ſo great admiration by other people, as they verily believed nothing could be well ſaid, or done, without the liking of a Learned Lawyer: And that they did the more earneſtly beſeech his Majeſty to conſider their caſe, for that the indempnity of the Sacred Liberal Sciences, wherein the Students of Law had ſpent ſo much time and moneys, was therein likewiſe concern'd. *Apollo*, contrary to the opinion of all men, was ſtrangely offended at this their preſſure, and in great anger anſwered thoſe Doctors, That he could not but very much wonder at their boldneſs, who durſt affirm in his preſence, that they had ſpent both time and moneys in learning the Liberal Sciences; as if the Delphick Law were not ſufficiently known to the whole World, wherein the ſtudy of the Law was declared to be no Liberal Science, but a meer mechanical

Myſtery, introduced in the World to afflict mankind, ſtudied without any delectation of the Soul, or ſpeculation of the Underſtanding, and without the aſſiſtance of the Sacred Muſes, which was ſo neceſſary in all good Sciences, and only practiſed for meer avarice of gain, to fatten a foul filthy beaſt with moneys, who though he wholly wanted that vivacity of Wit, which is ſo much loved by Learning, yet was ſufficient to become a great Advocate, if he had but an Oxes Brain, and a Porters Complexion.

The LXXXIV. ADVERTISEMENT.

The chiefeſt Literati *of* Parnaſſus *deſire* Apollo, *that* Tacitus *may re-compoſe thoſe Books of his* Annals, *and Hiſtories, which are loſt.*

YEſterday the chiefeſt *Literati* of *Parnaſſus* met together in the publick Schools, and, after having diſcourſed long together, they all of them preſented themſelves unanimouſly before *Apollo*, to whom the Learned Florentine *Pietro Vittorio*, in the name of all the reſt, ſaid, That thoſe *Vertuoſi* whom his Majeſty ſaw there, did moſt humbly deſire a favour of him, which would be the greateſt and moſt acceptable that he could ever grant to his *Literati*; who bitterly bewailing the infinite loſs which Learning hath had of the greateſt part of the Annals and Hiſtories of that Father of humane Wiſdom, and true Inventer of Modern Policy, *Cornelius Tacitus*; did humbly beſeech his Majeſty to command that ſo-Excellent Perſonage, that he would amend the wrong which the injury of Time had done to his Honour, and to the publick profit of the *Vertuoſi*, by re-making whatſoever is now found wanting of thoſe his moſt excellent Labours. *Apollo*, contrary to expectation, ſtartled at this requeſt, which appeared ſo reaſonable; and, with an appearance of diſlike, anſwered, O my ignorant *Literati*! do not you think that the Princes of the World are ſufficiently known in State-affairs, that you would have them more Learned in that Science, in which, to your miſery be it ſpoken, they already know too much? Since 'tis clearly ſeen, that ſome of them by practiſing a deviliſh and infernal Reaſon of State, have brought both Sacred and Profane things to utmoſt confuſion. Hath not the common miſeries and ſcandals occaſioned by the ſevere and wretched Government of ſome Princes, made you ſee that Modern Policy, wholly framed by your ſo beloved *Tacitus*, hath like a contagious Diſeaſe, infected the World? Do not you already ſufficiently know that the now practiſed Reaſon of State, by which the people are rather fleyed than ſhorn, rather ſuckt dry than milkt, rather oppreſt than govern'd, is now grown ſo exorbitant, as it is great folly, to deſire it ſhould rage yet more? Think you not that ſome modern Princes have learnt Precepts enough to pill and poll their people from *Tiberius* his cruel Government, and *Nero*'s ravenous Life, ſo exactly written by your *Tacitus*, that you would have them ſee whether they could pick out ſome conceal'd precept to imbitter the fifth Act of your ſorrowful ſervitude, in the lives of *Caligula* and *Domitian*, which God, out of his great goodneſs to you, hath razed out of the world, only that the obſcenity and cruelty uſed by thoſe Monſters of Nature, might be for ever forgotten? The loſs of the greateſt part of *Tacitus* his Labours, O my *Vertuoſi*! hath been a happy gain unto the World: How happy would men be, if the unfortunate remainders of them, preſerved for the utmoſt calamity of mankind, were no ways to be found; and that the World were governed according to the modeſty and integrity of ancient Monarchs, who thought Men to be Rational Creatures, not Beaſts with two legs (as many Modern Princes by their uſages ſeem to think them) created ſo by God for their good, as if he had made Mice only to fatten Cats. But you, Monſieur *Vittorio*, whom I find to be one of thoſe that deſire that *Tacitus* ſhould be rendred entire, give me leave to have a word or two in private with you, who have ſpoken in the name of the reſt; Do not you think that your Princes are become Learned Phyſitians to cure the Cancre of the Florentines Sedition, by reading the very firſt *Page* of *Tacitus* his *Annals*, which they have ſo well ſtudied and put in practice? Happy had the World been, if *Tacitus* had been always tacit: Therefore, Fare you well, you and your poſterity, I am ſorry to ſee that men are no wiſer than Thruſhes, whoſe excrement proves their own ruine, *Turdus malum ſibi cacat.*

The LXXXV. ADVERTISEMENT.

Apollo *being advertiſed that Ignorant men took up Arms againſt Learning, puts himſelf in poſture to defend his* Vertuoli.

THe ſuſpitions of War which the *Literati* have had for theſe divers moneths paſt, are at laſt proved true; for, the Poſt which came to *Apollo* on Tueſday night laſt, brought Letters from divers Princes well addicted to Learning, which ſaid, That for certain the ignorant took up Arms againſt the *Literati*; and that they had already raiſed many thouſands of Barbarians, mortal enemies to the Liberal Sciences. Upon the hearing whereof, *Apollo* forthwith reinforced the Garriſons of the chiefeſt Towns of *Phoſides*, *Pindus*, and *Libetrus*, and then commanded *Ariosto* and *Berni*, that they ſhould preſently take into pay, two Brigado's of Italian Satyrical Poets; and that, the Brigado's of the Latine Poets, *Perſius* and *Juvenal*, being much leſſened, ſhould be recruited with Poets from *Italy*, who did abound in that ſort of *Militia:* and then declared *Torquatus Taſſus* to be Leader of the Heroick Italian Poets, who choſe his Father *Bernardo* for his Lieutenant; and that good old Father thought himſelf much honoured in obeying ſo gallant a Son. *Virgil* was made General of the Heroick Latine Poets, and *Lucan* was his Lieutenant. *Hanibal Caro* in a great Aſſembly of Poets, all of the firſt Claſſis, aſſiſted therein more by the favours of the Houſe of *Ferneſe*, than by his own deſerts, was declared General of the Italian Lyrick Poets; which place would have been beſtowed on *Petrarch*, *Guidiccbion*, or *Monſieur de la Caſa*, if their habit would have permitted them to have worn a Murrion, or Breſt-plate. *Horace* had the free voice of the whole Aymr,to be General of the Latine Lyrick Poets.*Vigetius* was made Champ-Maſter General of the whole Army, and *Julius Frontinus* Serjeant-Major; *John Franciſco Pico*,Count of *Mirandola*, was made Standard-bearer; and,in his Standard-General, bore the famous Enſign of an open Book. *Ovidius Naſo* was made Treaſurer-General; and afterwards all neceſſary proviſions and expedition for War were made: Inſomuch, as *Apollo* had already ſo formidable an Army of *Vertuoſi* in the field, as he held himſelf ſure of the victory. But to ſo great a Body of *Militia*, the Soul, Money, was wanting; Some propounded the raiſing of publick Taxes upon the people, to provide for ſo urgent a neceſſity; but that being found to be a pernitious way, and that it was dangerous to diſtaſte the people with new grievances, who ought to be eaſed, that they might become their friends; and that it was impoſſible to preſerve a State amidſt the troubles of War, when aſſaulted by a potent Army, if it be inhabited by ill affected people: The care of providing Moneys, was referred by *Apollo*, to his General Councel of War; who ſoon fell upon what is infinitely miſliked by thoſe who underſtand little, but loved and commended by good Polititians, to wit, to lay Tribute upon places of ſmall importance, but truſty and far from the Enemies confines. So great was the love which every one ſhewed to Learning, and their hatred againſt the Ignorant ſo intenſe, as the people of *Parnaſſus*, to keep themſelves from falling into their Hands, and from ſeeing that horrid Beaſt, that dreadful Monſter of Nature, which is ſo diſpleaſing to the *Vertuoſi*, of a man that can neither write nor read, as not only thoſe places which were appointed by *Apollo*, but even thoſe that were not put into the Liſt, ran to his Majeſty, and deſired as a ſingular favour to be made tributary, and to pay Compoſition; only *Epheſus* refuſed openly to obey *Apollo:* whereat his Majeſty was ſo offended, as finding the more they were perſwaded, the more obſtinate they grew, he thought it neceſſary to uſe force; which they of *Epheſus* being made acquainted by ſome of the *Vertuoſi*, who were their intimate friends, they forthwith ſent twenty Ambaſſadors to his Majeſty, all of them noted men, and prime Citizens; who told him, That the Loyal City of *Epheſus* would ſo willingly run with their Lives and Means to the defence of the State, as they would think it a particular Favour, and ſingular Grace, if upon that occaſion his Majeſty would cauſe the publick and private goods of the men of *Epheſus* to be ſold to whom would offer moſt; and that what moneys might be thereby raiſed, might be delivered into his Treaſurers for the occaſions of War; and that their denial of becoming feudatory, or of paying Compoſition, was not occaſioned out of any diſobedience to his Majeſty, or diſaffection to Learning; but for that they foreſaw that they ſhould aſſuredly be made feudatory to a cruel Tyrant, whoſe Government, for the love they bore their Countrey, their Lives and Honour, they were reſolved to ſhun, though by the hazard of what they held deareſt. *Apollo* was ſo well ſatisfied by thoſe of *Epheſus*, as he embraced the Ambaſſadors one by one, and thanked them very much for their readineſs to ſerve him; and then told them, that to ſecure them from being ill dealt withall by any new

Power, That, though *Seneca* the Tragedian had offered high for their Compoſition, yet he would make them feudatory to *Ovidius Naſo*, who was ſo affectionate to the County of *Epheſus*, as was well known to the *Vertuoſi*, from whom they might expect to be dealt with, with all humanity.

To this the Ambaſſadors anſwered, That they beſeeched his Majeſty to remember, that whilſt *Auſonius Gallus* was their Prince, the people of *Epheſus* were at perpetual variance with him, which ended with their ſending him out of their State ſorely and ſhamefully wounded; and that now that his Majeſty knew how great reaſon the people of *Epheſus* had to abhor their new infeoffment, he might uſe his pleaſure; for they were reſolved willingly to undergo any calamity, rather than to give his Majeſty any diſtaſte. Theſe reaſons alledged by the Ambaſſadors with ſuch generous humility, did ſo convince *Apollo*, as he told them they might live ſecure, that *Epheſus* ſhould never be commanded by any but himſelf; becauſe he very well knew, that thoſe who had driven their Prince out of their State, and had dealt ſo ill with him, had much reaſon to apprehend the being made Tributary a ſecond time; for every new Prince, how meek or gentle ſoever he were, muſt be neceſſitated to uſe ſeverity, and exerciſe all thoſe cruel reſentments which the ſeditious Neapolitan Baron received from the auſtere Kings of *Aragon*, ſo to ſecure himſelf from being treated as was his Predeceſſor.

The LXXXVI. ADVERTISEMENT.

Juſtus Lipſius, *to make amends for his fault in having accuſed* Tacitus, *is ſo intent thereupon, as he is accuſed before* Apollo *to have idolized him; for which, after a feigned puniſhment, he is at laſt praiſed, and admired by his Majeſty.*

THe moſt obſerving *Literati* of this State have often noted, That when any *Vertuoſi* hath through humane frailty committed an error, he doth, for the hatred he bears to vitious Actions, amend it by falling into the other extream: And divers affirm, that *Democritus* did not put out his eyes for the benefit of Contemplation, but to make amends for a fault which he had committed, in having looked upon an handſome young Woman with a more wanton eye than became a Philoſopher. And it is alſo reported, that *Harpocrates*, to correct an error which he had committed in having been too loquacious at a Feaſt, for which he was greatly blamed, fell into the other extream of never ſpeaking again. Nor ought the Poets Sentence to be held true; *Dum vitant ſtulti vitia, in contraria currunt:* Since the Dog which had been ſcalded with boyling water, is eſteemed wiſe for ſtaying within doors when it rains: As alſo, it is the counſel of a wiſe man, to hate Eels after a man hath been bitten with a Snake. This is ſaid, becauſe *Juſtus Lipſius* was ſo heartily ſorry for, and did ſo repent his having ſo unfortunately accuſed *Tacitus*, as, to amend a fault for which he was much blamed by all the *Vertuoſi* of this State, he ſoon after went to *Tacitus*, and humbly asked him pardon for the injury he had done him; who, knowing what honour a man wins by being ready to forgive, with magnanimity becoming a Roman Senator, did not only freely forgive *Lipſius*, but did heartily thank him for having afforded him an occaſion of doing ſo glorious an Act, as ſincerely to forgive an injury received. The wonder of ſo great indulgency, and the eaſineſs in obtaining his ſo much deſired pardon, being added to the ancient great devotion, which *Lipſius* (who was alwaies very partial to *Tacitus*) bore to ſo ſublime an Hiſtorian, did ſo much encreaſe his love and veneration, as he frequented *Tacitus* his Houſe more than his own, delighted to diſcourſe with him more than with any other of the *Literati*, was not better pleaſed with any other converſation, did not celebrate any Hiſtorian more; and did all this with ſuch partiality of inward affection, as he ſtrove to imitate him in his quaintneſs of ſpeaking more by Conceits than Words, in his brevity of ſuccinct ſpeaking, full of gravity, matter, ſententiouſneſs, and ſo as was only perſpicuous to good underſtandings; procuring thereby the envy and hatred of all the *Vertuoſi* depending upon *Cicero*, and the Ceſarian Faction, who did not approve thereof, and preſumed by an *Antonomaſia*, to call him his Author, and not caring for what others ſaid of him, he affected nothing more than to appear a ſecond *Tacitus*. This unuſual affection amongſt friends, not uſed to Maſters, and which did exceed all love born to Conſanguinity, begot ſuch jealouſie in *Mercerus*, *Beatus Rhenanus*, *Fulvius Orſinus*, *Marcus Antonius Muretus*, and in other of *Tacitus* his followers, as for meer envy, though under the colour of revenging the injury which *Lipſius* had formerly done their friend *Tacitus*, they accuſed *Lipſius* before *Apollo* of the ſame impiety, which he had accuſed *Tacitus* of: ſaying to his Majeſty, That he did not love *Tacitus* as a friend, did not honour him as a Maſter and Patron, but did adore him as his *Apollo*, as his God. This accuſation, which, as it fares in faults of High Treaſon, ſeems through the atrocity thereof, to be ſufficiently proved by bare Allegation, did much trouble *Apollo*; who eſteeming himſelf offended by *Lipſius*, he made him be forthwith brought bound unto him by a Pretorian Cohort of Lyrick Poets; and with an angry countenance, and threatning way, asked him, What he thought of one *Cornelius Tacitus*, an Oil-man's Son of *Ternio*? To this *Lipſius* anſwered, That he held *Tacitus* to be the chief of all Intelligent Hiſtorians, the Father of Humane Wiſdom, the Oracle of the true Reaſon of State, the Maſter of Polititians, the *Coryfeus* of all ſuch Writers as had arrived at the glory of uſing more Conceits than Words in their Writings, the true Rule whereby to learn to write the Actions of Great Princes with, the Learned Light of their true occaſion; a great piece of Art, and which was only known by the nobleſt ſort of Hiſtorians, as that which rendred them very glorious, who knew how to make uſe of it, and him Learned who had the judgment to conſider it; the Idea of Hiſtorical Truth, the true Teacher of Princes, School-Maſter of all Courtiers, the true Touchſtone whereby the World might trie the genius of *Princes*, the Standard whereby men might exactly weigh the real worth of private men, the Book which Princes who would learn how to command Subjects well, who deſired to know how to obey well, ought to have continually in their hand. *Apollo* knew by this ſo affected *Encomium*, and by ſo exaggerated praiſes, that *Lipſius* did openly, and with a bare face adore *Tacitus*: Wherefore being highly incenſt, he ſaid, What think you then of me, *Lipſius*, who am the Father of Learning, the ſupream Maſter of all Sciences, abſolute Prince of the Liberal Arts, and the Monarch of Vertue, if with ſuch impiety and impudence you Idolatrize a Writer who is ſo hateful to all good men, and ſo much deteſted by the profeſſors of the Latin Tongue, for the newneſs of his phraſe, the obſcurity of his ſpeech, his vitious brevity, and for his ſo cruel Political Doctrine, by which he rather forms ſevere Tyrants, than juſt Princes; vitious ſubjects, than ſuch as are indued with that naked goodneſs which makes Government ſo eaſie to Princes; it being clearly ſeen, that he by his impious precepts converts lawful Princes into Tyrants, transforms natural ſubjects, who ought to be mild and obedient ſheep, into wily Foxes, and creatures which Nature hath wiſely ordained without either teeth or horns, into ravenous Wolves, and head-ſtrong Bulls; a great Doctor of Fallacies; the only Artificer of Tyranny, a new *Xenophon* of a cruel and execrable *Tiberi-pedia*; the true forger of cunning cheating, of ſaying things which he intends not; of perſwading that to others, which he himſelf believes not; of ſeeming fervently to covet that which he deſires not, and of appearing to hate what he loves; an excellent Maſter to teach men the wicked Doctrine of concealing what they think, and of ſpeaking falſhoods; the Architect of Fallacies; and the only and ſo excellent Author of raſh Judgments, as moſt commonly he interprets mens wicked actions for ſanctified ones, and their good ones for diabolical? And wilt thou alone, amongſt ſo many of my faithful *Vertuoſi*, even to my very face adore one for thy God, who by his Writings ſhews he does not know that there is a God? who being compoſed of nothing but impiety, hath divulged that cruel and deſperate Policy, which doth ſo ſhame Princes that practiſe it, and ſo much afflict people that make trial of it? Who hath taught Princes as well as private men, the wicked art of double-dealing, the fraudulency to do what they do not ſay, and to ſay what they mean not to do; which is practiſed by ſome, only that they may learn the wicked doctrine to paint out that for black, which is white, how to wind people about by fair ſpeeches, and foul deeds; of deceiving all men by laughing when a man is angry, and weeping when well pleaſed; and of meaſuring of love, hatred, and all humane vertue, only by the wicked compaſs of ſelf intereſt; one who is read by good men, only that they may know the new and deep fetches, by which unhappy mankind in this preſent age, is ſo miſerably, and with ſuch publick calamity whirld about; and to diſcover the execrable hypocriſie which many Diſciples of ſuch a Maſter have practiſed, that they may be eſteemed by the ſimpler ſort of people, to live the lives of Saints, though, by obeying *Tacitus* his precepts, they do things which even the Devils of hell would bluſh to do: Are not you, *Lipſius*, aware, how ſince your *Tacitus* is ſo frequently read, many Princes ſwerve from the wonted faſhion of governing their people with meekneſs and clemency, and many private men have forſaken their former purity of life: many of *Tacitus* his Writings were not loſt (as divers ignorant people affirm) by the deluge of Barbarians, which came to conquer *Italy*: they were miſſing before then, not by the ignorance of people, who in thoſe troubleſome times were abuſed in War; but for that thoſe ancient people, in whom the ſincerity of ſoul, and purity of the new Chriſtian Religion did reign, did deteſt that Writer which is now ſo much beloved, and ſet up by many (as I ſee he is by you) to be adored for their golden Calf. *Tacitus* is in all his parts unworthy to be read by honeſt men; for, there be more impieties in him, than leaves, lines, words, ſyllables, nay, than letters: But it muſt be confeſt, that the life which he hath written of *Tiberius* (a fit Prince for the pen of ſuch an Hiſtorian) is altogether unſufferable; which to the great benefit of mankind, was for many ages hidden in ſome ſecret parts of *Germany*, till, by the peſtiferous curioſity of a German, which proved more fatal to the World than his compatriot, the inventer of Guns, it was brought to light at the ſame time, when that Noble Province began to be infected by the Modern Hereſie; only that *Tacitus* might by ſo great a Prodigy ſubvert profane things, when *Luther* moleſted the Sacred ones: Writings integrally wicked, and loſt for a while, becauſe the Ancients liked them not; and now (to the great ſhame of the preſent Age) only admired by thoſe Polititians, who being followers of ſo great impiety, have learnt from the Maſter of Fallacies, the Doctrine of entertaining men with words as long as they live, of feeding them with ſmoak, of filling them with wind, and of bringing them by vain hopes to utter beggery. Certainly, an Infernal Doctrine! which, being ſowed by the Husband-man, *Tacitus*, only for the benefit of Princes, is now ſo greedily embraced by every private man, as *Tacitus*, who was formerly eſteemed an Author only fit for Princes, is now ſo frequently handled by all men, as Shop-keepers and Porters, ſeem to underſtand nothing better than Reaſon of State; and to the great deriſion of an Art ſo highly eſteemed by gallant men, the World is full of baſe Teachers of Policy.

Lipſius was half dead to hear *Apollo* ſpeak thus bitterly: yet taking courage at his very laſt gaſp, he begg'd pardon of his Majeſty for any other fault that he had committed; and then freely ſaid, That his obligations to *Tacitus* were ſuch, ſo great the Honour, which by means of this his beloved Author, he had won amongſt the Flemmings, Germans, Engliſh, French, Spaniards, and Italians, as, though he ſhould love and honour him as his earthly God, he thought he ſhould not do enough to diſcharge his duty to the full, and exactly ſhew his gratitude: For, having left ordinary Writings behind him in the World, they were only his labours upon *Tacitus*, which had made him merit an admittance into *Parnaſſus*, and immortal renown amongſt men: And that if he who drove a great Trade with another mans money, was to be born withal, if he did even adore him, who at his pleaſure might make him turn bankrupt; how much more did he deſerve at leaſt to be excuſed, if not commended, by his Majeſty, if he were extravagant, and did exceed the bounds of duty, in his loving and honouring of *Tacitus*, ſince his whole ſtock of credit with the *Vertuoſi* was founded only in him? And that, ſince his entrance into *Parnaſſus*, he had been ſo beloved and reſpected by the *Literati*, as his houſe had been as much frequented as thoſe of the moſt famous Writers; but that, ſince he committed the groſs fault of offending *Tacitus*, *Statim relictum illius limen, nemo adire, nemo ſelari. Tacit. lib. 3. Annal.* That therefore he would rather hate himſelf, and die, than leſſen the reverence he bore to that his Author: for, he thought it a leſſer loſs to loſe his life, than the height of honour, which by *Tacitus* his means he was arrived at. *Apollo* was ſcandalized to hear *Lipſius* ſpeak thus; and growing ſtill more angry, blamed him, for that in his preſence he had ſo impudent an aſſeveration, rather ſhewed his ſtiff-neck'd ſtubborneſs of perſevering in ſo wicked obſtinacy, than repent, and ask pardon for his fault: And chiefly his Majeſty could not endure that he ſhould term Idolatry, Gratitude; and Obſtinacy, Conſtancy. Wherefore he commanded the ſame Cohort of Lyrick Poets to drag him out of doors, who was not worthy to look upon his Lord and Maſter, whom he had ſo highly offended; and that having firſt ſtript him of all his Learning, they ſhould declare him to be ſhamefully ignorant, and then burn him as a wicked Idolater. *Lipſius* was already brought to the place of Execution, when his deareſt friends adviſed him to bethink himſelf better, and ſave both his Life and Reputation, by craving his Majeſties pardon. *Lipſius*, whilſt in this very deſperate condition, did ſo increaſe in conſtancy and boldneſs, as he bade *Apollo* uſe his pleaſure; he could not make him die ignorant, who was poſſeſt with Gratitude, the Queen of all Humane Vertues; that therefore the flames which ſhould conſume his body, would give a greater ſplendor of glory, than of fire; and that he proteſted at that very laſt minute of his life, he was ſo far from acknowledging the fault which was laid to his charge, of having loved and honoured his *Tacitus* too much; That in commemoration of the infinite obligations which he ought him, it grieved him more than death, to think he ſhould die ungrateful; and that the preſent agony which they might all perceive him to be in, aroſe not from the terror of death, but from his immenſe ſorrow to have heard his *Tacitus* termed by his Majeſty, a Wicked Atheiſt; an injury, which if it had been done to that moſt wiſe Writer by any other than his Majeſty, he would not, though in that his laſt moment of life, have left it unrevenged, at leaſt by words; and that, with the liberty which moſt properly belonged to him who deſired not to live, he witneſſed to all the World, that *Tacitus* did ſo far know God, as being he alone, who of all the Writers of the Gentiles, had by his great wiſdom arrived at the knowledg, How much the faith of things unſeen, avails in matters of Religion, or which cannot be proved by reaſon, he had ſaid, *Sanctiuſque, ac reverentius viſum, de actis Deorum credere quam ſcire. Tacit. de Morb. Germ.* Moſt holy words, and worthy to be conſidered by thoſe Divines, who in their Writings were at a loſs through too ſophiſtical ſubtilties. *Apollo* being full of wonder, and infinitely aſtoniſhed at the things he had heard, cauſed *Lipſius* immediately to be ſet at liberty, and ſtraitly imbracing him, ſaid, O my dear *Vertuoſo!* with how much conſolation to my ſelf, and how much to your advantage have I tried your patience and conſtancy, and by the injurious ſpeeches which I have uttered againſt *Tacitus*, which are the very ſame which they accuſe him with, who neither ſtudy him, nor underſtand him, have I made proof of your devotion towards that excellent Hiſtorian, who even deſerves my wonder. And by what I have heard you ſay, I find that you have been delighted in reading him, and long ſtudied him to your profit: For I know that the Defence, which ſo much to your glory you have made, is your own, but taken out of mine and your dearly beloved *Tacitus*.

Apollo then turned towards the *Vertuoſi*, who out of a curioſity to hear that Judgment, were flockt in great numbers to the Hall; and ſaid; O my beloved Literati! admire and ever imitate the honoured conſtancy of this my glorious *Vertuoſo*, and let the infinite love, and everlaſting veneration of that Prince be ingraven in your hearts, who keeps up your reputation; and forget not that his power precipitates more eaſily, who loſeth his Princes good will, than houſes do whoſe foundations fail. Therefore you who follow the Court, learn to know, that *Nihil rerum mortalium tam inſtabile ac fluxum eſt, quam fama potentiæ, non ſua vi nixæ. Tacit. lib. 13. Annal.* A moſt certain Rule which teacheth every one to imitate *Lipſius* in loving, honouring, and in ever faithfully ſerving their Prince: For as it is great impiety in holy things, to have any other God ſave him who created man, the heavens, and earth; ſo ought you never to have any devotion for any Prince, nor expect or deſire any good from any other Lord, ſave from him, who out of confidence in your loyalty, and out of the extraordinary affection which he bears you, owns you to all the World, not for his ſervants, but for his dear friends; and by the Supream Authority which he ſuffers you to exerciſe in his State, makes you appear unto his Vaſſals no leſs Princes than himſelf. And, becauſe the wiſdom of Princes out of their jealouſies of thoſe that rule, is uſually accompanied with ſuſpition, and Court-favourites be alwaies envied, alwaies narrowly obſerved by their rivals, and alwaies perſecuted by ſuch as malign them; that you may overcome ſo many difficulties, and ſtill preſerve your ſelves in the favours which you have won, love your Princes with all your heart, obſerve them with all your ſoul, and ſerve them with all poſſible loyalty: And, like my *Lipſius*, chuſe rather to die, than to think, much leſs to do any thing which may indanger the leaſt loſs of their favours. And, believe for certain, that then your ruine begins, when you ſuffer your ſelves to be perſwaded that you may better your condition, by uſing ſimulation and falſhood with your Princes, who both know, ſee, and underſtand more than is poſſible to be expreſt: For thoſe who think to live ſecurely by diſſembling with Princes (who, though they ſhould know nothing themſelves, have ſo many who can put them in mind, and who want not a thouſand Malignant ſpirits to wake them when they are aſleep) are like thoſe fools who think to confine Gypſies, and hope to cheat Mountebanks.

The LXXXVII. ADVERTISEMENT.

The Queen of Italy *being much intreated by her chiefeſt Princes, and by* Apollo's *ſelf, to pardon the injuries done by thoſe Italian Commanders who took up Arms againſt her, in aſſiſtance of Forein Nations, denies to do it.*

DOubtleſly the Palace wherein the Queen of *Italy* keeps her reſidence, is even by the teſtimony of *Vitruvio*'s ſelf acknowledged to be the moſt magnificent, and richlieſt adorn'd Palace in all *Parnaſſus*. Here amongſt other ſtupendious and delightful things, is the fore Court to a large Amphitheatre, at the upper end whereof ſtands a Statue of the Queen of *Italy* on horſeback, all of pure Gold, dedicated to the great *Bellizarius*, a Grecian; and that of *Narſes*, a Grecian alſo, which was erected at the lower end of the Court, for his perpetual glory, by the ſame Queen, but is now thrown to the ground, and is broken all in pieces, for that notorious injury which ſhe received from him; ſo that whereas it was formerly the envy of great men, and ſerved to put men in mind of ſo great a Commanders merit, it now ſerves to ſhew his ſhame, who out of the rage of private diſdain, did profane ſo great a merit, and obſcured that glory which deſerved envy.

On the right hand of the fore-front of this ſo miraculous Court, are the faces of thoſe famous Italian Commanders, drawn by *Apelles*, and other prime Painters; who having by their arms, and by their expence of bloud, delivered *Italy* from the ſlavery of Barbarians; are by their grateful Countrey kept in ever honoured memory. And on the left hand of the ſame Court, to the perpetual ſhame of ungrateful perſons, thoſe Italian Captains are hung upon Gallowſes by the heels, who forgetting the obligation due to a mans Countrey, which equals that of children to their parents, took up arms in aſſiſtance of barbarous Nations, and forein Princes, to put fetters upon their *Italy*. Then, to the infamy of ſo ſhamefully ungrateful people, the opprobries and reproaches are added, which Poets in all ſorts of Satyrical Verſes, and Orators in daily Invectives make againſt ſuch miſdemeriting men, to the end that men may learn by thoſe ſevere reſentments, to ſhun committing faults which bring eternal infamy with them: and to the end that Military men, who are wont without weighing what Princes they ſerve, to run where they may have beſt and moſt ready pay, may learn to love their Countrey ſo well, as that they may think it greater charity to kill themſelves, than to take up arms againſt it. *Menante*, who before he can ſend this weeks *Gaſetta* to his loving Cuſtomers, is bound to carry it to the Urban Pretor, cannot give you (as he ought to do) the names of thoſe Italians in his Papers, who are painted in ſo ignominious a poſture; but he tells you that the poſterity of thoſe Souldiers who ſuffer the puniſhment of ſo long ſhame, when they enter into that Court, bluſh to think that their Anceſtors have ſo ſhamefully vilified their houſe; and do therefore with much compunction of ſoul, continually bewail their predeceſſors miſdemerits. Theſe Gentlemen by themſelves, and by the interceſſion of the greateſt Princes of this State, have, and do ſtill much importune the Queen of *Italy*, that ſhe will be pleaſed at laſt to pacifie her anger, and give way that thoſe nobly deſcended Souldiers may be freed from that ſhameful opprobry; and *Apollo* himſelf, at the intreaty of the beſt Princes of *Italy*, did earneſtly mediate the ſame, but all in vain: For the ſtill continuing her indignation, anſwered *Apollo*, and the other who had intreated her, even with tears, which for meer anger fell from her eyes; that ſhe had patiently born with the ruines, plundrings, affronts, and other utter deſolations which ſhe had received from the Goths, Oſtrogoths, Hunns, Vandal, and other barbarous Nations, which had ſo miſerably torn and waſted her, as being accidents which all Princes were ſubject unto, and more particularly ſhe, who by the pleaſantneſs of her ſituation, fruitful ſoyl, and great riches which ſhe had got in time of peace, did not only allure, but even call in forein Nations to her ruine; who thirſted after her wealth, and were deſirous to change their barren Countreys with the fruitful fields of *Italy*. But that her dearly beloved children ſhould take up arms againſt her their tender mother, which they ought to have imployed in her defence, were wounds which perpetually cried for revenge, ſo wicked an ingratitude as was incapable of pardon, ſo ſad a wickedneſs as could not be out-done by any whatſoever cruel hatred. That therefore finding her ſelf ſo deeply wounded in the concernment of her Liberty, their intreaties made her the more obſtinate in her hatred, was the reaſon why his Majeſties mediation did the more irritate her revenge, and why their humility who begg'd her pardon, made her the more to glory and wax cruel in her revenge, and that the very length of time made that injury continually appear more freſh, which ſhe neither could nor would pardon: Not only for that ſhe knew ſhe had never deſerved ſo ill at her Italians hands, but for that ſhe knew ſhe had been wickedly betrayed, aſſaſſinated, and ſo opprobriouſly made a ſlave by thoſe on whoſe neck ſhe had trampled, only out of their execrable avarice, who ought leaſt to have done it, and from whom ſhe did leaſt expect it: And that therefore every one might learn from the puniſhment of others, and from her well put on reſolution, That whoſoever did offend his Countrey in ſo ſhameful a manner, did not only commit an exceſs which was impardonable, but did ſo ſhamefully ſtain his honour, as the blur thereof was not to be waſht away with any ſope.

The LXXXVIII. ADVERTISEMENT.

The whole generation of Sheep, ſend their publick Ambaſſadors to Apollo, *by whom they make their deſires known, that they may be allowed to have ſharp teeth, and long horns; and their deſire is laughed at by His Majeſty.*

THe whole generation of Sheep have ſent four Ambaſſadors to this Court; who had audience given them this day by his Majeſty, wherein a great *Apulean* Weather ſaid, That Sheep did very well know, That God, the Creator of all things, had been ſo charitable to all creatures, and ſo juſt, as that he recompenced their imperfections and defects with gifts equivalent. So as amongſt ſo great a multitude of brute beaſts, there was not any one who could with reaſon ſay, he was ill dealt withal by his Divine Majeſty. Only the ſheep thought he had treated them like a father-in-law, and dealt partially with them; for, having created them with imperfections, he had not beſtowed on them any equivalent vertue, whereby, though they might not ſecure their ſtate, they might at leaſt live in that peace and quiet in the World as other beaſts did. For though he had made Hares unſpeakably timerous, had given them ſharp teeth, but not an heart to bite, yet he had made them ſo ſwift of foot, as he did thereby ſecure them from being injured by any other beaſt, how fierce ſoever; and that the Fox had no reaſon to complain of his want of footmanſhip, ſince God had given him ſo wily a pate, as he happily eſcaped the deceits of other wild Animals; and that he had alſo recompenced the Woolfs ſlowneſs, by indowing him with ſo bold an heart, ſo ſharp teeth, and with ſo circumſpect a genius, as being a terror to other brute beaſts, he made himſelf be reſpected even by man; and that it was likely clearly ſeen in the Birds of the Air, that his Majeſty had uſed the like charity; for he had given thoſe larger wings, and made them ſwifter of flight, to whom he had denied the uſe of feet, with which he had indowed Pheaſants, Partridges and Quails, in recompence for their ſhort wings, and want of feathers in their tails: that only ſheep, being created with an unſpeakable ſtupidity of wit, heartleſs, ſlow of foot, and without thoſe teeth to bite with, which makes other creatures be ſo much reſpected, they thought they were abandoned by that divine charity, which had ſhewed great love even to harmful beaſts: And the Weather further added, That for the utmoſt and greateſt calamity of ſo unarmed ſheep, God had given them Lions, Tygers, Bears and Wolves, the moſt implacable and fierceſt beaſts that inhabit the World, for their enemies; ſo as ſheep ſeemed to be created only to feed thoſe inraged beaſts, who know not what ſatiety means. The ſame Ambaſſador alſo ſaid, That to theſe inſufferable injuries which the ſheep received from their enemies, the ill uſage was added which they received from their ſhepherds, which was only occaſioned by their being altogether unarmed; for, had they teeth wherewith ſometimes to bite thoſe indiſcreet ſhepherds, who are ſo uncharitable in milking them, and ſo indiſcreet in ſheering them, perhaps they would deal more piouſly with them, and their ſheerers would learn to handle their ſheers without cutting their skins. Wherefore the whole generation of ſheep, that they might no longer undergo ſuch calamities and oppreſſions, did earneſtly beg long horns, and ſharp teeth, wherewith to procure reſpect. To this requeſt *Apollo* anſwered, with a chearful countenance, That the ſheep had in this their requeſt ſhewed their ſimplicity, ſince they knew not, that of all ſorts of four-footed beaſts that were upon the earth, there were not any that were more favoured by God, nor which received greater priviledges from him than they: For whereas the reſt were forced to ſeek their meat with cark and care, and a thouſand dangers, many of them ſpending the night ſeaſon, which was deſtined for ſleep and reſt, in eating, for that it was not ſafe for them to be ſeen by day; paſture-grounds were reſerved, and bought at dear rates only for ſheep, by men who had the command of all beaſts, and were Lords of the earth; that in the night ſeaſon they were with great care and diligence defended from their enemies in their folds; and whereas other beaſts were perſecuted even by beaſts themſelves, and by men; and that to procure their death, many did nothing but make nets, feed dogs, and lay ſnares; ſheep of a particular grace injoyed the noble prerogative to have all theſe things done by men, to ſecure them from their enemies: And that the Creator of the World having ſhewed exceeding great love towards ſheep, inſtead of ravenous teeth, and ſwift legs, had granted them the powerful weapons of Wooll, Cheeſe, and of their riches wherewith they did ſo acquire mans love, as that men did perpetually perſecute Wolves, Lions, Tygers, and all their other cruel enemies, with all ſorts of weapons, meerly for the affection which they bore to ſheep. And that ſheep being reputed the Worlds delight and wealth, for the ſingular advantages which they afforded mankind, they happened to be the moſt numerous of any ſort of beaſts; ſo as ſheep being fed and defended by their Shepherds vigilancy and charity, they were fooliſh to deſire ravenous teeth, and ſharp horns: And finally, *Apollo* ſaid, That they ought to revenge themſelves for the ſeverity which ſome Shepherd uſed towards them, in milking and ſheering them only by their obedience and humility, by yielding them great ſtore of Wool, and much Cheeſe, and by ſtudying how to be fruitful; it being ſheeps greateſt felicity, that thoſe Shepherds that dealt ill with their flocks, were chiefly cruel to themſelves; for it was a certain truth, that wounds ſhamefully given to ſheep, did uſually kill the Shepherd. Wherefore he wiſhed them to keep more from being deſirous to bite their Shepherds, than they would do from the Wolfs teeth. For ſuch ſheep could not eſteem themſelves ſo happy, who by their humility and obedience did ſecure their Shepherds from all harm, as thoſe were unhappy, who delighted to put them in fear.

The LXXXIX. ADVERTISEMENT.

Nicolas Machiavel *being baniſhed* Parnaſſus *upon pain of death, was found hidden in a friends Library, for which his former ſentence of being burnt, was executed.*

THough *Nicolas Machiavel* was baniſhed *Parnaſſus* and the Territories thereof many years ago, upon ſevere Puniſhment; as well to whoſoever durſt give receptacle to ſo pernicious a man in his Library, yet was he found the laſt week ſecretly hidden in a friends ſtudy, where he was made Priſoner. He was preſently ſentenced by the Judges of Aſſize, and was this day to have been burnt, when he ſignified unto his Majeſty his deſire, that he might firſt be permitted to ſay ſomewhat in his defence before the Tribunal-ſeat which had condemned him. *Apollo* uſing his wonted clemency, bade him ſend his Advocates, and he ſhould have fair Hearing. *Machiavel* replied, he deſired to be heard himſelf; and that *Florentines* needed no Advocates to ſpeak for them; and his demand was granted. *Machiavel* was then brought to the Bar; where he ſpoke thus in his own defence, Lo here, you Sovereign of Learning, that *Nicolas Machiavel*, who hath been condemned for a Seducer, and Corrupter of mankind, and for a diſperſer of ſcandalous politick Precepts: I intend not to defend my writings, I publickly accuſe them, and condemn them as wicked and execrable documents for the Government of a State. So as if that which I have Printed be a doctrine invented by me,or be any new Precepts, I deſire that the Sentence given againſt me by the Judges,be put in execution. But if my writings contain nothing but ſuch Politick Precepts,ſuch rules of State, as I have taken out of the actions of Princes,which (if your Majeſty will give me leave) I am ready to name, whoſe lives are nothing but doing and ſaying of evil things; what reaſon is there that they who have invented the mad deſperate policies written by me ſhould be held for holy, and that I who am only the publiſher of them ſhould be eſteemed a Knave and an Atheiſt? For I ſee not, why an original ſhould be held holy, and the Copy thereof be burnt as execrable; and why I ſhould be ſo much perſecuted, when the reading of Hiſtory (which is not only permitted, but commended by all men) hath the particular vertue of turning as many as do read them with a politick eye, into ſo many *Machiavels*: for people are not ſo ſimple as many believe them to be, but that thoſe who by the greatneſs of their wits have been able to find out even the moſt hidden ſecrets of Nature, may not alſo have the judgment to diſcover the true ends of all Princes actions, though they be cunningly hidden. And if Princes, that they may do what they will with their ſubjects, will have them to be blockheads and dunces, they muſt do as the Turks and Muſcovites do, inhibit Learning, which is that which makes blind underſtandings quick-ſighted, otherwiſe they will never compaſs their ends, for Hypocriſie, which is now ſo familiarly uſed in the World, hath only a ſtar-like vertue, to incline, not to force men, to believe that which likes them beſt that uſe it. Theſe ſpeeches wrought much upon the Judges, and they were ready to revoke the Sentence; when the Attorney General told them, That *Machiavel* was deſervedly condemned for the abominable and execrable precepts which were contained in his writings; and that he ought again to be ſeverely puniſhed, for that he was found by night amongſt a flock of ſheep whom he taught to put falſe teeth (dogs teeth) in their mouths, thereby indangering the utter ruine of all ſhepherds; a people ſo neceſſary, as it was an indecent and angerſome thing, to think, that they muſt by means of this wicked *Machiavel* be forced to put on Breaſt-plates and Gauntlets, when they would milk or ſheer their ſheep; and, to what price would wooll and cheeſe grow hereafter, if ſhepherds were to be more aware of their Sheep, than of Wolves; and if they could no longer keep their flocks in obedience with their whiſtle and their wand, but muſt make uſe of a Regiment of murrions, and make no longer hurdles of cords to keep them in by night, but walls, bulwarks, ditches and counterſcarſs after the modern manner? The Judge thought theſe accuſations to be too weighty; wherefore they ordered, That the ſentence ſhould be executed againſt this wicked man, and publiſhed a fundamental Law, that he ſhould henceforth be held as a Rebel to mankind, who durſt teach ſcandalous things, all of them confeſſing, that it was not the wooll, cheeſe, nor lambs, which made men priſe ſheep ſo much, but their great ſimplicity and meekneſs, and that it was impoſſible ſo great numbers of them ſhould be governed by one only Shepherd, unleſs they were totally deprived of horns, teeth, and wit. And that to go about to make ſimple men wickedly malicious, and to make thoſe Moles ſee, which, out of a great deal of circumſpection, wiſe Nature had made blind, would be to put the whole World in combuſtion.

The XC. ADVERTISEMENT.

Apollo *viſits the Priſons, and in his viſitation diſpatches the cauſes of many Literati accuſed of ſundry faults, and impriſoned for debt.*

BY ancient cuſtom *Apollo* never intermeddles in civil affairs, but leaves them wholly to be proceeded in by the Judges; for (as it hath been ſaid) he is ſo exactly diligent in chuſing his Officers, as every one in this State may be ſure to have juſtice rightly adminiſtred: but in criminal affairs, wherein the life and reputation of his Literati are concerned, he with great diligence and exemplary patience, will underſtand, know, and ſee into every the leaſt circumſtance. So as his Majeſty having reſerved the whole power of Judicature therein unto himſelf, his other Judges have little to do in this Tribunal, but to give in information againſt the guilty. Certainly, a moſt excellent cuſtom, and worthy to be known and imitated by thoſe unwary Princes, who ſhamefully abandoning the protection of the accuſed party, which they ought to take to heart, leave it to the diſcretion of one only Judge, who is oft-times corrupt, ſometimes ignorant, and alwaies paſſionate; a thing ſo deteſtable, as where good laws are eſtabliſhed, an hundred are thought too little a number to judge the life of one man. Hence it is *Apollo* many Ages ago did very wiſely in *Parnaſſus* inſtitute the cuſtom of viſiting Priſons, where all Criminal cauſes of the Priſoners are decided by his Majeſty, and the Civil of ſuch as are in for debt. On Tueſday laſt, his Majeſty attended by all the criminal and civil benches, went to the *Pegaſean* priſons, where the priſoners appeared.

The firſt was *Felino Sandeo*, very famous in the Canonical Laws. *Angelo de Maliſiis*, who was to open the cauſe, ſaid, That the Lawyer was two years ago made Deputy of that Iſland by the Prince of *Andro*, where he ſhamefully ſuffered ſome chief men of his Government to tyrannize over, and to afflict the Poor, the Widdows, and Orphans; and that he ſuffered thoſe inſolent people, to pay Artificers by baſtinadoing them. This information being given in; *Apollo* turned to *Felino*, and asked him, How it was poſſible ſuch an one as he could commit the exceſs which he ſtood accuſed of? *Felino* anſwered, that he had ſufficiently witneſſed his knowledg in the Laws, and his reſolution to puniſh tyrants, in his other Governments which he had had of *Focide*, *Pindus*, *Libetres* and *Mitylene*; but that in *Andro* he had omitted doing his duty, not out of ignorance, but out of meer wiſdom; and that the Prince of *Andro*'s ill nature had been the only cauſe of this his error; for having found that many perſonages of ſingular worth, and gifts of mind, who had been Governors of the Iſle of *Andro* before him, had endangered themſelves only for having adminiſtred juſtice exactly, and done their duty compleatly well: and this only through the malicious perſecutions of thoſe who were not ſuffered to tyrannize, he had of purpoſe neglected his duty, and what he knew he ought chiefly to have done: and that the Prince of *Andro* was not only faulty in eaſily believing all ſort of wickedneſs in his State-miniſters, upon the very firſt impreſſion, but very deſirous to hear accuſations which malicious men do often make againſt able and honeſt Officers; and appeared a friend to the impeachers: wherefore for ſuch like proceedings, he had not only not feared to treat his Prince ſo ill, but was glad to pay him with ſuch coyn as he had deſerved. *Apollo* mightily admiring *Felino*'s defence, did not only gratiouſly embrace him as innocent; but commended his error, as one who wiſely knew how to commodate his actions to his Princes genius, and judged him innocent of the fault which he had confeſſed; and afterward ſaid Publikely, That Princes who were not eagerly fervent in protecting their Officers, and who were friends to ſuch informations as were made againſt them by the ſcum of people, deſerved not to be ſerved by men of honor. Then becauſe he turned his eyes upon *Guido Baldo dalla Rovere*, Duke of *Urbine*, he remembred all men of the good Government of his ſon *Franciſeo Maria*, and of the cuſtom which he holds in his State; where he puniſheth thoſe Officers ſeverely, who in the adminiſtration of juſtice hold not the ballance upright, as alſo thoſe who perſecute them without reaſon.

Next *Cornelius Tacitus*, who had been impriſoned ſome weeks before, upon the accuſations of the moſt famous Philoſopher of the State, was brought before *Apollo*, and accuſed for having ſpoke amiſs of Poverty, ſince in his Annals he had not ſtuck to call her *ſummum malorum. Tacit. lib.* 4. *An.* And *Diogenes* the Cynick, who pleaded againſt him; told *Apollo*, That it being apparent that men who were wealthy, hated to take pains, and ſit up late to acquire learning, he would have all men to know, that poverty was the true foundation of all Science, which if it ſhould be hated, would prove the greateſt calamity which could befal the Liberal Arts. After *Diogenes*, the Atturney *Boſſio*, demanded, That *Tacitus* his fault being evidently true, his ſentence might be pronounced. And *Apollo* decreed, That *Tacitus* ſhould firſt abjure the words which he had ſaid, and that he ſhould be impriſoned for the ſpace of four years in *Saxum Seriphum*. Then *Tacitus* with his wonted vivacity of wit, and his uſual liberty of language, ſaid, Sir, I know not why I ſhould be commaded to praiſe poverty, when theſe Judges who are to condemn me, think her to be ſo ſhameful a thing, as they have not doubted to place her among the true tokens of torture which they would not have done if a wealthy mind might have been found in a poor man. This defence wrought ſuch confuſion in the minds of all the viſitors, as *Apollo*, leſt the world might take notice of the ſhame that was put upon the Doctors, Judges, and Tribunals, by an accuſed perſon, thought it a leſſer evil to let him have his liberty.

Next to *Tacitus*, *Nicholas Perenotto da Grannuela* was brought into the Viſitation; and it was informed, That he was impriſoned for publiſhing a volume *De bono Libertatis.* Of the which (as it appeared in his proceſs) he was ſo capital an enemy, as that he was the chiefeſt cauſe why the Emperor *Charles* the fifth, did inſlave many famous Commonwealths of *Europe*. *Apollo* having heard the relation, decreed, That *Perenotto* ſhould be baniſhed *Parnaſſus* for ever, as he who had impudently gainſaid the Delphick Edict, wherein the Literati are ſtrictly forbidden to write of ſuch things whereof they do not make publike profeſſion. For that the vertues of Sobriety, Chaſtity, and other honourable moral Sciences were made ridiculous, when celebrated by men given to luſt and gluttony, and to other vices. As if ſuch vertues had not power enough to drive vice from out the ſouls of men, and in lieu thereof to introduce good and honeſt life; and as if it were true which wicked men whiſper continually up and down the ſtreets, that the Liberal Sciences are only learnt to be made merchandiſe of, and to make men underſtand them, but neither believe nor practiſe them.

Perenotto's cauſe being over, an unfortunate Doctor of Law, was brought loaded with irons, before *Apollo*; who was impriſoned, for that not being only a very excellent Advocate, but very skilful in all other choiſe Sciences, either blinded by folly, or contaminated by lewdneſs of mind, he from being a gainful Advocate in his Country, and a well reputed Literato, was become a ſhameful and wretched Souldier; changing by ſo unhappy a Metamorphoſis his pen into a ſword, his book into harquebuſes, and the defending of men with his mouth, to killing them with daggers; and the reading of good diſcipline in a famous Univerſity, into the deſperate exerciſe of aſſaulting ſtrong Holds. *Apollo* being very much offended with ſo undeſerving a man, in much anger ſaid unto him; Ah thou Traytor and Rebel to Learning, knoweſt thou not that the woful exerciſe of War is only fit for ſuch ignorant people, who like ſo much unuſeful Fleſh, are only good for the Shambles of War; and altogether unworthy to be followed by thoſe to whom their deſerving Parents have left the Rich and Honourable Patrimony of the Liberal Sciences; which ſome Princes have prohibited in their States, for no other reaſon, but that they open the eyes of the blind, and enlighten the Souls of fooliſh people, making them know the cunning and impoſturiſm which the Princes of the World have uſed to make an occupation ſeem profitable andh onourable, which is ſo much to be abhorrr'd, And this being ſaid, his Majeſty gave ſentence, That the Doctor ſhould for ever be inhibited admittance into any Library, that he ſhould be forbidden the Contentments of Writing and Reading; and that for the example of others, he ſhould be declared to be ignorant. The unfortunate Doctor hearing ſo ſad a Sentence, pleaded loud for mercy; and ſaid, That his error not having proceeded out of malice, but out of meer ignorance, he was a ſubject fit for his Majeſties pity; and that it was not the deſire of Riches, nor the thirſting after Mans bloud, which had made him gird the Sword about him, and betake him to the myſtery of War, but onely that he might purchaſe glory thereby. *Apollo* was then more incenſed; and replyed unto the Doctor thus; And what glory (thou wicked one!) couldſt thou hope for, by the unhappy practiſe of killing men, of plundring Countries, burning Cities, deflouring Virgins, and in murdering them, that thou mayeſt make them conſent to ſo barbarous diſhoneſty? Knoweſt thou not that my *Literati* are thoſe that with their Pen eternize the names of Military men? Knoweſt thou not that all glory won by the Sword, unleſs when taken up for Religion, or for the defence of a mans Country is falſe *Alchymie* and Merchandize, fit only for hair-brain'd fools? When the Honour which my *Vertuoſi* win by their Learning, and by handling their Pen, is always the pureſt refined gold which will bear the Teſt.

The Doctor's cauſe having received this end, *Giovan Giorgio Treſſino* that famous Vicentian-Poet, came before *Apollo*, and throwing himſelf down before his feet, ſaid, Sir, Your Majeſty knows that unfortunate I, to amend the many Inconveniencies, which are in the Italian Tongue even to this day, was the firſt who when I publiſhed my Poem of *Italia Liberata* endeavoured to bring the Omicron, Epſilon, Omega, and other Greek Letters, which I thought very requiſite for that language, into my own Tongue; ſo to ſhun the frequent equivocations which are evidently ſeen therein, for want of ſuch Letters; in which enterprize having been at great charges, I contracted thoſe debts for which I am now imprisoned; for men, who by natural inſtinct, *Veteribus, etiam quæ uſus evidenter arguit, ſtare malunt*, did not approve of this my new Invention. And unleſs your Majeſty put in betwixt my miſery, and my Creditors rage, I, who have taken ſuch pains for the ſervice of Learning, am like to end my days in the ſtinch of this loathſom Priſon. *Apollo* was very ſenſible of *Treſſino*'s miſery, and asked him, Whether he was in caſe to pay his Creditors any moneys by the month? To which *Treſſino* anſwered, He could not aſſign over unto them more than five Crowns a month. Which *Apollo*, turning towards the Creditors, deſired them to be contented with. But they, who would have the whole ſum, anſwered diſcourteouſly. And *Apollo*, asking them, Whether or no they were ſo inhumane as to be paid by the price of blood? The Merchants with their wonted incivility anſwered, That he muſt either reſolve to pay the whole debt, or that, parting with his perſonal eſtate, he ſhould according to the Laws made againſt Bankrupts, wear a green Hat, and they would be ſatisfied. *Apollo* was ſo very angry at this their inhumanity, as riſing up upon his feet, and turning towards *Treſſino*'s Creditors; Will you then (ſaid he) be paid by this *Vertuoſo*'s ſhame, and loſs of honor? What Law is that which you alledge, which will have men forgo their reputation, without which they are not worthy to live? and if even amongſt the moſt barbarous Nations which inhabit the earth, there be no Law found that a man ſhould loſe his life for debt, how can there be a Law in my State, where all exquiſitneſs of Law is profeſſed, which bereaves a man of his honor, which is much more dear to a man than his life? What crueller wilde beaſt can there be, what more venemous Aſp or Viper, than he who regards not his reputation? good Laws, and ſuch as ought to be obeyed, do never diſrobe a man of his honor, but love that thoſe who want it, ſhould by all means poſſible endeavor the purchaſe thereof, that they ſhould covet it more than any earthly Treaſure, and ſet a greater valuation upon it. The Creditors, mightily affrighted at theſe words, ran from the Viſitation.

Whereupon *Treſſino*, ſomewhat incouraged, told *Apollo*, That if his Majeſty would endow him with a power of making of Knights, he was ſure his Creditors would take the honour of Knight-hood from him in full payment of his debts. *Apollo* at the hearing of this fooliſh requeſt, broke forth into loud laughter; and told *Treſſino*, He was ſorry to ſee him ſtill perſue ridiculous novelties. *Treſſino* replied, That his requeſt was no new invention, but a thing much uſed; and that the famous Roman Republick, and after them many great Lords, who might very well have paid their Creditors with ready mony, paid the obligations of bloud and debts, due for long and coſtly ſervice with Laurel, and the Order of Knight-hood. Then *Apollo* ſmiled again, and told *Treſſino*, that he built Caſtles in the air; for he muſt be another manner of man than he, that would ſell meer Smoak for good Merchandiſe.

Treſſino being diſpatcht, Proceſs was read againſt a baſe, humorous Doctor of the Law, whoſe name the higher Powers will have concealed; where it was ſaid, That in Governments which he had had, he would often in publick Audiences, with great pride and ſurquedry, behave himſelf inſolently, even with noble and honourably conditioned perſonages, ſaying that he would ſend them to the Gallies, would have their heads taken off, and make them be hanged before the Pallace-Gate. The Doctor ſaid in excuſe of this his error, that he did this to make himſelf terrible to the people, and to make himſelf be obeyed. *Apollo*, after he had put him in mind that good Officers, and men of honour, made themſelves dreadful to the people by an equally rigorous, and uncorrupt Juſtice, and not by inſolent threats; gave order that that Doctor, whoſe genius appeared fitter to command ſlaves than men of honor, ſhould be ſent to be Auditor of the Gallies.

Immediately after, *Nicolas Franco Beneventano*'s cauſe was heard, who ſhooting at a great Wolf with a gun charged with ſmall hail-ſhot, the Wolf being lightly hurt flew upon him according to his cuſtom, and with his teeth tore his left thigh: Thoſe that were preſent at the Viſitation, wondred very much why he ſhould be queſtioned, who deſerved rather to be comforted for the danger he had run, and cured of the wounds he had received. But *Apollo*, who was not well pleaſed that one of his Literati ſhould have committed ſo great a piece of folly, ſince he had alwaies told his *Vertuoſi*, that they muſt take off their hats to cruel and dangerous beaſts, and ſuffer them to paſs by quietly, or elſe ſhoot at them with a Muſket loaded with ram'd bullets, and ſo lay him flat on his back; condemned the *Literato* to the uſual puniſhment of imprudency, that none ſhould excuſe his error, none ſhould pitty him, and that all men ſhould laugh at him.

This cauſe was no ſooner ended, but *Cratippus*, the Athenian Philoſopher, appeared at the viſitation, and the information againſt him was, That the Duke of *Epheſus* had given to him his only Son to be brought up by him; to whom when he came to mature years, he relinquiſht the Government of his State, wherein the young Prince proved as unapt, as he proved famous for Philoſophy, for he was timorous in the handling of arms, and incapable of State-affairs; and the ſingular goodneſs and honeſty which he had learnt of *Cratippus*, which would have been greatly admired in a private man, was in him interpreted want of wit: That therefore the Philoſopher not having inſtructed that young Prince in ſuch things as were to be known by one who was to govern ſo numerous a people, the Duke of *Epheſus* re-demanded the ſalary he had given him. *Apollo* was mightily diſpleaſed with *Cratippus* his impriſonment; and turning to the Duke who was there preſent, told him, that he ſhould not blame *Cratippus* for his Sons unaptneſs to government, but his own bad choice, for that *Vertuoſo* having taught his Pupil the Science which he did publickly profeſs, had fully diſcharged his duty: And that ſuch a one as he, ought to know that Arſenals, Armories, and State-Councels, were Schools for Princes children; and that the Scholarſhip which they ought to learn, was the Philoſophy, the Poetry which was ſeveral times every week read in the wiſe Senate of *Venice*, that Captains, Counſellers, and Secretaries of State, were the beſt inſtructers of Princes children; and the memory of their Anceſtors, the glorious actions of ſuch Princes, as both in peace and war had done things worthy to be admired and imitated, the rods wherewith they ought to be whipt.

Conſtantius Albicini was next brought before *Apollo*, whom his Majeſty did mightily abominate; as one who was publickly known to be a prime finder out of vexatious inventions. His proceſs ſaid, That he being requeſted by an avaritious Prince, to invent ſome new way for him, how to raiſe mony from his Subjects without offending or angrying them, adviſed him to give out, that he was likely to be unexpectedly aſſaulted by his Enemies who would poſſeſs themſelves of his State; that therefore it was neceſſary to fortifie the Metropolitan City; to effect the which ſo requiſite work he muſt proclaim a new Tax, which would be eaſily granted by them who apprehend the danger of their Lives, Goods, and Honours,; that then he ſhould in all haſte begin the works which he muſt continue for one year, that the ſecond year he ſhould proceed therein more ſlowly, and that the third year he ſhould give it quite over; for that, the people being accuſtomed for thoſe two years ſpace to pay ſuch an Impoſition, would willingly continue the payment of it. And becauſe the Chief Magiſtrate of the City had a rich Revenue, worth forty thouſand Crowns a year, which this covetous Prince did much thirſt after, he told him, That to make himſelf Maſter thereof, and to invite the Citizens to make a free gift thereof unto him, he was only to provide two Friends: the one of which ſhould ſtand up in a publick Council, and ſhould adviſe, that it were good and fit to reward the Prince for his excellent Government, with freely parting with two years Revenue unto him; and that the other Friend, whileſt the Propoſition was diſcuſſing, ſhould ſay openly, That to give their Suffrages in ſecret, was an action misbecoming a faithful people towards their Prince, where the ungrateful and diſloyal had opportunity to obſcure the fidelity of Loyal Subjects. That therefore men ſhould ſpeak their mind allowed, and the Votes be ſo decided; for, the rabble-rout, allured by the ſhortneſs of the time, would grant that for a few years, which they ſhould never regain. It was averr'd in the ſame proceſs, that this ſame *Conſtanſo* had confeſt that he had told the ſame Prince, That an excellent way to get money of his Subjects, was to inhibit ſomewhat which was greatly deſired, and much uſed in his State, as the extravagancy in apparrel, coſtly Jewels, and too exorbitant portions; that if any one ſhould afterward deſire a diſpenſation therein, it might be granted him; but upon a good acknowledgement, and upon paying well for the Seals.

Apollo having heard this wicked mans ſo great iniquity, and wondring that ſo much Raſcality could be found in any one man, brake forth into theſe words; *Puniendos rerum atrocium Miniſtros, Tacit. lib.* 13. *Annal.* and then gave Sentence, that this Devil incarnate ſhould be thrown into the Boat where *Moloſſus*, *Melampus*, *Liciſca*, and other Poets Dogs were kept, by which he was preſently torn in pieces and devoured.

This being over, the Commendador *Hanibal Caro*, was brought to the Viſitation; and his Majeſty was told, That the quarrels between the Commendador and *Caſtelvetro*, were well known unto him; which could no otherwiſe be accommodated, than by taking ſecurity that they ſhould not offend one another. After which *Caſtelvetro* paſſing one morning often before the Commendador's Houſe, the Poet did ſo call to mind the injury he had received by that rigorous Sentence, as by a railing Sonnet, which was a thing prohibited, he wounded *Caſtelvetro*'s Honour. *Apollo*, contrary to all mens belief, commanded, that the Commendator ſhould be preſently ſet at liberty; and ſaid, that *Caſtelvetro* deſerved to be ſeverely puniſhed for his being ſo fooliſhly adventurous: For, knowing that he had ſo haniouſly offended a revengeful man, he did fooliſhly to truſt his life upon Money-ſecurity; and ſo much the rather, for that *Caſtelvetro* knew that the *Marebigiani*, who were otherwiſe very gallant men, but very bloudy, have leſs patience than diſcretion.

Caro's Cauſe being ended, *Ariſtides*, that great Athenian Senator, was brought to the Viſitation, who was impriſoned for having given out great quantity of Corn to the people of *Athens* in a very hard Year. *Ariſtides* his impriſonment appeared altogether unjuſt to moſt of the Viſitors; but *Apollo*, who was of a contrary opinion, told them in ſevere words, That in Free Countries, where people are more jealous of the publick Liberty, than in any other ſort of Principality; in exerciſing Charity, men ſhould obſerve that pious Precept, of not letting the right hand know what the left hand did: For, in all Commonwealths, too vain-glorious Alms, and done out of too much oſtentation, were very dangerous; that therefore he ſhould hereafter forbear to uſe ſuch Charity towards the poor, which ſmelt more of Ambition, than of any true Zeal or Piety; and which might make men ſuſpect that they were rather done out of a deſire of purchaſing Principalities on Earth, than to gain the Kingdom of Heaven.

Pieiro Pomponatio, a Mantuan, appeared next all beſmeared with ſweat, and very ill accoutred; who was found compoſing a Book, wherein by fooliſh and ſophiſtical Arguments he endeavoured to prove, That the Soul of man was Mortal. *Apollo*, not able to look upon ſo wicked a Wretch, commanded that his Library ſhould be preſently burnt, and that he himſelf ſhould be conſumed in the ſame flames; for, that Fool deſerved not the advantage of Books, who laboured thereby only to prove, that men were Beaſts. *Pomponatio* cryed out then with a loud voice, proteſting that he believed the Mortality of the Soul only as a Philoſopher. Then ſaid *Apollo* to the Executioners, Let him be burnt only as a Philoſopher.

A Priſoner was afterwards heard, who ſaid, That he being of *Coos*, had entred bond for one, who was not ſent thither as Governour by his Prince, and who having committed many Larcenaries, fled from thence by night; wherefore he was forced to pay the whole ſum which was laid to the charge of that Thief-Officer. *Apollo* wondring at this mans impriſonment, turned to the Prince of *Coos*, who was there Preſident; and told him, That the ſure way to have an Officer rule well, lay not in his ſecurity to ſtand a Trial, but was only grounded upon the Princes good choice: That therefore the Priſoner who had entred Security upon firm belief, that his Lord and Maſter would never have employed ſuch lewd men in places of ſuch importance, ſhould by all means be ſet at liberty; and that the puniſhment belonging of right to him that had done the fault, the Prince ſhould pay his forfeiture, who had been ſo abuſive in his charge, of whom he might at his leiſure repair himſelf. To which the Prince anſwered, that his Officer was a ſtranger, another Princes Subject; and therefore he could have no right againſt him. *Apollo* replied, That he having been ſo very a fool, as to make uſe of a Forraigner, whileſt he might be ſerved by his own Subjects, he had no reaſon to complain of his loſs: For, that Shepherd who was ſo fooliſh, as to lead other folks Sheep to feed, ought to blame none but himſelf, if when he brought them back at night to their Folds, he could neither ſhear nor milk them.

This was the end of that impriſoned Security, which the Prince of *Coos* liked not, though all the Viſitors were well pleaſed with it. *Tito Strozzi*, the famous *Ferrara* Poet, was the next that appeared, impriſoned upon the Suit of *Franciſco Filelpho*, who having given him ſome moneys to deliver to *Cintio Geraldi*, a Creditor of his *Strozzo*, as ſoon as he had it, loſt it at play; which *Filelpho* complained of in the Viſitation. *Apollo* who knew that *Strozzi* wanted a leg, merrily asked *Filelpho*, Whether if a man ſhould have bought a blind Horſe in his Market of *Tolentino*, the buyer might redemand his money which was ill laid out? To which *Filelpho* anſwered, That whoſoever bought a Beaſt that was palpably defective, could blame nothing but his own folly. If it be ſo, ſays *Apollo*, you have judged aright, *Filelpho*, in your own cauſe. *Filelpho* underſtood then whither his Majeſties queſtion tended, and being much afflicted, anſwered, That he was not ignorant of the common Proverb, *That one muſt be careful how he deals with thoſe that Nature hath markt*; but, that he did not hold it to be alwaies true. Know *Filelpho*, ſaid *Apollo*, that Proverbs are nothing elſe but experimented Sentences, approved Sayings; and I tell you, that Mother-Nature, in procuring men, may be fitly ſaid to imitate a conſciencious Potter, who, when he takes his Veſſel out of the Furnace, if he find any that have holes in them, that be not ſufficiently baked, or that have any other imperfection, to the end that unwary people may not take them for good, he breaks off one of their ears, or gives them ſome other mark of being amiſs. And becauſe all men cannot be born equally honeſt, as, nor can all the Potters Pots come equally perfect out of the Furnace; as, let a Garden be never ſo well looked unto, and weeded, it is impoſſible but ſome Nettles, or other Weeds will ſpring up; Dame Nature, who greatly hates Cheaters, and Crosbiters, to the end that honeſt men be not deceived by hollow Brains, crafty Pates, and half-baked Wits; as ſoon as ſhe ſees any ſuch born, ſhe puts out one of their Eyes, breaks an Arm or Leg: by which evident ſigns, tying a Bell about the Horſes neck that is given to kicking, and faſtening a Board to the Oxes horns which uſes to thruſt therewith, ſhe admoniſheth all men to be aware of ſuch.

Giovan Battiſta Amalteo's Cauſe was diſcuſt immediately after, who was impriſoned for having called *Nero*'s Liberality which he uſed to *Cornelius Tacitus*, when he rewarded him for the praiſes he had given him, with 25 Mules loaden with Gold, fooliſh prodigality, that *Ipſi non aderat infra ſervos ingenium. Tacit. lib. 13. Annal.* The fault committed by *Amalteo*, appeared to *Apollo*, and to all the Viſitors to be ſo hanious, and the rather, for that all the Schools in *Parnaſſus* hold it for an undeniable Maxim, That whatſoever exceſſive Gift given by a magnanimous Prince to a *Vertuoſo*, in reward for any favour received from him, ſhould not be termed prodigality; For, a Prince that thirſts after true glory, of which, *Unum inſatiabiliter parandum, proſperam ſui memoriam. Tacit. lib. 4. Annal.* The merit of one Pen-full of that pure Ink, which ſmoothly laid on Paper, makes mens names glorious and immortal, cannot be ſufficiently rewarded by Mountains of Diamonds and Rubies. *Apollo* was therefore ſo highly incenſt againſt *Amalteo* for this ſo great fault, as he adjudged him to live two years amongſt the ignorant.

Preſently after, appeared a *Literato* in the Viſitation, who did not only believe that damn'd and execrable Opinon, That the man was happier who had his purſe full of Gold, than he who had his head full of Knowledge; but did, by all the induſtry he had, endeavour to inſinuate it into other men. *Apollo* being much moved at the hainouſneſs of this fault, ſentenced the guilty perſon to be ſew'd up in a ſack, and to be thrown with his head downward into the deepeſt part of *Aganippa*'s Well. It muſt not here be omitted, that this Raſcal was ſo obſtinate in his erronious Opinion, as that he would not only gain-ſay himſelf at the hour of death, but ſtill affirmed more obſtinately than ever, that he died in true opinion; that ſtudy was but Merchandize, and that Scholarſhip was only learnt out of a deſign to get money; and that therefore it appeared, that Philoſopy and Theology, were without all doubt the Nobleſt; but Phyſick and Law were the moſt eſteemed, and moſt imbraced Sciences.

Baiardo, one of the Judges of Aſſize of this Court, read afterwards the proceſs made againſt *Manfredo* King of *Naples*, wherein it was proved, that by night he had ſtollen *Lisbia* from *Catullus*, that ſo dearly loved her, whom he ſent home ſtript, and rob'd of all her Jewels, after he had enjoy'd her many Weeks: Which injury *Catullus* did ſo loudly complain of in the Viſitation, as it grew near the point of inſolency, for, highly incenſt with anger, without reſpect either to the place, or perſons before whom he ſpake, he called *Manfredo* a baſe Baſtard. *Apollo*, to ſhew his Judges, that it was not poſſible to teach too highly exaſperated minds to keep within bounds, though he ſeemed to be much offended at the little reſpect *Catullus* had born him, gave him but a gentle reprehenſion; and then commanded that *Manfredo, Gratis ubique*, ſhould be ſet at liberty, and ſaid, that Baſtards were moſt commonly vitious, and given to ribaldry, only to encreaſe the glory and prerogative of holy Marriage; and that wiſe Nature, to teach male-Aſſes to have only to do with ſhe-Aſſes, and Mares to couple only with Stallions of their own kind, had ſo ordered it, that from the coupling of he-Aſſes and Mares, nothing ſhould come but Mules, beaſts ſo damnably given to kicking, only to the end that men, to ſhun the getting of ſpurious iſſue, might be the more ambitious to beget legitimate children, who might in coming from the Mothers Womb, bring down Gods bleſſing with them. And that therefore Baſtard-children not being bound to live vertuouſly, it was of courteſie when they lived well. *Catullus* not being herewith ſatisfied, but growing ſtill more mad, *Apollo*, with ſome appearance of anger, bade him hold his peace; for he who kept a piece of ſtinking fleſh in his houſe, ought not complain if it were troubled with flies.

Catullus being thus diſmiſt, the ſame *Baiardo* read a Proceſs made againſt *Scipio Ammirato*, a Polititian, who was convinced of having committed many hainous offences; as, for having taught a Prince who puniſht his people with new and vexatious Taxes, to honeſt them by the names of Donatives, Subſidies, and Aids, to the end that they might cauſe no innovation in his State; and who ſtuck not to term a moſt hateful Impoſition, the mountain of Piety. Moreover, for that he had taught an eminent Citizen of *Phoſides*, who deſired to be attended by roaring Boys and Hectors, being backt by whom he might tyrannize, and make himſelf be dreaded by all men; that he ſhould keep in his houſe an open Apartiment with Dice, Cards, Tables, and have a Bawdy-houſe the next door to him, for that theſe were the true *Dequois*, or call-Ducks, which ticed in the ſcum of the City, and the lewdeſt ſort of people; and that he ſhould adviſe the Prince of *Epire*, who was a bitter enemy to the Laconians, and who ſorely perſecuted ſome Senators that were of a Military *Genius*, and being gallant men, cared not to be aſſumed to the Principality of *Laconia*, leſt the publick practiſe of perſecution, might draw the hatred of the Senate upon them, which was exaſperated to ſee the vertue and merit of the moſt eminent Senators in ſuch ſort perſecuted, that, I ſay, he ſhould adviſe that Prince to colour over ſo great an apparent lewdneſs, with pretence that thoſe Senators had deep deſigns. *Apollo* marvelled much at this Polititians ſo great perfidiouſneſs, and after having freely declared, that, now much to his diſlike, he had found that Polititians were Gypſies, Cheats, Coney-catchers, and Pick-pockets, he gave order that this Monſter of Nature ſhould be thrown headlong down from the Tarpeian Rock.

This was *Ammirato*'s end, when the ſame *Baiardo* gave in Proceſs againſt the Judge of *Guido*, who was not only convinced by the teſtimony of divers witneſſes, but by his own confeſſion, that he had openly made ſale of Juſtice, to him that would give moſt for it. *Apollo* highly offended at the immenſity of ſuch a fault, gave Sentence, That the guilty party ſhould undergo the uſual puniſhment for ſale of Juſtice; which was, That he ſhould be flayed alive. The Serjeants did already drag the Wretch to the place of Execution, when he fetching a deep ſigh, cried out, O unfortunate man that I am! O my moneys, by which I might have lived in all ſorts of deliciouſneſs! how through my want of Wit, are you now become the cauſe of my ſhameful and dreadful death! Theſe words which were heard by all the Viſitors, wrought very much with his Majeſty; who ſending to have the Judge brought back, asked him what it was he complained of? and what relation his fault in the adminiſtration of Juſtice, which is granted to men of worth and merit, had to the money which he ſaid he had ſpent ſo ill? Sir, ſaid the Judge, The Office whereby I have deſerved ſo ill at your Majeſties hands, was not granted by the Prince of *Guido* to my Learning, nor to my deſerts, but to 70000 unlucky Crowns, which I gave two years ago for the place: So, as I may very well complain of having purchaſt ſo great miſery by my ready-mony. *Apollo* having heard this, gave order immediately that the priſoner ſhould be ſet at liberty; and ſaid, That he judged and declared him to be innocent: that therefore he ſhould preſently return to his Charge, and to the eternal infamy of the Prince of *Guido*, continue the ignominiious Merchandize of ſelling Juſtice; for, it was impoſſible to keep a man from ſelling that which he had bought.

The laſt that appeared in the Viſitation, was the famous *Bartolomeo d' Alviano*, whom the Attorney-General accuſed, for that in a diſpute which aroſe betwixt him and *Julius Cæſar Scaliger*, he had called him a ſcurvey Scholar. *Apollo* much reſented this exceſs in *Alviano*, and ſaid unto him, If my *Literati*, adorn'd with ſo many Vertues, full of Science, who have perfect knowledge of the courſe of the Heavens, of the vertue Herbs, who underſtand the propriety of Plants, the worth of Minerals, and all the Miracles of

Nature, are not truly Nooble, who are they that deſerve to be termed Noble? Perhaps thoſe that are ignorant; perhaps thoſe vitious people, who being ſunk even to the chin in Idleneſs, Sports, Gluttony, and Luſt, have nothing praiſe-worthy in them, but the vertues and long ſeries of their Predeceſſors glory? And if Gold, for the vertue it hath of not being conſumed by Fire, eaten by Ruſt, corroded by *Aquafortis*, and for other rare qualities, was deſervedly reputed the King of Metals; if the Diamond and Ruby, for their incredible hardneſs, were the Princes of all Jewels; Why ſhould not my *Literati*, who know and underſtand ſo much more than all other men, deſerve to be termed Demi-Gods than Kings? And ſaid, That there was a great difference between ennobling the Body by rich Veſtments, and cloathing the Soul with precious Sciences. Then *Apollo* turned toward *Alviano*, and ſaid unto him, My always-famous *Sabellico*, *Bembo*, *Giovio Guicchardine*, who have ſo by their Pens illuſtrated thee, and the Labours of my *Vertuoſi*, which have rendred thee immortal: When did they ever deſerve to be by thee rewarded by ſo enormous an injury, by ſuch ingratitude? This ſo exaſperated diſcourſe of *Apollo* was the more efficacious with the Viſitors, in that it was accompanied by the noiſe of all the *Literati* that ſtood by, who incredibly incenſt againſt *Alviano*, cry'd out for Juſtice: After this, the Court, by order from *Apollo*, voted for Sentence, and propounded all ſorts of ſevere puniſhments for the priſoners penalty.

This was *Alviano*'s Caſe, when the State of *Venice* hearing of this ſo important accident, and being very tender of *Alviano*'s Honour, came in all haſte to the Viſitation; and proſtraiting her ſelf before his Majeſties feet, with a generous ſubmiſſion, ſaid, That ſhe would never riſe from before them, till ſhe had obtained full and free pardon from his Majeſty, for that her couragious Captain: And that though ſhe might plead a new Edict of his Majeſties, wherein it was declared, That thoſe who would have taken up Arms againſt barbarous Nations in defiance of Free Countries, ſhould never loſe his Majeſties favour for any fault they ſhould commit, though capital; yet ſhe begg'd her dear *Alviano*'s pardon, who had loſt ſo much bloud for her, ſuffered ſo many hardſhips, and run ſo many dangers from his Majeſties meer grace, which all the world knew belonged to him of Juſtice: When the *Literati* had heard theſe affectionate intreaties, and had called to mind what gracious acceptions that noble Queen had always given in her Court, to all the *Vertuoſi* that repaired thither, their conceived anger was ſo appeaſed, as they cryed out aloud, Grace, Grace. Whereupon *Apollo* raiſing up that Noble Queen from the ground with his hand, placed her firſt amongſt the Illuſtrious Muſes; and then told her, that he could not deny any thing that ſhe demanded: he willingly forgave *Alviano* for puniſhment; but he would have him give fitting ſatisfaction to Learning, and to his *Vertuoſi* whom he had ſo offended. Then *Alviano*, before almoſt half dead for fear (ſo much doth the fear of ſhame more terrifie a man of Honour, than certain danger of death) took courage, and ſaid, That being ſo low of ſtature as they all ſaw he was, he ought to be born withal, if his choler was ſoon ſtirred, which was that which had cauſed him to do amiſs; but that confeſſing his error, he declared to all the World, that he who was of choice Learning, and good demeanour, was as Noble as any one born of the houſe of *Auſtria*, or of the bloud-Royal of *France*, although his Father were a Hangman.

The XCI. ADVERTISEMENT.

A great Prince in diſcharge of a Vow that he had made, carries a rich Veſſel to the Temple; which the Prieſt receiving with ſhew of great ſadneſs, the Prince deſires the reaſon thereof, and receives ſatisfaction.

NOt many days ſince, a Prince of great quality carried a very rich veſſel of Gold to the Temple, in acknowledgement of a ſingular favour which he had received from God. And becauſe the Prieſt at the receiving of it, appeared to be much afflicted, even to the ſhedding of tears, the Prince had the curioſity to know the occaſion of his ſadneſs, and deſired the Prieſt that he would tell it him. To the which, that man who feared God, in down-right weeping, ſaid, That he could not chuſe but weep when he ſaw any gifts brought to the Temple, for that it put him in mind of the ancient Piety of men in former times, who endeavoured to enrich the Temples with what they had of moſt precious; and thought thoſe Veſſels of Gold and precious Stones very neceſſary for Divine Worſhip, which men now a-days, unmindful of the true Religion, and more in love with their own accomodation, than with the honour of God, appropriate to themſelves even in things of baſeſt employments: And that the preſent condition of the true Religion was in ſome States infinitely deplorable; for, whereas formerly the wealth of Sacred things ſerved to augment true piety, and to add to the greatneſs and Majeſty of Religion, they were now become Trumpets, which ſummoned Thieves to come from wicked Caves, and rob the Sacred Patrimony of God and of his Saints. And that they were the more wicked theſts, in that their Authors were not aſhamed to guild them over with the ſpecious name of *Reformed Religion*. Nay, the ignorance of ſome people is grown to ſuch a height, as they ſuffer themſelves to be perſwaded, that to deform the Ancient Religion, ſo conſtantly believed by their Fathers, Grand-fathers, and great-Grand-fathers, by gormandizing, theſts, and by all ſort of libidinouſneſs, is the next way to reform it: As if to plunder a man, to rob and kill him, would be believed by any man that is in his right Wits, to be the next way to cloath him, to honour him, and to raiſe him from death to life.

The XCII. ADVERTISEMENT.

Apollo *forbids the Shepherds of* Arcadia *to fatten Hogs any more; and being earneſtly entreated to revoke that his Decree, denies to do it.*

BY Letters of the eighteenth of this preſent, ſent from *Arcadia*, certain news is come of the Commandment given by Order from his Majeſty, to *Tityrus*, *Coridon*, *Menalcas*, *Melibæus*, and the reſt of the Shepherds of that Country, that upon pain of ſevere puniſhment, they muſt not dare any longer to fatten Hogs. The people of thoſe parts were generally ſo troubled at this news, as this morning *Montanus* and *Damon*, two of the chieſeſt Shepherds of that Province came to *Apollo* in name of all the Arcadian Shepherds; who humbly deſired his Majeſty not to deprive them of their choiſeſt Cates, and of their Hogs-fleſh, wherewith they did ſo plentifully feed their Families. To this *Apollo* anſwered, that he loved Husbandmen and Shepherds better than Nobility, becauſe men that bring in profit and advantage, deſerve to be better beloved by Princes, than ſuch as are rather prejudicial than of any uſe; but that having publiſht his Edict for many reſpects, and by mature deliberation, he would by no means recal it; for, that Pagan Avarice had learnt an execrable Politick Precept, from the uſeful cuſtom of Husbandmen, of fatning Hogs in the Autumn, that they might kill them at Winter.

The XCIII. ADVERTISEMENT.

It being obſerved that Pero Traſea, *in company of his Son in Law* Elvidius Priſeo, *frequented the houſes of the chiefeſt Poeteſſes of* Parnaſſus; *He is ſeverely reprehended for it by* Apollo.

IT hath been obſerved by ſuch *Vertuoſi* who delight to pry into other mens Actions, that *Pero Traſea*, accompanied by his Son-in-law, *Elvidius Priſeo*, did very much frequent the houſes of the Lady *Victoria Colonna*, the Lady *Veronica Gambera*, and other chief Lady-Poets of this Court: And although the extraordinary good opinion which is generally held of *Traſea*'s honeſty, makes it very hard to be believed that ſo grave a Senator can commit ſo foul a fact; yet the great frequency of his viſits, and the length of them, hath occaſioned ſuch ſcandal even amongſt the beſt of men, as the unſeemlineſs thereof hath come to *Apollo*'s knowledge: Who, to quench the flames of murmur, ſent for *Traſea* two days ago to come to him, and charged him to acquaint him with the buſineſs which he had with thoſe Ladies? *Traſea* anſwered, That he went to thoſe Ladies only to exerciſe his Charity in reading every day a Chapter in *Boetius Severinus*, *De Conſolatione Philoſophie*. *Apollo* ſeemed to be much offended with this anſwer; wherefore he ſaid, *Traſea*, if you will merit favour from God, and love from men, by uſing your endeavours to conſolate the afflicted, go comfort thoſe miſerable Wretches, who lie periſhing in Hoſpitals, and thoſe unfortunate people that are led to the Gallows; for, to ſpend whole days like *Sardanapalus*, amongſt Women, and hope to make men believe that you exerciſe there only your Spiritual parts, is a piece of Hypocriſie, able to move laughter in fools, and to make thoſe burſt for anger, who know

that men who go often to the Mill, are eaſily bemealed; and a man of your parts ought to
know, that when a Woman conceives Twins, if they be both Male Children, they are
wrapt within one Film; and ſo likewiſe if they be both Females: but if the one be Male,
and the other Female, wiſe Nature parts the Female from the Male, in a particular Film.
So as Nature by not confiding in the cohabitation of a Brother with a Siſter, in ſo tender
age, teacheth all men, that people cannot be ſecure even of ſuch as you are: and he who re-
lies upon his own ſtrength, *Traſea*, in ſuch like occaſions, is more raſh than wiſe. And be-
cauſe theſe diſorders ought to be corrected, both for your reputation and mine, I ſtraightly
command you, That for the future you forbear ſuch dangerous doings; for, the World is
not ſo great a Blockhead (as I perceive you fooliſhly conceive) but that it very well knows,
that viſits made to handſome Women by ſuch as you are, after a ſecond time grow ſuſpicious
to thoſe that know that all men are pleaſed with what is handſome. *Stimulus carnis* is a
natural vice in all men; and that luſt is no waies better refrained, than by keeping far from
fair Creatures. Therefore let him that will keep from committing error, avoid all occaſion.
And all your Philoſophy cannot make a man believe, but that every man made of fleſh, is
pleaſed with a ſavoury morſel: Wherefore I put you in mind, that one like you, who make
ſuch profeſſion of not ſtaining your Reputation with the ſpots of laſciviouſneſs, ought to
ſhun all that allure thereunto: for it is not only a great piece of folly, but an infinite raſh-
neſs, worthy to be puniſht, to make Gun-powder in a Smith's ſhop, with hope to make
people believe there is no danger in it.

The XCIV. ADVERTISEMEMT.

A chief Senator of Poland, *whilſt he corrects another Senator, who is a friend of his, is made aware that he himſelf is he who goes aſtray, and needs amendment.*

THere are at this time in the King of *Poland's* Court, two Senators, who are very great
friends; the one of them profeſſeth openly to be ill ſatisfied with his King, and
therefore blameth the manner of his Government, and, even to the point of malice, cen-
ſures & cavils at all his actions. The other Senator was much diſpleaſed with this his friends
manner of proceeding, and went ſo counter-bias to this his friend, as he did not only praiſe
ſuch actions of his Kings as deſerved blame; but, to purchaſe his favour, ſtuck not to do
unworthy things himſelf. This man being much ſcandalized at his friends dangerous way
of proceeding, told him one day, that it was not only imprudency, but great raſhneſs, by
thus carping at his Princes actions, to irritate his hatred from whom he might expect all
good; and that to ſerve in Court, meerly to demerit the Princes favour, was the greateſt
folly that could be committed. The other Courtier anſwered him thus, Your ſo free repre-
hending me, clearly ſhews the cordial affection you return for the great love I bear you, and
I thank you for it: But know that we both aim at the ſame end of acquiring the higheſt
preferments and dignities in Court, though we take contrary courſes. You walk the uſual
and beaten way, but I take a nearer Cut, which is only known to the moſt accompliſht
Courtiers; and I foretell you, that I am likely to compaſs my ends ſooner than you. In
hereditary Monarchies, where the brother, children, and others of the Blood Royal, do to-
gether with the State inherit uſually the friendſhips, enmities, and all the Intereſts of the
deceaſed Prince; the way you take, and which was firſt taught you by *Tacitus* (that the fa-
vour of them that rule, muſt be forced from them even by indignities) is admirable good.
But in an elective State, as our *Poland* is, and particularly under an old King, who may
juſtly be thought not likely to live long; the way I take to ſeem diſpleaſed at the Court-
proceedings, is the ſafer for ſuch a one as I am. And the advertiſement given to men, to be
either exceeding hot, or paſſing cold in their actions, and that by all means they ſhould ſhun
luke-warmneſs, was worthy of him that gave it. The firſt Court-preferments by which
men proceed to the higheſt Dignities, you ſee they are already poſſeſt by others: So as not
able to work my ſelf into the Kings favour by fervency of zeal, I have betaken my ſelf
to the other extremity of being all ſnow, by appearing male-content. And you, who, for
what I ſee, have not the fortune to burn in the favour of our Prince, and do abhor to fly to
the other extream of freezing in diſcontent of the preſent State; I prognoſticate for cer-
tain, that by being luke-warm, you will part old and gray-headed from the Court, juſt
in the ſame condition as you came thither young and beardleſs: For, in Elective
Kingdoms, the new comer in, being uſually an enemy, no leſs to the Friends, than to

the Actions of his Predeceſſor; thoſe who were friends to the former Government, are abhorr'd, as not confiding; thoſe who are luke-warm, are ſhun'd as fooliſh; and the male-contents are diligently ſought after, and allowed to come under the Cloath of State, as dear Friends, and ſecure inſtruments to perpetuate their greatneſs.

The XCV. ADVERTISEMENT.

A Controverſie ariſing between the Governours of Pindo, *and of* Libetro, *in point of* Juriſdiction; Apollo *puniſheth them both.*

SOme great fault being committed in the City of *Libetro*, the Governor of the place purſues the Delinquents with his whole rout of Serjeants and Catch-poles, and over-takes them in the Territory of *Pindo:* He beſiegeth them in a Countrey-man's houſe, which he ſoon begirts with his men, and threatens to burn it, if they would not render themſelves. This mean while the Governor of *Pindo* hearing of this uproar, comes to that place to defend his Juriſdiction, and brings along many armed men with him; and finds that the beſieged had already delivered themſelves up into the Governor of *Libetro*'s hands, who led them to be impriſoned in his own Countrey. The Governor of *Pindo* complains bitterly of the injury done to him in his Juriſdiction, and demands that the priſoners be again aſſigned over unto him; which he promiſes to reſtore within a few daies; when by the former aſſignation, he might be ſomewhat repaired in his reputation. But the Governor of *Libetro* did not only deny to do ſo, but made the Priſoners march the faſter into his own Territories. He of *Pindo*, provoked by ſo great a ſcorn, commanded his men to fall on, and by force to bring back the Priſoners, who being valiantly defended by thoſe of *Libetro* ſo foul and bloudy a ſcuffle inſued, as many were wounded. The news hereof was ſoon brought to *Apollo*, who being highly diſtaſted with both thoſe his Officers, commanded the Provoſt-Marſhal of *Campagnia*, *Alvigi Pulci*, to bring them bound before him, in a ſhameful manner, which was ſoon done. His Majeſty with great patience firſt heard the reaſons alledged by both thoſe his Officers; and then judging the Governour of *Libetro* to be in the wrong, for having raſhly diſturbed another mans Juriſdiction, he deprived him of his Government, and declared him incapable of ever having any employment within his Juriſdiction; and as for the Governour of *Pindo*, whom he acknowledged to have reaſon on his ſide, he condemned him to the Gallies for ten years; laying ſo heavy a ſentence upon him, thereby to teach him, and all other Officers, that thoſe who ſerve under the ſame Prince, muſt defend their right of Juriſdiction, only with their Pen, and reſerve their Arms till they ſhould be diſturbed by Forreiners. The Governour of *Pindo* bewailed his misfortune bitterly, being ſorry, that having ſo fair an occaſion to deſerve well at his Maſters hands, by ſhewing his own modeſty upon this occaſion, and the others impertinency, he had ignorantly turned anothers raſhneſs into his own fault. A ſad thing certainly, and worthy to be conſidered by all Princes Officers, as that which ſhews it is a great error to refrain impertinences by inſolencies, and to amend a fault by a treſpaſs.

The XCVI. ADVERTISEMENT.

Apollo *ſentenceth* Hannibal Caro *to pay his forfeited ſecurity, for the wounds which he gave* Caſtelvetro.

AFter the diſimpriſonment of the Commendador *Hannibal Caro*, who, as you have heard, was pardon'd by *Apollo*, when he viſited the priſons. *Boſſio* the Attorney-General, pretending that his Majeſty had only pardoned the puniſhment, for having wounded *Caſtelvetro*, but not the moneys which he by breach of ſecurity had forfeited, *De non offendendo*, cited the *Ferneſi*, who were his Sureties to pay the 3000 Crowns, which was the covenanted forfeiture. *Caro*, who conceiv'd he had received full and plenary pardon for the one fault, as well as for the other, put his Majeſty in mind thereof yeſterday, and complained of the trouble given him by the Attorney-General. *Apollo* anſwered, That he intended only to pardon the exceſs committed in wounding, not the moneys covenanted for ſecurity; and gave order, that without further reply, the forfeiture ſhould be paid to *Caſtelvetro*. The Attorney-General, when he heard his Majeſties Order, haſted to *Apollo*, and told him, that the forfeiture being made payable to the Exchequer, it ought not to be paid to *Caſtelvetro*. This Cuſtom appeared ſo new to *Apollo*, as he ſaid in anger to *Boſſio*; Shall *Caſtelvetro* be prejudiced by being wounded, and ſhall the advantage of the moneys redound to me? Is there ſuch a Cuſtom as this introduced in *Parnaſſus*, the Laws whereof I intend ſhould ſerve for a rule of the beſt Government to all other places? *Boſſio* told *Apollo*, that this was the cuſtom, not only of all the Tribunals of *Italy*, but of the moſt places of *Europe*. *Apollo* growing ſtill more incenſt againſt *Boſſio*, ſaid, That the Prince who would maintain Peace amongſt his people, ought rather to forbid faults upon pain of ſevere puniſhments, than foment them with eaſie chaſtiſements, and make baſe merchandize of mans bloud. And that in carnal pleaſures, in pleaſing the Palate, in delights of Hunting, and for the enjoyment of other worldly contents, ſince men were too naturally given to evil, and were therein prodigal beyond their power; Who did not perceive that men were invited to revenge offences, by introducing ſo ſcandalous a cuſtom; revenge being to mans depraved *genius*, the greateſt contentment and ſatisfaction that can be taken: and therefore bad him go and ſee that *Caro* made payment of the 3000 Crowns which were forfeited, not into the Exchequer, but to *Caſtelvetro*'s ſelf; for it was reaſon that he ſhould receive the advantage of the moneys, who had been prejudiced by wounds. What his Majeſty had commanded, was forthwith put in execution: And becauſe *Caro* made reſiſtance, not only becauſe he would not do the Office himſelf, but that he ſhewed a great deal of paſſion even whilſt he told out the money, every one clearly perceived that his Majeſty had very diſcreetly foreſeen, That, the vexation to do a mans enemy good, did much allay revenge, even in thoſe that were moſt given to paſſion.

The XCVII. ADVERTISEMENT.

Dante Alligieri *being aſſaulted by night in his Countrey-houſe, and ill uſed by ſome diſguiſed* Vertuoſi, *is relieved by the great French* Ronſard.

WHilſt famous *Dante Alligieri* was the other day in a Countrey-houſe of his, which he had built in a very ſolitary place to exerciſe his Poetry in ſome, *Literati* got ſecretly into his houſe, where they did not only take him priſoner, but holding a Dagger at his throat, and Harquebuſes at his ſides, they threatned to kill him, unleſs he would tell them the true Title of his Poem, whether he called it Comedy, Tragi-Comedy, or Heroick Poem: And *Dante* anſwering them, that they uſed him not like one of his Quality, and that if they would ask him the queſtion in *Parnaſſus*, he would ſatisfie them; The *Literati*, that they might have their deſire immediately, beat and buffetted him; and not being able by theſe inſolencies to compaſs their intents, they grew ſo outragious, as taking the Rope which hung upon the Bucket by the Well-ſide, they faſtened it to a beam of the Houſe, and went about to hang *Dante* there-with, who cry'd out, Help, help, murder, murder; and ſo great was the noiſe he made, as it was heard by *Ronſard* the Prince of French Poets, who had a Countrey-houſe not far from that of *Dante*: This generous French-man took up his Sword immediately, and ran towards the noiſe; whereupon the *Literati*, fearing leſt ſome others might be with *Ronſard*, ran away; but not ſo ſoon, but that the French-man both ſaw and knew them. *Dante* was ſet at liberty, cloathed, and brought to *Parnaſſus* by *Ronſard*; where the news of ſo foul a Riot being heard, *Apollo* was very much grieved at it; and his honour preſſing him to know the Delinquents, he firſt examined *Dante*, who told him all that had paſt, and ſaid, he knew not who they were that had dealt ſo inhumanely with him; but that it might be that *Ronſard*, who had not only ſeen them, but had ſeverely reprehended them for that their inſolency, might peradventure know them. *Ronſard* was forthwith ſent for, who denied not only that he knew any of them, but ſaid he had not ſeen them. The Judges, by reaſon of this contrariety between what *Dante* had ſaid, and *Ronſard*'s Depoſition, feared that the French-man, thinking it a baſe thing to accuſe any man, would not diſcover the Delinquents. When *Apollo* heard of this, he was very angry with *Ronſard*, and commanded to give him the Rack: Wherefore *Ronſard* was quickly ſecured, who perſiſting in his denial, the Judges gave order that he ſhould be put to the Rack, as one who was likely to know ſomewhat. *Ronſard* being ſtript, bound, and bidden to ſpeak the truth, was raiſed from the ground. The generous

French-man, inſtead of complaining, as is uſual in ſuch caſes, deſired the Judges that they would not let him down all that day, affirming, that he held it too ineſtimable a content, rather to ſuffer ſo, than to offend any one. The Judges finding by this his conſtancy, that they ſhould do no good by the Rope, cauſed *Ronſard* to be let down, and began to think upon ſome other torment; and of as many as were propounded, the Judges liked none better than that which *Perillo's* devilliſh Wit found out; who ſaid, That a better way to torment a French-man, than either Ropes or Fire, was to ſet him, without either Spur or Switch, upon a ſlow, dull Horſe: and ſo they did. It was a miraculous thing to ſee, that *Ronſard* was no ſooner ſet on Horſe-back, but belabouring him with his Legs, wrying his Body twenty ſeveral waies, and ſhaking the Bridle to make the Horſe go faſt, he grew to ſuch impatiency, and was ſurprized with ſuch an agony of mind, as being quite out of breath, he cried to the Serjeants that were by his ſide, Take me down, friends, for I am dead; take me down quickly, and I will tell all; and let them ſuffer the puniſhment that have done the fault: Thoſe you enquire after, were, *Monſignor Carrieri* of *Padua*, *Jacapo Mazzoni* of *Ceſena*, and another whom I know not; but you may know from the other two that I have named.

The XCVIII. ADVERTISEMENT.

All the Princes of the World beſeech Apollo, *that he will inſert into their people the love of their Countrey.*

THe Ambaſſador from all the Princes of the Univerſe, who came long ſince to *Parnaſſus*, had on Thurſday long Audience from his Majeſty; and the common report is, That in the name of all his Princes, he made a ſore complaint, that their people committed every day ſuch ſhameful exceſſes, ſo enormous actions, as that they had made the Art of Reigning much more difficult than it was: That they were ſo far advanced in their diſorders, as a Prince could not now give a City, or any ſtrong Hold in Cuſtody to a Souldier, without running evident danger of being in a ſhort time treacherouſly aſſaſſinated; and that they could not be ſo circumſpect nor wary in chuſing a Captain-General, or other Officer of War, but that they were ſoon brought into the ſad condition of being forced to fear their Servant-Friend, more than their Prince-Enemy; and that the peoples iniquity was no leſs than the Commanders perfidiouſneſs: For, their people were ſo ſhamefully given over to a vitious curioſity, as they began in a ſhort time to hate any Prince, how good ſoever; ſhewing the ſame deſire and liking to change Princes, as they had to change meat at their Tables: That hence it aroſe, that Princes in their greateſt needs were not only not aſſiſted by their people, and defended by them with that affection and charity as they were bound to do; but it was every day ſeen how they were ſhamefully betrayed by them, and for a little money ſold to their enemies. And that the Princes had at laſt learnt, that, for certain, all theſe evils were occaſioned through the little love which people bore unto their Countreys; and that *Rome*, the Queen of the World, and mother of Empire, could ſucceſfully extend the Confines of her Dominion from the Eaſt to the Weſt, only by means of the cordial love which her Citizens bore her: That whereas amongſt them, baniſhment was as terrible as death, many Modern Princes, that they may not be without Subjects, nor have their Countreys unpeopled, were forced to forbid men the forgoing of their Countrey, upon pain of forfeiting their Eſtates. That therefore all the Princes of the World did joyntly ſignifie unto his Majeſty, that all the Remedies they could uſe againſt this ſo grievous evil, had proved invalid; and that therefore they humbly entreated him that he would be pleaſed to inſert into the hearts of Subjects, that fervent Charity, and that immenſe Love unto their Countreys, as was ſeen to be in the Subjects of Common-wealths, and wherein doubtleſly the chief Greatneſs, and richeſt Treaſure lay, of whoſoever reigned. *Apollo* anſwered the Ambaſſador, That Princes might make their Subjects love their Countreys much better than he could, by good Government, and equal Juſtice, and by liberality, and procuring them perpetual abundance: For, that all men, who by natural inſtinct, bore an exceſſive Love to whatſoever Countrey they were born in, were eaſily induced not to love it, when it was made odious to them by incommodious living: For, men would rather be benumm'd with cold, than ſtand by a fire, which filling the houſe with ſmoak, made their eyes water.

The XCIX. ADVERTISEMENT.

Apollo *makes a general Hunting of Piſmires and Tortoiſes, as being both of them Beaſts of evil example to mankind.*

YEſterday morning *Xenophon*, *Apollo*'s Maſter-Hunt, gave order to *Acteon*, *Adonis*, and to the other chiefeſt Hunters of this State, that they ſhould be ready with their Dogs the next day, for that his Majeſty was reſolved to make then a general hunting; and every one thinking that *Apollo*, according to his cuſtom, would have gone to the Mountain *Ida*, or to the Hill of *Helicon*, where were great ſtore of Goats, Stags, Wild-Boars, and other wild beaſts; His Majeſty, as he came forth of the Gate, declared the intended Chaſe to be againſt Piſmires and Tortoiſes, which he ſaid he intended to rout out of the Earth, for the great benefit of mankind.

Then many of the *Vertuoſi*, deſirous to know why his Majeſty had conceived ſuch anger againſt thoſe Animals, told him, that they thought the Tortoiſe was not only the Emblem of mature delay, but the very Type of thoſe poor *Vertuoſi*, who carried the houſes of their Patrimony, and the whole ſubſtance of Learning about with them; and that Piſmires, which taught men to labour in the Summer of their Youth, to lay up food for the Winter of their Age, ought rather be aſſiſted than purſued by his Majeſty, as an admirable example of Providence. To theſe *Apollo* anſwered, That what they had ſaid, was true; but that all men being more inclined to Vice than to Vertue, had learnt moſt ſcandalous Examples from thoſe Animals, and did not imitate them in their good things: for ſome paſſionately given to Avarice, and being ſhamefully inſlaved to their own Intereſts, had learnt the wicked cuſtom of keeping continually with their head, feet, hands, and with all their Members, hid within the husk of their intereſt, and to carry about them the Houſes of their own Commodities, with ſo much ſordidneſs and obſtinacy never to come out of them, as that they had made the ſole intereſt of peculiar utility their Idol, only from the Tortoiſe: Whence it happened that ſuch as theſe, when they were made uſe of to take upon them the care of Widows and Orphans, they preſently turned them to their own advantage; and that the ſame men, if they were employed by Princes in publick affairs, the very firſt day of their Magiſtracy they began to draw the Water to their own Mill. And that as for the Piſmires, many had learnt from them the unhappy example of toyling and moyling both day and night, not ever taking ſo much as one hour of lawful Recreation, to the end that they may heap up by all, yea, though unlawful means, the Grain of that Wealth, which was afterwards marr'd by the Rain of God's anger, or ſtollen away by Mice, by Thieves, Serjeants, Judges, Attorneys, who alwaies lie in wait for the wealth of theſe avaritious Wretches, who like Piſmires, not caring (though they abound in all things) to be lean and ill-favoured, ſuffering like Dogs in their Life and Reputation, did ſo drown themſelves in their ſordid ſcraping, as they cared not though they were perſecuted, ill treated, and trod upon by all conditions of men, even as Piſmires were. And that God having placed that vertuous Providence which is void of all defect, in the miraculous Bees, men ſhould look upon thoſe, and imitate them, who with the love of all men, and without doing any the leaſt harm, build their Houſes full of Honey taken from Flowers; whereas, with the general hatred of all men, Piſmires ſtole Grain from other Grainaries; and that the Bees made both Honey and Wax, not only for their own accommodation, but for the general good of mankind: A moſt precious inſtruction, that thoſe Exerciſes, and thoſe Employments are holieſt, and moſt bleſt by God, which have the publick benefit joyned to their own advantage; whereas Piſmires accumulated Riches ſtollen from others, only for their own uſe.

The C. ADVERTISEMENT.

Apollo *refuſeth to receive a Cenſure preſented him by a* Literato, *which was made upon the Poem of an Italian* Vertuoſo.

APollo had already ended the toilſome courſe of day, when deſcending in his radient Charriot to the Weſt, a *Vertuoſo*, whoſe name *Menante* doth wiſely conceal, for fear of drawing ſome miſchief upon himſelf, came before *Apollo*, and preſented his Majeſty with a very ſevere Cenſure which he had made upon the Poem of an Italian *Vertuoſo*. *Apollo* did openly appear to be ſo little ſatisfied with that Preſent, as manifeſt ſigns of anger were ſeen in him: inſomuch as he turned to *Petrarch* who was by him, he ſaid, That it was great folly in men, who not conſidering how they were addicted, to whom they preſented any thing, would offer Spectacles to thoſe that are blind, a Lute to him that is deaſ, and Wine to an abſtemious man. His Majeſty then turned towards the *Literato*, who would have preſented him with the Book, and told him, That the good of *Melons* was given to ſuch as he was, and the outſide to Hogs; that therefore he ſhould carry ſuch traſh as thoſe in a Cart to the Common-ſhoar, or throw them into the River, and that he ſhould preſent him with what of good and vertuous he had found in that Work; which he would not only very willingly read, but be beholding to him for it. The unlucky fellow anſwered, That he had only minded the errors of the Poem, not taking notice of ſuch things in it as deſerved praiſe. Whereat *Apollo* was ſo incenſt, as though at that time (as it falls out continually in his ſetting) the beams of his face were very much ſweetned and allayed; yet through anger his countenance grew as fiery as if it had been noon-day; and anſwered that unlucky Wretch, thus; It grieves my very heart to meet with one of thoſe malicious Fools, who labour by their Pens to purchaſe that ſhame which wiſe men ſo much abhor: And though your ſhameful demeanor deſerves a much greater pennance, I will at this time be content with this which I now give you: Pick out with your hands, without the help of a Sieve or Fan, all the Darnel and Chaff which you ſhall find in a buſhel of Corn, which I will preſently cauſe to be given you by my Factor-General *Columella*, and bring it to us, we will tell you what you ſhall do with it. The buſhel of Corn was forthwith delivered out unto him by *Columella*, which was ſo full of Darnel and Chaff, as he ſpent much time in cleanſing it, and preſented it to his Majeſty in a great Hand-basket. *Apollo* bade him carry the Darnel to the Market, and ſell it, and he would freely give him all the money he could make of it. The ſilly Soul ſaid, he did not only deſpair to find any Cuſtomer for that deſpicable Commodity, but that, to appear in the Market with a Basket full of ſuch vile ſtuff, would make him be laught at. *Apollo* bade him then go give the Darnel to ſome body, and thereby purchaſe a new Friend; the Wretch replied, he durſt not preſent ſo poor a thing to any man, which if he ſhould do, he ſhould be but derided. Then *Apollo*'s fury being very much over, he ſaid, If the reffuſe cull'd from ſuch things as were good, were not fitting Merchandiſe for wiſe men, and that they were neither worth ſelling nor giving, he was convinced out of his own mouth, that he had been ill adviſed when he undertook the buſineſs of leaving the Roſes which he found in the Poem by him cenſured, to make an unuſeful and ſhameful Collection of Thorns or Prickles: And that in reading of other mens Labours, the wary *Vertuoſi* imitated the Bee, which knew how to gather Honey even from bitter Flowers. And that there being no ſublunary thing which was not kneaded with ſome imperfections; ſome Bran would be found in the Works of *Homer*, *Virgil*, *Livy*, *Tacitus*, and *Hippocrates*, who were the Wonders of Writing, if a man would be curious in ſifting them; but that he was ſatisfied if the flower of his *Vertuoſo's* Compoſures were currant Merchandize. That the defects of good Authors were conceal'd by the judicious and friendly Readers, and publiſht only by ſuch as are malicious. And that to make profeſſion of taking out the worſt things only out of other mens Writings, was the Office of baſe Beetles which ſpent their lives with much *guſto* amidſt the filth of Excrements: a thing very far from the practiſe of thoſe honoured *Literati* who feed advantagiouſly upon good things. And that ſince his beloved Poets thought Time the moſt precious Jewel which the Eaſt produced, he could not well ſee how he could be ſo very a fool, as to believe that they would caſt away their hours in peruſing his malicious Detractions, which they might advantagiouſly ſpend in reading the Works of *Pindarus*, *Sophocles*, *Ovid*, and of his beloved *Heracli*. This unfortunate Cenſurer was no ſooner parted full of confuſion from *Apollo*, when he againſt whom the Cenſure was made, came haſtily in, earneſtly deſiring permiſſion, that he might reply by way of Apology to his malevolent Friend. *Apollo* ſmiled, and told him, That he appeared as little wiſe, who would by his Apology put a value upon other mens prating, as Cenſurers appeared malicious: That it was the greateſt part of groſs ignorance, to lend an ear to the back-biting babling of thoſe whiſperers, who not having ſufficient parts to publiſh their own Talents, fooliſhly believe they may win credit by carping at others; and that the Traveller, who, being annoy'd with the noiſe of Graſhoppers in the midſt of ſcorching *July*, ſhould alight from his Horſe to kill them all, were a very fool; whereas he were wiſe, who, though he had a pair of good Ears, would ſeem to be deaf, paſs on his way, and let them ſing and burſt.

The end of the firſt Century.

THE SECOND CENTURY.

The I. ADVERTISEMENT.

The Province of Phoſides, *doth by her Ambaſſadors complain to* Apollo, *that his Majeſties Officers do not any whit obſerve their priviledges; and are not only not liſtened to in what they do ſay, but receive an harſh anſwer.*

THE well-peopled Province of *Phoſides*, who rebelled ſome years ago againſt the ignorant, and voluntarily ſubmitted themſelves to be governed by *Apollo*; from whom they obtained ſuch ample priviledges, as thoſe of *Phoſides* might be ſaid to live in a ſort of Liberty; hath now ſent her Ambaſſadors to his Court, to complain of his Majeſties Officers, who do no waies obſerve the priviledges granted them, deſiring that they may be better obſerved. *Apollo* not being well pleaſed with this buſineſs, referred it to the Council of State, from whom two daies ago the Ambaſſadors received their final anſwer, That the Lords of the Council did very much wonder, and were ſcandalized, that the people of *Phoſides* ſhould underſtand the affairs of the World ſo little, as not to know that Priviledges, Exemptions, and Immunities given to people newly purchaſed, were like thoſe Cherries which were given to little children to quiet them when they cry; which when they were quieted, were taken from them. The Prime Ambaſſador ſtoutly replied, That if it were the cuſtom of *Parnaſſus* ſo foully to abuſe ſimple people, *Phoſides* would quickly cry again, that ſhe might be pacified with Cherries of new Priviledges. To him *Francis Guicchardine*, Lord Preſident of the Council anſwered, That they ſhould do well firſt to conſider their preſent condition: for they ſhould find that they had ſuffered themſelves to be brought to ſuch a point of ſlavery by the Citadels and ſtrong Holds, which in time of Peace they had permitted to be built amongſt them; as, if they returned to complain and cry, they might be quieted by ſcourges, without any danger to *Apollo*'s affairs.

The II. ADVERTISEMENT.

Apollo *makes uſe of the unfortunate Count St.* Paul, *to frighten the Nobility in Kingdoms from rebelling againſt their natural Lords, at the preſſure of Forroin Princes.*

APollo much to his diſpleaſure hath learnt, how that ſome Princes, that they may vanquiſh their Enemies, do not uſe open force (as was the cuſtom of ancient Heroes) with armed men in the field, but make uſe of fraud and cozenage; whereat they are ſo good, as they have been thereby able happily to atchieve very great enterprizes: for, the firſt Arms that theſe draw againſt their Enemies, is ſhamefully to corrupt the Loyalty of other mens Subjects, and to incite the Nobles to rebel. *Apollo* to remedy ſo great diſorders, gave command to *Jovanni Franciſco Lottoni*, Regiſter of his Majeſties Moral Precepts, that the miſerable Count St. *Paul*, for a publick example of very great misfortune, ſhould be carried in an open chair by beggars, and ſet before the Porch of the Delphick Temple: This great Prince, with his hands without fingers, and ſo ſhamefully torn, as they ſeem to be mangled by Dogs, is ſhewed by *Lottoni* to the people, who in great numbers paſs in and out through that Temple, to whom he cries aloud; Faithful *Vertuoſi*, lovers of Learning, and holy Moral Records, take example by the calamity of this ſo miſerable Prince, who hath loſt the uſe of his hands, which God preſerve ſtill free to you; and learn at the coſt of others, what it imports to be alwaies pulling of Crabs out of their holes with your own hands, for the advantage of other men.

The III. ADVERTISEMENT.

Great Euclid, *for having diſtaſted ſome powerful men, is cruelly beaten by their Bravoes.*

THe freſheſt news from *Libetro* brought by the ordinary Poſt from *Epheſus*, bears date the fourteenth of this preſent moneth; and they tell us, That on the ſixth of the ſame, about noon, *Euclide*, that Prince of the Mathematicks, was ſet upon by ſome under the Uranian Porch, who beat him ſo cruelly with Sand-bags, as they left him for dead. *Apollo* was mightily diſturbed at this novelty, and the rather, for that though *Euclide* was better beloved, and more made of by the greateſt Princes of this State, than any other *Literato*, yet this ſo great exceſs appeared to be made by the command of ſome powerful perſonages; for, *Euclide* was firſt ſeized on by two of theſe Swaſh-bucklers, and held faſt, whilſt other two beat him, who were ſeen to be backed by many armed men. There are many occaſions alledged for this ſo great reſentment; but the moſt generally received opinion is, that ſome potent Subjects of this State are very much ill ſatisfied with *Euclide*, for the Mathematical Inſtrument which he ſome few daies before publiſhed in the Schools, wherein was concluſively ſhewed, that all the Lines of the thoughts and actions both of Princes and private men, meet in this Center, How to take money handſomely from another mans purſe, and put it into ones own.

The IV. ADVERTISEMENT.

In a Duel which happened between an Italian Poet, and a Vertuoſo *of* Spain, *the Spaniard being wounded to death, did ſo gallant an Action before he expired, as* Apollo *gave order that he ſhould be ſolemnly buried at the publick charge.*

A Great diſpute aroſe ſome few daies ago between a Spaniſh *Vertuoſo*, and an Italian Poet, concerning a certain Lady; who challenging each other, met in *Bellona*'s *Forum*, and the buſineſs being to be diſputed without defenſive Weapons, proved very cruel. For, being armed only with two ſhort and ſharp *Terzetti*, at the firſt encounter they grapled, and the Spaniard having received two mortal wounds, fell to the ground, and ſaid theſe words to a Friend of his who ran in to help him, *Hermano azeme plazer d'enterarme, ſin che ninguna mi deſnude*, Do me the courteſie, Friend, to bury me before I be ſtript naked. Which being ſaid, his wounds bled ſo much, as he died. The deſire which this Spaniard made to his Friend, that he might not be ſtript, being noiſed abroad in *Parnaſſus*, made all men (as it commonly falls out in things forbidden) the more deſirous to ſee him naked; eſpecially ſince it was made by one of that wiſe Nation, which doth not only never ſpeak by chance, but never ſuffers a word to eſcape their mouths, which carries not Myſtery and great Senſe with it. And *Apollo*'s ſelf had the curioſity to know why that *Literato* at the very point of death, did ſo earneſtly deſire not to be ſtript naked. So, as commanding him to be ſtript, it was found, that he who went ſo ſprucely dreſt, and had a Ruff about his neck ſo curiouſly wrought, as it was more worth than all his other Clothes, had never a Shirt on; which cauſed much laughter throughout all *Parnaſſus*: only *Apollo* was much aſtoniſhed at this novelty, and did mightily exaggerate the gallantry of this *Literato*, who in the very agony of death was ſo ſenſible of his honour, as he cloſed his eyes with zeal to his Reputation. For which exceſſive worth, which was a clear evidence of an extraordinary great mind; he commanded that he ſhould be ſolemnly buried at the Publick charge, *Con la pompa cenſoria*: the which was done with ſo great a concourſe of the *Literati* of all Nations, as more were never ſeen to be at any Roman Triumph. Afterwards *Flavius Quintilian*, in a Funeral Oration which he made in praiſe of this *Vertuoſo*, did much exaggerate the happineſs of the powerful Monarchie of *Spain*, whoſe Greatneſs lay not(as he ſaid) in the Gold and Silver Shops of *Peru*, of *Nova Spagna*, *Rio della plata*, and in the *Caſtiglia dell oro*, nor yet in the numberleſs number of Kingdoms which ſhe was Maſter of, but only in the honourable condition of her Natition. Since it being clearly ſeen that this Spaniſh *Vertuoſo*, in that his great calamity, endeavoured firſt not to ſuffer in his Reputation, before he took order to have his wounds cured, it was an evident proof, that it was peculiar to the Honourable Spaniſh Nation to prefer Honour before Life; and that the Spaniards were more careful not to commit any unworthy Act, than they were of Life. And *Quintilian* concluded his Oration with a cruel Invective againſt Philoſophers, who will not admit, that two contraries can be found in one and the ſame Subject, when great appearance and infinite ſubſtance, vain-glory, and Solidneſs were viſibly ſeen to reign, even in their greateſt extreams amongſt Spaniards.

The V. ADVERTISEMENT.

Apollo *having uſed great diligence to come by any of the Idols of Princes, proceeds with ſeverity againſt one, who fell into the Judges power.*

APollo, much to his diſpleaſure, perceiving the great diſorders, occaſioned not only in great Empires, but alſo in little States, by the blindneſs of thoſe Princes, who aſſubject themſelves to ſome one of their Servants; ſince neither his majeſties Exhortations, nor the ſad Calamities which many Princes have undergone by ſo great folly, hath been able to make them avoid the hard deſtiny of being violently hurried into Hell, by theſe inconveniences: his Majeſty, not to abandon his protection of the Governours of the World, reſolved ſome moneths ſince, to proceed with ſeverity againſt ſuch Servants; who by their prodigious Ambition, and devilliſh Cunning, go about to command their Maſters; inſomuch, as ſome years ago, he laid great Fines upon ſuch, and promiſed great rewards to any who would diſcover them to his Judges. And about a fortnight ſince, the Magiſtracy was told of one of theſe, who being afterwards taken, had the Rack given him; whereupon he confeſſed all the wicked tricks which he had uſed,not only to enſlave,but even to make his Maſter adore him. When *Apollo* ſaw the proceſs made againſt this wicked one, he was much troubled to find that thoſe very Princes who are jealous of their own Children, either through their own blockiſhneſs, or by the fraud of others, can bring themſelves to the ſhameful infamy of becoming a ſlave to one of their ignoble Servants; and he thought it very ſtrange, that a Son or Nephew of a Prince, who that he might rule his Father, or domineer over hisUncle, had ſhewn himſelf to be infinitely ambitious, and to thirſt after Government, and who at laſt had compaſt his deſires, could then ſo metamorphoſe himſelf, as to relinquiſh that Power which he by ſo many practiſes had gotten over a Superior, to one who was ſo far beneath him, a great wonder certainly, and which mans Wit can give as little reaſon for, as for the hidden vertue of the Lead-ſtone. *Apollo*, to the end that Princes might learn to keep themſelves from committing ſuch indignities, by ſeeing what puniſhment was inflicted upon this Court-Favourite, cauſed all the Princes that are reſident in this Court, to meet two days ago in the great Hall of Audience, in whoſe preſence, and to their greater confuſion, he cauſed Attorney *Boſſio* to read aloud the ſhameful Proceſs made againſt this wicked one; wherein, when he was asked, What tricks he had uſed to get the Command over his Maſter? made anſwer, That from the very firſt day that he came to Court, he uſed all poſſible diligence to obſerve his Princes genius, and finding that he was mightily given to laſciviouſneſs, he uſed all his Rhetorick to praiſe a vice ſo miſbecoming a King, making it appear to be an egregious Vertue, and then all his induſtry to be employed by him therein: which when he had obtained, he ſtudied diligently how to fit him with thoſe who might ſatisfie his Luſt. That afterwards, under divers pretences, as that they were either vicious, or enemies to the Prince, he had by degrees removed all the Prince's honeſt Servants from the Court, who he knew might have reduced him to have lived vertuouſly, and that he had put Confidents of his own in their places, who were likewiſe given to carnality, and to all other ſorts of vice, by whoſe means he had endeavoured that his Maſter ſhould quite loſe ſome ſignal Endowments which

he had by Nature, and which he had received by his former good education. That then
under pretence that they were unfaithful he had, ſo wrought it, as all the old State-
Miniſters were turned out, whoſe juſt ſorrows for their Prince's looſe life, he had made the
Prince believe were ſeditious Backbitings, and ſo had made their places be confirmed
upon men void of Counſel or Wiſdom, and who cared not for their Princes intereſt; for
he only deſired confidence in them, and that they would ſtick cloſe to him: and that
he had ſo ſurrounded his Maſter with ſuch as theſe, as it was impoſſible for him to
hear truth from any one that was faithful to the common good, which truth ought
always to be joyned to a Prince, as is his ſhadow to his Body. That then, to the end
that he himſelf might alone govern the State, he had brought his Prince to be ſo in love
with idleneſs, as taking delight in nothing but pleaſant Gardens, Country-Houſes, and
hunting, he hated to hear of buſineſs, or of any thing that concerned his State. That
moreover, he had brought him to believe, that this having made him fall out with his
own Son, and the Princes of the Bloud, proceeded from his great zeal unto his ſervice,
and his love to the publick good of his people; and that he had ſo beſotted him by his
cunning tricks; as the unfortunate Prince called that, *The vigilancy of a Faithful Servant,*
an eaſe to his Labours, *Charity towards the publick Affairs*, which was known by the verieſt
Fools of his Sate to be Tyranny, and as ſuch abhor'd: And had made him believe, that
his idleneſs ſlothfulneſs and negligence was honourable Repoſe. That beſides all this, to
the end that the Prince might never awake out of ſo ſhameful a ſleep, and opening his eyes,
might be aware of his own ſimplicity, and of other mens wicked ambition, he had
filled his houſe with flatterers, who by their infamous perſwaſions, cryed up his folly
for great worth; the peoples univerſal hatred, for immeaſurable love; publick-fault-fin-
ding, for exaggerated praiſe; confuſion, for excellent Government; the Tyranny of
a wicked perſonage, for excellent ſervice; terming Extortions, Juſtice; Prodigality, Li-
berality; his ſlothfulneſs and baſeneſs in having quite given over the Government of his
State, honourable Labour, and diligent Rule. All the Princes who heard theſe wick-
edneſſes confeſt by this perfidious man, were ſo aſtoniſhed at the hearing thereof, as
they ſaid, it was charity to hang him; and that therefore *Perillus* ſhould be deſired to in-
vent ſome new Torment whereby this Monſter of Nature might be by piece-meal torn in
pieces, and made to dye a lingring Death; to the end that no man might ever commit
ſuch wickedneſs hereafter. And the Princes were ſo moved with the foulneſs of this Proceſs,
as they earneſtly deſired his Majeſty to uſe extraordinary rigour to ſuch who ſhould ſuffer
themſelves to be ſo ſhamefully treated by their fraudulent Servants. And becauſe *Apollo* be-
ing ſo touched at the very Soul, with the vertuous deſire made unto him by theſe Princes,
let fall ſome Tears: the fooliſher ſort of people believed that it was occaſioned through his
great joy to ſee the Princes ſo much deteſt that vice, which he deſired they might ſhun:
But the wiſer ſort of the *Vertuoſi* who were there preſent, knew very well that *Apollo* be-
wailed the blindneſs of Princes, who are ſo drunk, as hating their own errours in others,
did earneſtly deſire that thoſe vices ſhould be puniſhed with extraordinary ſeverity, in which
the moſt of them, without being aware of it, were dipt even up to the eyes. So pernicious
is it in Princes to idolize Minions, as knowing it, and blaming it in their Companions, they
are not aware of it in themſelves, but do highly commend it; and they who boaſt them-
ſelves to be the only *Ariſtarchy* of the World, are thoſe who fall into this ſhameful
errour.

The VI. ADVERTISEMENT.

All the Monarchies of the World affrighted at the over-great power and ſucceſsfull proceedings of the German Commonwealths, conſult in a general Dyet, how to keep themſelves from being in time oppreſt by them.

THe general Dyet which all the Monarchies of the World intimated four Moneths a-
go, to be held at *Pindo* the fifteenth of the laſt Moneth, and which by exclu-
ding all the Commonwealths of *Europe*, occaſioned great jealouſies in them, leſt a general
League might be concluded againſt all Free Countrys; being at laſt diſſolved, on the
twentieth of the preſent Moneth, and the Princes being already returned to their own
States, it is known for certain, that it was called for no other end, but againſt the infinite num-
ber of commonwealths which have of late been inſtituted amongſt the *Switzers*, *Griſouns*, *Ber-*
nois, and other people of *Germany*; particularly againſt thoſe which with ſo much ſcandal

to *Monarchy*, begin to riſe between the *Hollanders* and *Zelanders* in the Low-Countries: When all the Monarchies of the World, according to their Cuſtom, were ſet down in a great Hall; it is ſaid, their Lord Chancellor ſpoke thus:

“ Moſt High and Mighty Monarchs, and Rulers of Mankind, it may clearly be ſeen
“ by the ſad and dangerous condition which you are in, that there is nothing under the
“ Sun which is perpetual, nor which doth not threaten preſent ruine. Since Monarchy
“ her ſelf, which by all underſtanding Politicians hath alwayes been held for the Sovereign
“ Queen of all Policy, hath got ſo great a rent and cleft in her Fabrick, as it is not
“ only evidently ſeen that ſhe is not of that Eternal Foundation, which thoſe who underſtand
“ State-Affairs have continually aſſerted her to be, but ſeems to be neer ruine. Monarchies
“ from the very beginning of the World to this preſent day have governed ſo happily,
“ and won ſuch Reputation, as of all ſorts of Governments, they have been chiefly
“ praiſed, and have always had the victory over Common-wealths, their enemies. And
“ though it was thought that the immenſe Roman Liberty, by having deſtroyed ſo many
“ famous Monarchies, would have put the whole World at Liberty, yet at laſt (though
“ after a long time) ſhe her ſelf turned into a Principality, which is the certain end, and
“ inevitable death of all Common-wealths. And though the prime Wits of the World
“ have laboured ſufficiently to inſtitute Long-liv'd Commonwealths, againſt the Eternity
“ of Monarchy, yet could they never compaſs their intent. Oligarchies being known
“ to be the inſufferable Tyranny of a few, have been ſoon turned to Principalities; and the
“ Inſtitutors of Demccracie could never find out a good way how to curb the people, ſo as
“ it might have the chief Authority to command, but after bloudy Seditions, hath precipitated
“ into cruel Slavery, and hath nurſed up a Serpent in her boſom, ſome ambitious Citizen,
“ who by the certain way of the univerſal affection of ignorant people, hath known how to get
“ the chief Lordſhip over the free Countrey. Moreover, we have often ſeen popular Government
“ prove ſo hateful to the Nobility, as firſt the Romans, after the death of *Cæſar*;
“ and then the Florentines, when *Alexander* Duke of *Medecis* was ſlain, choſe rather to live
“ under new Princes, than to return to the cruel ſervitude of the Plebeians, who are always
“ ſeditious. And the very Ariſtocratical Governments, which of all others hath coſt ſo
“ much ſweat, have at laſt ended in Monarchies; for the Founders of ſuch Republiques,
“ could never perfectly compaſs thoſe two important qualities, which make Ariſtocracy
“ Eternal; of maintaining ſuch an equality amongſt the Nobility, but that there would ariſe
“ an odious diſproportion of Honours and Riches amongſt them, the fruitful Mothers
“ of Tyrannie; and of giving ſuch ſatisfaction to ſignal Subjects, to the haughty minds of
“ Citizens excluded from Publick Government, ſo as they may be content to live Servants
“ in that Country, which hath the name of being Free. And thoſe who have boaſted to
“ make mixt Commonwealths eternal, have been likewiſe mightily deceived; for as in
“ human Bodies, the four Elements whereof they are compoſed, after an agreement of
“ long health, do at laſt alter, and that which proves moſt predominant kills the man, ſo
“ the mixture of Monarchy, Ariſtocracy, and democracy in a Commonwealth, one of
“ the three Humours getting at length the upper hand, ſhe muſt needs inlength of time alter:
“ Which alteration changing the form of Government, at laſt bereaves liberty of her
“ Life, as we may have ſeen a thouſand examples in former times; for all that Learned
“ men have ſet down in Writing, and proved by good grounds of Reaſon, doth not
“ prove true in practiſe; it being clearly ſeen, that *Lycurgus*, *Solon*, and other Legiſlators
“ for living Free, who have thought to tame the unvanquiſhable Spirits of men, by
“ the excellent proviſion of holy Inſtitutions, and to curb the malice of the ambitious by
“ ſevere puniſhments, have been more than much abuſed in their opinions. But now
“ (nor can I ſpeak it without great terrour and grief of heart) we plainly ſee with our
“ own eyes, that the Germans, being excellent Artificers, no leſs of Commonwealths,
“ than of Clocks and Watches, have at laſt invented thoſe eternal Liberties, which for ſo
“ many Ages the Wiſdom of Antient Philoſophers have in vain ſought for, and from
“ whence Monarchies have great reaſon to apprehend their death and utter extirpation.
“ Never was there a more Golden Sentence ſaid (moſt glorious Monarchs) than
“ that, That every leaſt deſpiſed ſparkle is apt to occaſion great combuſtions. For, who
“ would ever have believed that that little ſpark of Liberty, which firſt aroſe among the Switzers,
“ would have been able to kindle a fire, which ſhould afterwards dilate it ſelf ſo far
“ in *Germany* as the World now ſees and wonders at? And what man, how wiſe ſoever,
“ could have foretold, that in ſo ſhort a time it would have cauſed the combuſtion
“ of ſo many warlike Nations, which to the great ſhame and infinite danger of Monarchy,
“ have vindicated their Liberty? Certainly, it is a thing almoſt mira-

“culous to believe, that the little Liberty which began to have a being amongſt the Switzers, a poor people, and Husbandmen of a very barren ſoyl, and which was ſo much deſpiſed by you, ſhould afterward be able to infect the moſt warlike Nations of *Germany* with the ſame Diſeaſe; and which is yet the greateſt miracle, who could ever have foreſeen, that theſe Commonwealths ſhould in ſo ſhort a time win ſuch credit with all Potentates, as well in Civil Affairs, as for matter of Arms, as that they ſhould not only be held the Supream Umpires of Peace and War in *Europe*, but the very greateſt Terror of the chiefeſt Princes of the World. The Commonwealths of *Germany* (moſt Illuſtrious Princes) are Trumpets which ſhould awaken you from the too ſupine ſleep wherein you have ſo long lain. Know your evils, look upon your dangers, which cry aloud for ſpeedy remedy. Since in the German Commonwealths you ſee not only Ariſtocracy grounded, with ſo wiſe Laws, as they promiſe long life, but, that which all men thought impoſſible, quiet and peaceful Democracy. The Commonwealth of *Rome*, which with an unparalell'd ambition propoſed unto her ſelf as her ultimate end, the abſolute Dominion of the World, that ſhe might arrive at ſo immenſe an intent, was forced to be continually in Arms, and to put Weapons into her Citizens hands, who by continual command of Armies, and by the long Government of large Provinces, filled their private Houſes with Treaſures befitting any King, but very diſproportionable for Senators of well regulated Republiques; and by the too great Authority which was unwiſely and fatally given them by the Senate, of beſtowing even whole Kingdoms on whom they beſt liked, they ſwole ſo big with the wind of Ambition, as that equality of Authority, which is the Soul of Free Countries, was wholly diſordered in the Roman Nobility. By reaſon of theſe diſorders it was, that firſt the *Syllæ* and *Marii* aroſe in *Rome*, and then the fatal *Pompey* and *Cæſar*; who after long and bloudy Civil Wars, ſlew that ſo famous Liberty. And for the laſt calamity of Monarchy, it cannot be hoped that this wide Gate ſhould ever be opened in the well-regulated German Commonwealths, where all Ambition of commanding over vanquiſhed people, and neighbour Nations, being utterly baniſhed, the glorious reſolution and firm purpoſe reigns only in them, of not yielding obedience unto any. A happy Reſolve, which maintains that neceſſary equality between the Citizens of thoſe Hans-Towns, and between the chief Senators; and works this effect, that whileſt they wage not War to impoſe that ſlavery upon others, which they themſelves ſeem ſo to ſhun, their neighbours do neither hate them, nor are they jealous of them. So, as it is no wonder if they promiſe unto themſelves long lives, and think themſelves unvanquiſhable by the power of whatſoever Potentate; for they are of opinion, that the beſt Politick Precept which by others is to be admired in the German Hans-Towns, is to deteſt the acquiſition of neighbouring Nations; for with like Wiſdom they enjoy that publick Peace with Forraigners, and that private agreement amongſt their Citizens, which makes their freedom formidable abroad, and ſafe at home. This that I ſay, is clearly ſeen by the miſeries into which the Roman Liberty, after ſix hundred years, did at laſt fall; which not to ſpeak any thing of the infinite acquiſitions which ſhe made in *Italy* (and elſe where) by the laſt Conqueſt which ſhe would make of *France* (a Kingdom which hath always proved fatal to Forraigners, who endeavoured to ſubjugate it) fell headlong into *Cæſar*'s Tyranny: And the Florentines, by their obſtinate ambition of making thoſe of *Piſa* ſlaves, did ſo diſorder their own Commonwealth, as they may ſerve to teach the World, that it is better and ſafer for Republiques to have their neighbouring Cities and Nations Confederates and Friends, than Subjects and Enemies. This diſorder is not ſeen in the Hans-Towns of *Germany*, who reſting content with their own Liberty, ſuffer thoſe who joyn with them to live free under the Government of their own Laws; whence it is, that in *Germany*, and in univerſal concerns, there appears but one only Commonwealth to be in *Germany*, but many in particulars; and the Arms of the Freemen of that Warlike Nation, ſerve onely for Inſtruments of Peace, and to preſerve their own, not to entrench upon the Liberties of other men. A thing which certainly forebodes much evil to Monarchy; for, what more pernicious or cruel enemy can a Prince have, than he who aſſaults him with pretence of communicating Liberty to a ſubjugated people? Theſe are the Arms by which the German Hans-Towns have ſo dilated themſelves: And certainly not without good reaſon; for people cannot kill that Enemy, who, in ſtead of Death, Fire, and Plunder, brings them Liberty, which by inſtinct of Nature, is ſo much deſired by all men. Lo then (Illuſtrious Monarchs) how the German Hans-Towns are little in particular, each of them contenting themſelves with their own Liberties; but immenſely great in general, for that they do all communicate in the Intereſts of publick Liberty. So, as a Prince cannot have to do with one, but he muſt offend all: a diſorder which is ſo much the greater, for that like a contagious Diſeaſe, or enraged Cancer, it

“ every day encreaſeth by degrees, taking in new Cities, and new people, and aſſembling
“ them all to their own Liberty the firſt day of their purchaſe, naturallize Forraign Na-
“ tions, make Enemies dear Friends; wherefore it may well be doubted, that in a ſhort
“ time the whole World will be infected with this contagious Diſeaſe; and the danger is
“ the more dreadful in theſe unfortunate times, wherein the Liberty of Commonwealths
“ is gotten into ſo high an eſteem, as our own Subjects fear not to call it the only felicity of
“ mankind. Whence it is, that (when men can think to enjoy it quietly, and that, as it is
“ in the Hans-Towns of *Germany*, every one may live in Liberty under the Laws of their
“ own Country) it is ſo infinitely coveted, as it is purchaſed, though at the expence of
“ much bloud. And if ſuch a Diſeaſe hath been able to enlarge it ſelf ſo far in ſo ſhort a
“ time amongſt diſſolute people, people ſo given over to gluttony and drunkenneſs, what
“ ſhall we think it may do, if it ſhould faſten in *Italy* or *Spain*, or in the other ſober Na-
“ tions of *Europe*, the moſt of which, as we all know, are ſo affected to Monarchy. The
“ buſineſs about which you are here met, is as you have heard (moſt mighty Monarchies)
“ of importance, and requires the more ſpeedy remedy; for that if the Hollanders and
“ Zealanders ſhall once have laid a good foundation, and ſhall have perpetuated themſelves
“ in that liberty which they have uſurpt againſt the powerful King of *Spain*, their natural
“ Lord, you may well, from ſo foul a ſcandal, fear your utter extirpation. And you (as
“ well the Moſt Chriſtian, as the moſt powerful Kingdom of *France*, which in this ſo
“ Majeſtical an Aſſembly do deſervedly hold the firſt place, amongſt the greateſt Monarchs
“ of the World) you very well know, that in your laſt troubles, it was oft talkt of, and
“ perhaps agreed upon by your ſeditious Enemies, how to kindle in your boſom, and a-
“ mongſt your faithful Frenchmen, the fire of the German Liberty; So far are the evils
“ advanced. Which, to thoſe that underſtand ſo much, it may ſuffice me to have toucht
“ upon.

This Diſcourſe, made by the Lord Chancellor, did infinitely trouble thoſe great Monarchs. And many Princes, whoſe States lay neareſt thoſe Republiques, finding what danger they were in, were extraordinarily afflicted. Wherefore they fell ſuddenly to think upon Remedies; and, as the moſt immediate, a ſtrait League was propounded to be made by all Monarchies, againſt Commonwealths; hoping that by open force of ſo many Princes joyned together, they might eaſily be maſtered. But in this opinion, which at firſt ſeemed very plauſible to every one, great difficulties were afterwards diſcovered: for ſome Princes put the Dyet in mind, that it was not only indiſcretion, but great raſhneſs to affront, with mercenary Souldiers, whoſe intereſt in the War was but the poor pay of ſix pence a day, a Nation which took up Arms for the defence of Liberty, and which was that important Reaſon of mens proving ſo courageous. And to this purpoſe, *Charles* Duke of *Burgundie*'s unfortunate caſe was inſtanced in; who, though he was held to be the Thunder of War, the *Orlando* and *Mars* of his Times, was notwithſtanding, together with the greateſt part of his Army, cut in pieces by the Switzers; only becauſe each man that fights in defence of Liberty, hath twenty hands, and as many hearts.

And it was conſidered, that it being impoſſible for the Princes to vanquiſh ſo many Commonwealths in ſo ſhort a time (as the buſineſs required) the expence of much time would likewiſe make it altogether infeaſible; for that the Hollanders and Zealanders had taught all Princes, that if people who defended their Liberties were long trained up in War, they became unconquerable. And this was ſaid to happen, becauſe the Charity of a Free Country, doth not only make the Hearts of the Citizens thereof undaunted, and their Hands nimble, but makes their Souls faithful, and quickens their Wits.

And it was further ſaid, That that Prince took a bad buſineſs in hand, who could not fight his Enemy with Canons loaded or charged with Gold, which was that which routed all Armies, and won all Battails, and which had the wonderful effect of deſtroying a mans Loyalty. And concerning this, particular reflection was had upon the Modern Actions of the Hollanders and Zealanders, who out of the very great Affection which they bore to the Liberty of their Country, had ſo gallantly reſiſted, not only the Steel and Iron, but even the Gold of that Valiant and Rich Spaniſh Nation, which knows ſo well how to make uſe both of the one and the other, as it was held a thing almoſt miraculous, that at one and the ſame time they could defend their new Commonwealth, no leſs againſt the open force of the Spaniards, than againſt the concealed deſigns of the French and Engliſh; and chiefly againſt the ſubtile cunning of that crafty Fox the Prince of *Orange*: All which (though under various and ſpecious pretences of Liberty) had as great a mind to make themſelves Maſters of thoſe States, as the King of *Spain* had to reduce them under his ancient Dominion.

To this, a ſecond, and much more important difficulty, was added; for, conſultation was had, what the Collegw-Monarchs ſhould do with the German Commonwealths, when by their Forces they ſhould have conquered them. For anſwer to which, the common reaſon of Nations, and the ordinary uſe of Leagues was urged; which is, that the acquiſition of Enemies States made by Collegws, if any of them be of the number of the collegwing Princes, that they ſhould be reſtored to their ancient Lords: by vertue of which Law, the Roman Empire deſired, that when the Victory ſhould be gotten, thoſe Cities and Hans-Towns ſhould be reſtored to her, which had withdrawn themſelves from her Authority. And the houſe of *Auſtria* pretended, with good reaſon, to repoſſeſs her ancient Dominion over the greateſt part of the Switzers, and other people, who, to make themſelves Free, had ſhook off the yoak of her Government. Though all theſe pretenſions were by the Senate acknowledged to be juſt, yet did the Princes ſo much ſtomach them, as after a long diſpute, it was at laſt reſolved, that no more ſhould be ſpoken thereof: And it was then ſaid, that it being impoſſible, for the two aforeſaid Reaſons, that the Monarchies ſhould by open force ſubjugate the Commonwealths of *Germany*, they ſhould for the future ſo wiſely ſtrengthen and fortifie themſelves, as that the malady of the German Haus-Towns, which till then had made ſuch and ſo prejudicial progreſs, ſhould grow no greater. And it was reſolved, That it being very palpable, that the many large priviledges which were granted by ſome too prodigal Princes to their Vaſſals, in a middle way of living Free, and this not without great occaſion, had made them affect total Liberty; that therefore ſuch priviledges, as being ſcandalous, and very pernicious to Monarchy, ſhould not only not be granted hereafter, no not to any deſert, how great ſoever; but that every Potentate ſhould cunningly, by little and little, endeavour to take them from their people, and bring them ſo wholly into ſervitude, as they ſhould not have any the leaſt ken of thoſe priviledges which had heightned their minds to affect total Freedom: And hereupon ſome former Emperours of *Germany*, and Dukes of *Burgundy*, were ſeverely reprehended, who were not only fools in granting their people prejudicial exemptions, but ignorantly avaritious in ſelling them for a ſmall ſum of money, whereby they had put themſelves and other Monarchies upon great difficulties. And for their greater ſeverity, theſe Princes decreed, That all form, all footſteps of levelling, ſhould from the very root be extirpated from amongſt their ſubjects; the wiſeſt of the Dyet affirming, that the great inequality of the Gentry in a Kingdom, was that which ſecured them from ever bringing in a form of Free Government: and the Monarchy of *Spain* was ſo ſtiff in this Opinion, as ſhe freely ſaid, ſhe ſpoke it knowingly, that nothing had more preſerved the Dukedom of *Millan* from living in that Freedom, after the death of *Phillip Maria Viſcount*, which was then talked of, being inſtituted therein, than the great diſproportion of wealth, which hath been always obſerved to be in that Noble Dukedom, not only between the Nobility and people of *Millan*, but even between the Nobility it ſelf, which had alſo been the reaſon why, in the rich Kingdom of *Naples*, no Speech was ever heard to be made by thoſe Barons, of Levelling or living Free, no not when they had ſo fair an occaſion preſented them of doing ſo by the failing of the Bloud-Royal, and by many other *Interregni* which they had had in their troubles; for that the Nobility of Kingdoms had this of natural inſtinct rather to admit of any Subject, how barbarous ſoever, for their King, than to ſee not only Barons of late Edition, but even Doctors and Shop-keepers made equal (which Liberty would do) like to them. Moreover, it was hinted, as an excellent means whereby to weaken the German Hans-Towns, that the Potentates of *Europe* would forego the ſo pernicious Cuſtom of buying at a dear and diſhonourable rate the ſcum of the *Switzers*, *Griſouns*, and other *German* Nations; it being ſure, that if they ſhould be left in their own Countries, thoſe unquiet, ſeditious, and diſorderly ſpirits, which, much to their profit, they ſend abroad, would cauſe ſuch fractions at home, as they would be ſeen to turn thoſe weapons upon themſelves, which now they ſell to unwiſe Princes at the weight of Gold. But, the many jealouſies which have always reigned, which reign now more than ever, and which, it is to be believed, will for ever reign amongſt the greateſt Kings of Chriſtendom, wrought ſo, as, for fear, leſt the one might leave all the reffuſe to be made uſe of by the other, ſo ſalutiferous a *memorandum* was publickly praiſed by all, and in private abhorr'd by every particular. But it is true, that to make Monarchy as pleaſing to the people as it was poſſible for Princes to do, theſe underwritten Articles were with great ſolemnity penned, eſtabliſhed, and ſworn unto, in the Dyet, to be inviolably kept.

I. THat ſince to love and fear God with all ones heart, was the wiſeſt piece of Policy, and the moſt perfect State-Reaſon which could be learned and practiſed by Princes, they ſhould not for the future make uſe of His moſt holy Name (as many had formerly done) as a means whereby to get money from their people, and to hurry them, or wheel them about with divers Sects, and new Religions, ſuch as made moſt for their worldly Intereſts; but to obtain that favour from his Divine Majeſty, which brings abundance of all that is good to Princes who fear God, and to people who obey his holy Laws.

II. That for the future they ſhould be content ſo to milk and ſhear the Sheep of their Flock, as that they ſhould not only not flay them, but not ſo much as touch a bit of their skin; being mindful, that men were Creatures which had Underſtanding, not Beaſts which knew nothing; that therefore there was a great deal of difference between Shepherds who ſhore and milked Sheep, and Prince-Shepherds, who ſhore and milked men; the latter being to uſe the ſhears of diſcretion, inſtead of thoſe of meer intereſt, which are only made uſe of (and that always unfortunately) by greedy Shepherds; it having been often ſeen, that publick hatred hath been able to metamorphize the ſimple Sheep of Subjects, into skittiſh Mules, who have driven their indiſcreet Shepherd out of the fold with kicking.

III. That they ſhould keep their people within the bounds of fear, not with ſuch a capricious beaſtiality as makes the Government of one man alone dreadful, and then totally pernitious, when he will judge mens lives by his ſole Arbitrary Power, but by being inexorable in thoſe faults onely, which, not deſerving pardon, had need to be puniſhed with all the ſeverity that the Law allows.

IV. That they ſhould be ſparing of publick moneys to unworthy perſonages, prodigal to ſuch as did deſerve well; for that they being ſo hardly drawn from the Subjects, every Prince who would deſerve the name of a good Shepherd, was bound to give them ſo much ſatisfaction, as to ſee that their moneys were not prodigally waſted in hunting, tilting, feaſting; in inriching Bawds, Buffoons, and Flatterers: but that they were judiciouſly laid out for the advantage of publick Peace.

V. That they ſhould for the future confer Dignities and Magiſtracy to ſuch as were moſt worthy, having reſpect only to the merit of the Deſirer, not to any affection of the Recommender; for that he did truly deſerve to be accounted a Fool, who, to honour or advantage another, ſhamed himſelf, and diſparaged his own gifts.

VI. That they ſhould bury their own odd conceits, and for ever baniſh their private paſſions: And to the end that they might put on that excellent reſolution which makes Princes ſo happy, and Kingdoms ſo flouriſhing, of abſolutely ſubmitting themſelves to the good and publick intereſt of their people, they ſhould totally abandon their own wilful Opinion.

VII. That they ſhould appear to be abſolute Monarchs of their States, in executing the reſults of their moſt important affairs, but in conſulting thereupon, only the Heads of a well-ordered Ariſtocracy; being ſure that four Fools who did adviſe together, made better Reſolves, than any the beſt greateſt Wit could do alone.

VIII. That making God their example, whoſe Lieutenants Princes were on Earth, they ſhould pardon Homicide, only out of compaſſion born to minority in years, to the greatneſs of the offence received, more in Honour than in Life, to certain ſudden furies; which makes a man not Maſter of himſelf, bereaving him of all Judgement and Reaſon; but not for greedineſs of money; for, that Princes could not introduce a more wicked Traffick in their Tribunals, than to make Merchandize of mens bloud. That therefore fraudulent Homicides committed out of premeditated malice ſhould by no means be forgiven, not only for not drawing down Gods anger upon them, but for the adminiſtration of that right Juſtice which they were bound to give unto their Subjects; for that Princes by pardoning hainous offences, purchaſed only the praiſe of being avaritiouſly and wickedly merciful.

IX. That they ſhould firmly believe themſelves to be abſolute Lords and Maſters of their Subjects; not as Shepherds are of their Sheep, who may ſell them to the Shambles; but only *utendo*, not *abutendo*, by uſing, not by abuſing them; for people imbittered by bad uſage, could not live long with that ill ſatisfaction, which is the fruitful Mother of bad reſolutions.

X. That they ſhould think the true heaping up of Riches conſiſted in giving content unto their people, and in making them, of Subjects, Brothers and Children; and that the excellent Art of taking Sturgions with Pilchards, was nothing elſe, than to purchaſe the rich Treaſure of mens Hearts by a wiſe Liberality, and to cheapen Love by Clemency: for, to fill their Coffers with Gold, raiſed out of the Taxes and exactions (as ſome Princes do) was not only to ſwell that Spleen which did ſo impair the health of a ſound Body, but did oft times ſerve as ſharp Spurrs, and loud ſounding Trumpets, to make Forreigners arm themſelves, that they may make themſelves Maſters of ſo great Wealth.

XI. That in their inſolencies and extravagancies, they ſhould by no means rely upon their Subjects love, which was as ſoon loſt by uſing an impertinency, or by a diſtaſte given, as it was won by a courteous or liberal Action. Neither ſhould they build upon their peoples former patience; for that the minds and humours of men did change and vary with Times, Places, and Perſons: That therefore they ſhould not wax proud of their peoples being groſly ignorant, or that they were altogether unarmed; nor ſhould they preſume too much upon them; for there was never any Kingdom yet, which was not very full of ſuch unquiet, ambitious, and male-content Nobility, as would ſerve for ſure guides to blind people; and for learned School-maſters, who would teach ignorant people the important Precept, and the ſeditious Doctrine, That to come out of the Labyrinth of the ſlavery of Monarchy, which was governed only by inſolency, and the irregular fancy of a hair-brain'd Prince, like *Theſeus*, they muſt follow the clew of Arms, which was more dangerous to a Prince; for, that Deſpair, cauſed in people by ſuch proceedings, though they were weak, unarmed and ignorant, would make them find Arms, Courage, and Judgement in every corner.

XII. That they ſhould wear the powerful Militia of boundleſs Empire (which the Laws will have Princes to have even over the Lives of men, for terrour of the wicked) by their ſide, for the ſecurity of ſuch as are good; but, that they ſhould never make uſe of it; and that they ſhould freely deliver up ſuch as were guilty, to the power of Sacred Juſtice: for the rancor of hatred and revenge was never a-whit leſſened by inflicting cruel torments upon the guilty. That therefore to the end that Delinquents might appeaſe their ſo incenſed Souls, even at the bitter point of Death, they ſhould let all favour in criminal Cauſes proceed from themſelves; and that the Sword of Juſtice ſhould be only exerciſed by their Magiſtrates.

XIII. That in laying on of Taxes, as great caution as could be ſhould be had to ſuch things as tended to the feeding and cloathing of the poor, who live out of the ſweat of their brows; and that they ſhould lay the heavier Impoſitions upon ſuch things as belonged to the delights, luxuries, and ſuperfluities of the wealthy, who living idly upon their Rents, minded nothing but great gaming, and inventing new vices.

XIV. That above all things, they ſhould be very careful, that all publick proviſions ſhould be modeſtly exacted, and by diſcreet perſonages; for it happened oft-times, that people were more troubled with the condition of him that gathered the Taxes, and the violent manner of gathering it, than with the Tax it ſelf.

XV. That they ſhould uſe all poſſible induſtry in feeding the common people with Bread, the Nobility with degrees of Honour; and that to arrive at ſo happy ends, they ſhould ſuffer free Commerce amongſt their Subjects, of ſelling and buying the fruits and incomes of their Lands, and the gain of their Traffick: but, that they ſhould be very careful to fill their State-Magazines with Corn, and all things neceſſary for the life of man, bought and brought in from forraign parts; which was a rich and happy Traffick, which paid Princes the uſe of a hundred for one, when by the great plenty occaſioned thereby, they had loſt their principal.

XVI. That for the better content of their Nobility, who always thirſt after Glory and Honour, they ſhould confer places of Magiſtracy, and other chief Dignities only upon the Noble Subjects of their States. And that they ſhould keep, as from fire, from giving them that mortal Wound, which had cauſed woful ſubverſions in the greateſt Kingdoms of *Europe*, of admitting Forraigners into places of Employment, thereby to enrich and aggrandize them, and of exalting mean and ignorant perſons to a higher degree than the jealouſie of the State will bear, meerly out of their capricious Affections; and that in a particular of ſo great concernment, they ſhould imitate the Wiſdom which wiſe Nature had taught Dogs, who cannot endure that a ſtrange Dog ſhould come within the doors where they live, only out of fear that they ſhould ſteal their Maſters favour from them, which they are very jealous of, and that bread, which is deſervedly their due, for having by their continual watchfulneſs, kept the houſe in ſafety.

XVII. That in the Edicts which they ſhould publiſh, they ſhould imitate well governed Commonwealths, the end of whoſe Laws is always ſeen to be the common Good, not private Intereſt, as it is often found to be in Principalities.

XVIII. That they ſhould for ever baniſh from out their houſes, thoſe Flatterers, Buffoons, and Minions, who do ſo ſtain the Reputation of any great Prince; and that they ſhould not only be enamoured of the vertue, worth, and merit of their Magiſtrates, and deliver themſelves wholly up unto their power, but that they ſhould even worſhip them.

XIX. And becauſe to be caſt in Suits, did redound as little to the Reputation of private men, as for Princes to go to Law with their Vaſſals, and carry the cauſe againſt them, be it right or wrong; all ſuch diſputes ſhould be firſt made known to men Learned in the Law, and commence no Suit, wherein their right did not evidently appear to all men. And that, to free themſelves from the ſtain of rapine and tyranny, they ſhould appear more content when they had not only loſt the Cauſe, but were condemned in damages, than over-joy'd when the Sentence went on their ſide.

XX. That anſwerable to the Cuſtom of good Commonwealths, the ultimate end of their thoughts ſhould hereafter be the peace and quiet of the State, which makes the people that enjoy it ſo happy; and that they ſhould vent their over-much Ambition in acquiring the ſingular glory of well-governing their people, which God hath given them, and not to affect other mens Dominions by fire, rapine, and the effuſion of humane Bloud. That they ſhould make poor mens faults pecuniarly puniſhable; but that they ſhould puniſh proud wealthy men in their lives, making them pay Compoſition of Bloud, that they might make the whole World ſee, that they puniſh mens faults out of zeal to juſtice, not for greedineſs of money; he being a great enemy to publick peace, whom Riches made proud, and ſpurr'd him up to commit faults.

XXI. That they ſhould endeavour to effect the good and vertuous living of their Subjects, more by their own Examples, than by rigour of Law, it being impoſſible to keep people from committing thoſe faults which their Princes are addicted unto.

XXII. That in the Government of their States, they ſhould not uſe that careleſſneſs which is proper to Princes who poſſeſs great Kingdoms; or that too exact diligence which doth ſo diſquiet the people, and which is uſually ſeen in Princes, who having great Wit, command over a little State: but, that they ſhould ſail with the ſafe North-wind of *Ne quid nimis*.

XXIII. That they ſhould puniſh only great faults with the rigour of the Law, and ſeem not to ſee, or take notice of little ones, or (as becomes Princes who govern men, not Angels) freely pardon them; that for faults of a middle ſort, they ſhould uſe ſuch puniſhments as were ſuitable to the miſdemeanours; and that they ſhould ſhun, ſhewing themſelves too ſevere in puniſhing at the preſent, to deterr future exceſſes; that they ſhould chiefly ſtudy, that the Princes clemency might clearly be ſeen in the puniſhment of any guilty perſon, either in mitigating the pain, changing the puniſhment, or by pardoning confiſcated goods.

XXIV. That private injuries, as well as publick offences ſhould always be vindicated by the charitable Arm of Juſtice; and that when any of their ſubjects did offend them, they ſhould not hate the whole family, but only the party offending, with whoſe puniſhment their anger ſhould ceaſe; and ſhould ſhun the cuſtom of preſerving rancor, and of tranſmitting thoſe eternal fewds and immortal defiances to their heirs, which making men deſpair, were not only very dangerous to Princes, but made Monarchies to be hated.

XXV. That all of them ſhould as ſoon as may be, endeavour to free their people from the diſeaſe, which ſo much moleſts their minds, afflicts their bodies, and conſumes their Eſtates of the eternity of Law-ſuits; and that of all things they ſhould keep themſelves from that foul fault of reaping profit out of yearly Revenues, that ſo they might ſhun the publick hatred which they would incurr, when people ſhould ſee that theſe ſo great diſorders ſerved only for Leeches, to ſuck money out of the very bowels of their afflicted people; who finding no greater Hell in this life, than the torment of pleading, and of being in the hands of ravenous Judges, Advocates, Notaries and Serjeants, it was the duty of every good Prince, rather by his own expence to free his people from being ſo pilled and polled, than to make uſe of them for a rich, though very wicked Commodity.

XXVI. That they ſhould preſerve ſuch Grain, Oyl, and Wine, and other things which appertain to the food of man, as grew in their Dominions, yea, even in years of greateſt abundance, and when there was much ſuperfluity of them; and ſhould by no means make ſale thereof to forraign Nations: for, ſince no man can ſecure himſelf of the next years plentiful harveſt, Princes could commit no greater folly, than to be blamed for that ſcarcity which even God himſelf ſends.

XXVII. That ſince the greateſt advantage which Commonwealths have over Monarchies, lyes in their being free from the impediment of Women: All Princes ſhould keep their Wives, and all other Women of their Bloud, from having any thing to do in Government, or in publick Affairs; as thoſe who by their indiſcreet and avaritious proceedings, had cauſed ſad Tragedies in many Principalities. And that they ſhould firmly believe that the great Politian *Tacitus*, had never ſaid a greater Truth than, *Non imbecillem tantum & imparem laboribus ſexum; ſed, ſi licentia adſit, ſævum, ambitioſum, poteſtatis avidum Tacit. 3. Anal.* That it is not only a weak Sex, and unfit for buſineſs; but, if permitted, cruel, ambitious, and greedy of power.

Theſe Articles being agreed upon, and ſworn unto, the ſame Lord Chancellor heartily deſired the Monarchs of the Dyet, that (to the end that the World might not ſee the ſcandalous example of the States of *Holland* and *Zealand*) they would quite lay aſide all other whatſoever kind of private intereſt; and that if (as they were obliged to do, both out of Wiſdom and State-policy) they would give no aſſiſtance to the Spaniards, ſo as they might the better witneſs to the World, that it was impoſſible for rebellious people to purchaſe Liberty by ſeditious Arms; that they would not at leaſt aſſiſt the Hollanders and Zealanders, it being great folly, and very bad counſel, to precipitate or overthrow their own Affairs, by ſo ſhameful an example, to the end that they might diſcompoſe the Affairs of other men. All theſe Monarchs, with a wonderful conſent, anſwered the Lord Chancellor (ſo poſitively can Princes, who are born, brought up, and have continually lived in the Tiberian Art of Simulation, promiſe that with their mouthes, which their heart never dictates to them) that that ſhould by all means be done, which they in private knew they would never execute.

The VII. ADVERTISEMENT.

The people of Phocides *treating how they might riſe in Rebellion, by reaſon of the Relation which their Ambaſſadors made unto them, who were formerly ſent to* Apollo *to pray that their Priviledges might be obſerved; The remedy fitteſt to be applyed to ſuch a diſorder, is diſcuſt in his Majeſties Royal Council.*

IT is not to be believed, how much the Inhabitants of *Phocides* were incenſed, when they heard the Relation which their Ambaſſadors made, who were ſent by them to *Parnaſſus*, by reaſon of the breach of their Priviledges; for they could not endure, that to boot with the prejudice of loſs of Priviledges, they ſhould be ſcornfully treated, like Boyes. Wherefore, horn-mad with anger, they ſtormed, and freely profeſt, That they would by Arms defend the Priviledges of their Country, and that even with the loſs of their laſt drop of Blood, they would therewith endeavour to recover their loſt Liberty; and that, if any thing of ill ſhould befall them, they ſhould dearly pay for it, who were about to enſlave them. The news of this Sedition was ſoon brought to *Apollo*, and the buſineſs was argued many mornings in his Majeſties Council: and though ſome of the chief thereof ſaid, It was requiſite to diſpatch away immediately a Legion of Poets to *Phocides*, who might keep that incenſed people in obedience; yet the opinion of *Iſabel* Queen of *Spain* prevailed, who, for the excellency of her Wit, hath deſervedly the prime place in that Council. She ſaid, That to provide ſoon for the prevention of Inſurrections in States, which were wholly in ſlavery to their Princes, was excellent Councel; but that in ſuch States, as, by reaſon of many large Priviledges, lived in a *medium* between Slavery and Liberty, rather than to prevent them with dangerous Remedies, it might be wiſely done, to tarry till the diſorders were begun, whereby wiſe Princes might much advantage themſelves; for then they might juſtly take from them all thoſe priviledges, which are ſharp Thorns in the Eyes of thoſe that govern.

The VIII. ADVERTISEMENT.

A great Controverſie ariſing in point of Precedency, between the Prince of Biſagniano, *and Dr.* Juliano Corbelli *of St.* Marino, Apollo *refers the conſideration thereof to the Congregation of Ceremonies, by which it is decided.*

A Difference aroſe a while ago in point of Precedency, between the Prince of *Biſagnano*, and *Juliano Corbelli*, Doctor of Law at S. *Marino*, a little Caſtle in *Romania*, but very famous for the great pre-eminency of Liberty which it enjoyes; for, it is governed like a Commonwealth: and, though the Doctors pretenſions were ſo deſpiſed by the Neapolitan Barons, as it was thought preſumptuous, yet was not *Corbelli* any whit diſcouraged; but appealing to *Apollo*, his Majeſty referred the buſineſs to the Congregation of Ceremonies in *Parnaſſus*; before whom the Prince ſcorned to appear, complaining, that, in a Cauſe which was ſo clear on his ſide, he ſhould be made to appear in Judgement againſt a man born in ſo baſe a Country, as produced nothing but Swine-herds, he himſelf being an Illuſtrious Neapolitan Baron. Yet, leſt Sentence might be given againſt him for his Contumacy, he was forced to acquaint the Congregation with what he had to alledge for himſelf; who, having very diligently peruſed the Evidences produced by both parties, gave Judgement ſix days ſince on the Doctors ſide, who being born in a Free Country; was (as they ſaid) to walk hand in hand with Kings; much more to be preferred before a Neapolitan Baron. Then, as for the Fee, or Tribute which the Prince poſſeſt in *Biſagnano*, they ſaid, That it was declared by a Decree made long before by his Majeſty, that, he did truly deſerve the name of *Prince*, who obeyed no *King*; not he who, in anothers Lordſhip, commanded over poor Vaſſals, by whom he might be daily accuſed, abuſed, and perſecuted in Court-Leet, and other Tribunals; in which Caſe, the Titles of Prince, Duke, or Marqueſs was no real thing, but a kind of falſe *Alchimie*, which was very like thoſe glaſs-eyes which ſquint ey'd-people wore, to honeſt the ill-favouredneſs of their faces, not to make them ſee: Then, as for his Noble Blood, upon which the Prince, being deſcended from the Noble Family of *Sanceverini*, did ground his beſt pretenſion, they ſaid, That the Congregation did not at all conſider it, the clear Teſtimony of the Anatomiſts being produced by the contrary party; wherein it being clearly proved, that the Bones, Nerves, Fleſh, and Bowels of men were all made after the ſame manner, it denoted evidently that true Nobility was placed in the Brains, not in Veins.

The IX. ADVERTISEMENT.

Apollo *publiſheth a very ſevere Edict againſt ſome Literati, who under a cloak of feigned piety, cover down-right Avarice.*

A*Pollo* finding for certain that a new Race of wicked men are ſprung up in *Parnaſſus*, and in his other States, who though they have made Gold their Idol, yet, to cover their unquenchable thirſt after Riches, do ſo confidently make uſe of the Cloak of feigned goodneſs, as they have dared to exerciſe the devilliſh Art of Hypocriſie bare-fac'd; his Majeſty, to provide for the indemnity of thoſe ſilly ones, who think all to be Gold that gliſters, and of thoſe Block-heads who cannot diſcern an Eele from an Adder, by an Edict of his, publiſhed on Tueſday laſt, doth in the firſt place affectionately exhort all Souls living, to walk by the ſo beaten way of honoured Antiquity, of *bene vivere, & lætari*, which proceeds from Gods great grace to good men; aſſuring every one that men may win favour from God, and good will from men, even amongſt great Riches, if they be honourably gotten, and well diſtributed: Wherefore he ehxorted all men, That foregoing fiction, and all manner of double-dealing, as things which gave an ill ſavour even to good things, and which made mens Devotion appear Hypocriſie, they ſhould live with that purity of Soul, and that candidneſs of Manners, which made even Stones look lovely, much more men: and that if there were any one, who would by a holy life make that profeſſion of Piety, which is ſo ſuſpected in men who have Avarice joyned to their great Riches, that their Devotion ſhould by all means begin from the contempt of money, diſtributing it out unto the poor, and laying it out in pious Works; which, if they ſhould not do, they ſhould be held from thoſe crafty Companions, who make uſe of Piety more to deceive men, than to pleaſe God.

The X. ADVERTISEMENT.

The City-Prætor, or Chief Juſtice of Parnaſſus, *complains bitterly before* Apollo *of the* Triumviri; *a Magiſtracy newly inſtituted by his Majeſty; That in an Edict of theirs publiſhed againſt* Mignus *and other Miniſters of Princes obſcenities, they have violated his Juriſdiction.*

A*Pollo* having learnt by many ſad Examples which have happened, that Printing, which, it is to be believed, was at firſt by Divine Counſel ſuggeſted into the Cavalier *John* of *Mentz*, only to facilitate the Learning of the moſt Illuſtrious Sciences, to ſuch as are deſirous of Knowledge; is made uſe of by wicked men, not only as an excellent Inſtrument to ſtain mens minds with impiety, obſceneneſs, and evil ſpeaking; but, that ambitious men ſerve themſelves thereof for damn'd Weapons to make people rebel againſt their natural Princes. *Apollo*, I ſay, by wholſome and Divine Counſel (as the event hath ſhewn) did many years ago inſtitute the remarkable Magiſtracy of the *Triumviri*, whoſe Office it is to ſend ſuch Books as are infected with Impiety, Sedition, and ſuch Obſcenities as corrupt good manners, to the Peſt-houſe. This Magiſtracy ſome three days ago, under pain of grievous puniſhment, ſent expreſs command to all Favourites, Bawds, Flatterers, and others whom their Princes do idolize, who live diſſolutely, that they ſhould not dare any more to ſtir out of doors, to the end that theſe Monſters of Nature might not (to the great ſcandal of good men) be ſeen to go ſo vain-gloriouſly, trampling the Street upon their pacing Horſes, and in their rich Coaches, as if they triumphed over the World; who by their lewd manner of living, having extorted thoſe rewards from vitious Princes, which are only due to deſerving men, are not worthy to eat bread. The City-Prætor made a great complaint to *Apollo* of this novelty, accuſing the *Triumviri* of having exceeded the bounds of their Authority, and very much entrench upon his Juriſdiction. The *Triumviri* were immediately ſent for by his Majeſty, who defending their Cauſe exceedingly well, ſaid, that they had by length of time clearly learnt, that certain obſcene-living Books which walked up and down the Streets, cauſed greater ſcandal in well-compoſed minds, and free from all pollution, than did *Machiavel*, *Bodin*, *Aratine*, and other Writers of wickedneſs and obſceneneſs, which were found hid in many Libraries; a diſorder which ought the rather to be corrected, for that the wicked manners of living men, made a much

greater impreſſion in mens minds, than the filth that was read in dead Authors, whoſe
damn'd Writings many forbore to read, out of ſuch things, many for fear of offending God,
and of being puniſht by men, many for that they had not many of meer abhorence of thoſe for-
bidden Books; or for want of curioſity, or love of idleneſs; but, that men of holy Lives, much
againſt their wills, and not without offence, were forced to read, ſtudy, contemplate, and
honour theſe Bawds, Flatterers, and other Miniſters of vitious Princes, who neither cared
for Gods Honour, nor their own Reputation, who were ſcandalous two legg'd-Books, which
were daily ſeen to walk the ſtreets; and that he muſt be armed with more than humane ver-
tue, who would not be contaminated and ſcandalized to ſee the ſole aſpects of theſe hate-
ful men.

The XI. ADVERTISEMENT.

The Inhabitants of Phocides *fall into open Rebellion, by reaſon that the Priviledges of their Country are not obſerved by* Apollo'*s Officers; they are pacified by a Senator, and ſend new Ambaſſadors to his Majeſty.*

THe Polititians Precept is very true, That people who have lived long in a half-Liberty,
with large Priviledges, are very hardly reduced to tolerate whole ſlavery. This is
ſaid, becauſe the uproars of *Phocides*, occaſioned by the not obſervancy of their Priviledges
(as you heard at large by the laſt Poſt) have ſtill encreaſed more and more, inſomuch, as on
the ninth of this preſent moneth, more incenſt than ever, ſince ſuch ſatisfaction as was de-
ſired, was denied them by *Apollo*'s Officers, the Phocidians took up Arms, and running
through the City, cryed out, *Liberty, Liberty.* Then the chief Magiſtrate of *Phocides*,
much troubled at ſuch a novelty, deſired a Parley of the people that were in Arms, who,
when they were all aſſembled in the chief Piazza, 'tis ſaid, that the uprighteſt and moſt ex-
perienced Senator of *Phocides* ſpake thus;

“ The moſt dangerous Enterpriſe (my moſt beloved Phocidians) which Subjects can un-
“ dertake, is to grow ſtubborn, and rebel againſt their Prince: For, Princes are not ſo
“ merciful as to pardon injuries of ſo high a nature; which, though they ſometimes forgive,
“ they never forget; whence it is, that ſuch exceſſes never paſs without their condigne pu-
“ niſhment: for, as it falls out in all offences which are either through wiſdom winkt at,
“ or pardoned *per*-force, they are in their due time and place, the more ſeverely revenged,
“ by having their vindication retarded to a more opportune time. And God deliver us,
“ and all other people that ſuffer ſuch calamities as we do, from thoſe cruel revenges, which
“ Princes who are offended in State-affairs, uſe, after long meditation, to take againſt their
“ diſloyal people; and Rebellion is ſo far from being forgotten (even by moſt merciful
“ Princes) as an amendment of many hundred years Loyalty cannot ſo cancel it out of ex-
“ aſperated minds, but that the memory of ſuch ſignal Injuries are tranſmitted over to the
“ twentieth Generation; ſince by their importance they infuſe ſuch diffidence into him that
“ Reigns, and ſuch ſuſpitions as occaſion perpetual *odium* between the Vaſſal and the Sove-
“ raign Lord; from whence afterwards ſuch great diſorder ariſeth, as that natural Subjects,
“ which are no other than the Princes beloved Children, and therefore ought to be treated
“ with tearms of fatherly Love, and governed by Laws of Charity, are reputed cruel
“ Enemies, conquered People, ſubjugated by force of Arms; and therefore, according to
“ the Politick Precept, treated like Slaves: Which things at laſt produce that great incon-
“ venience, that even lawful Princes, grievouſly moved by ſuch hainous offences againſt their
“ rebellious Subjects, become cruel Tyrants. I (fellow Citizens) ſpeak not now as an
“ Officer of the Prince, in aggravating the condition of our ſlavery, but as one who would
“ produce Peace in this our Country; and if you ſhall not think my Counſel good, I will
“ be willingly one of the firſt who will joyn with you in your Reſolution, being better con-
“ tented to erre with many, than to be wiſe with a few. But, before you proceed further
“ in a buſineſs of ſuch importance, I earneſtly entreat you, and heartily beg of you, even
“ by theſe tears which fall ſo abundantly from mine eyes, that you will maturely conſider
“ that for the moſt part, popular Inſurrections meet with unfortunate ends: Which hap-
“ pens not only becauſe Reſolutions in ſo weighty Affairs are taken in hot Bloud, when
“ men are moſt incenſt, and when mens minds are moſt incumbred with the fooliſh
“ paſſion of Fury; whereas they ought to be put on in cold Bloud, and when the
“ mind is moſt maturely ſetled: but, becauſe upon ſuch like occaſions, raſh and preci-
“ pitous Counſels are more willingly embraced and liſtened unto, than ſuch as are mature

“ and quiet. For with people that are up in commotion, he is always thought wiſeſt, who
“ is moſt adventurous; and he moſt zealous of his Countries Liberty, who adviſeth
“ to things moſt head-long. Here (beloved Citizens) is a buſineſs in which conſiſts the
“ total of our ſafety, the good of our Children, the happineſs of our Country, which
“ ought to be ſo dear unto us, being all of them things of great importance; wherein
“ ſurely we ought to proceed with much circumſpection, ſince Repentance will not ſerve
“ the turn, ſince the puniſhment of ſuch a ſin is never pardoned, but the infamy thereof
“ endures for ever, and the danger of puniſhment grows then greateſt, when the
“ Prince hath taken a thouſand Oaths to pardon it: For, Princes think it no ſhame, no
“ nor breach of word, to revenge Rebellion in their Subjects, though it be pardoned, but
“ great honour, and an obligation which they owe unto their honours. We know for
“ certain, that *Apollo* will take from us thoſe Priviledges, which we are bound to defend
“ with the effuſion of our Blouds, and loſs of Lives; great is the injury that is done us, and
“ ſuch as ought by no means to be ſuffered by us, who upon other occaſions have proved
“ our ſelves to all the *Vertuoſi* of *Parnaſſus*, to the reſolute; be injury his Majeſty doth us
“ is notorious, and peradventure fit to be reſented: but in revenging offences given, and in
“ preventing ſuch as are feared, we muſt be ſure to proceed ſo, as not to fall upon ſuch Reſolves,
“ as may be more prejudicial to us than the loſs of our Priviledges, which now we
“ go about to defend by force. For very fooliſh and unfortunate is that reſentment which
“ brings with it more loſs and ſhame than the injuries which are deſired to be vindicated.
“ A moſt true Rule, which admoniſheth us not to enter upon ſo dangerous a game, without
“ aſſured hope of overcoming; for unpardonable injuries ought either never to be
“ done to any whoſoever, more eſpecially not to powerful men, or upon certain
“ that they can never be revenged. I urge this, for that whoſoever puts on the fatal reſolution
“ of taking up Arms againſt his Prince, muſt be ſure to have ſufficient Forces of himſelf
“ to reſiſt his Princes power, or ſo readily and luſty foraign Aids as may ſecure him
“ from being ſuppreſt. We (my fellow Phocidians) know very well our Forces are but
“ weak, and that no Prince will aſſiſt us; it therefore appears to me to be a Horſe-like piece
“ of beaſtiality, when we find our ſelves faſt bound unto the Chariot, to kick againſt the
“ wheels, and ſo ſpoil our legs. It is raſh folly to do that which brings with it certain and
“ ſevere puniſhment. We may truly ſay we have been aſſaulted in the Streets by thoſe raſcally
“ Officers, who thirſt after the good of their fellow-Subjects, who would take from us
“ the rich Jewels of our Priviledges; they are armed by the Princes power, we unarmed
“ Paſſengers; will it not then be unwiſely done of us to exaſperate them by reſiſtance; 'Tis
“ great Wiſdom willingly to part with our Jewels, ſo to ſave our lives. The minds of Princes
“ who are born and brought up in the ambition of Reigning, are always in motion, are
“ continually working, nor are they erver quiet till they get total Domination over their Subjects;
“ and it is an experienced Propoſition, that all things are looſned with the ſame Cords
“ wherewith they were bound: and it is very obſervable upon this our occaſion; for if it be
“ true what we muſt all confeſs, that Princes grant Priviledges to their people more out of neceſſity,
“ and when forced ſo to do, than out of free will; Who is he that knows not, that it is
“ the ſame neceſſity which keeps them from breaking them? and doth not every one know
“ that the effect cannot keep on foot, when the cauſe faileth? *Apollo*'s deſire of depriving
“ us of our Priviledges, ariſeth not (as we complain) from diſcourteſie, not from ingratitude,
“ not from falſifying his word, but from the alteration of this our afflicted Country.
“ *Phocides* (as you all know) confined formerly upon the Ignorant, who are capital enemies
“ to *Apollo* and his *Vertuoſi*, and therefore were we honoured with the gift of Priviledges
“ which we now endeavour to defend; the which he gave us (as it is uſual with Princes to
“ do) becauſe we had lately, of out own accord, put our ſelves under the Dominion of
“ *Parnaſſus*; we are now by proceſs of time become natural Subjects; and (which hath
“ more impaired our condition then any thing elſe) we are, by the *Literati*'s dilating their
“ Dominions, become no longer Confiners, but in-land Inhabiters; all which things gives
“ us to underſtand, that Princes obſerve other mens priviledges inviolably, as long as the cauſe
“ why they were granted remains.

“ By theſe things which I have told you (my beloved) you may know, That your taking
“ up Arms of Rebellion, will, as they uſually do aggravate their evils, have who
“ boldly but unwiſely but unwiſely taken them up. But, before we proceed further
“ in theſe our tumults, I earneſtly deſire every one of you, not to mind ſo much the juſt reaſon
“ which we have to reſent the apparent injury which is done us, as the unfortunate end
“ which this our Inſurrection will have: For, men cannot more maturely ſhun committing
“ errours, than by meditating long upon the evils which they may produce. And above all
“ things, I ſtraitly conjure you all to remember, that, *Non tantum eſt decora Victoribus Libertas;*
“ *quantum intolerantior Servitus iterum Victis. Tacit. lib. 3. Annal.*

This Senators perſwaſions prevailed ſo much with theſe enraged people, as after a ſhort conſultation, four Ambaſſadors were ſent to this Court from the Senate and people of *Phocides*, who preſenting themſelves this morning before *Apollo*, told him, that the people of *Phocides*, who were his Majeſties moſt devout Servants, having learnt at laſt, that nothing can be more fooliſhly and more raſhly done, than for a Servant to capitulate with his Maſter, found that the Priviledges, Exemptions, and Immunities which people owe unto their Princes goodneſs, were nothing but occaſions of ſcandal, and ſeminaries of diſcord between the Prince and his Vaſſals; that therefore the Procidians being very unwilling that any thing ſhould fall out between his Majeſties Love and their Loyalty, which might hinder their delight in their Soveraign Prince, did voluntarily renounce all Priviledges, Immunities, and Exemptions formerly granted them, and that, with all the humility that became moſt devoted Vaſſals, they did only preſume to put his Majeſty in mind, that Princes who did command their Subjects lovingly, were always faithfully ſerved by them.

The XII. ADVERTISEMENT.

Whileſt ſome Poets parallel'd the greatneſs of Rome *with that of* Naples, *a dangerous diſpute aroſe between them;* Apollo, *to the end that his* Vertuoſi *might know what to ſay and believe in a buſineſs of ſuch importance, commits the cauſe to the* Rota *of* Parnaſſus, *who decide it.*

WE hear from *Pindus* by Letters of the tenth of this preſent Month, that ſome Poets ſpeaking before the Peripatetick Portal, of the greatneſs of the City of *Rome*, in compariſon of that of *Naples*; *Luigi Tranſillo* let theſe words fall from his mouth, That the Suburbs of *Naples* were bigger than all *Rome*; which petulant falſhood being gainſaid by *Caro*, he gave *Tranſillo* the Poetical Lye; That the Nobility of *Parthenope* being thereat much incenſt, would have uſed violence to *Caro*; who being ſuccoured by the Marcheggian Poets, his Country-men; both parties fell to prohibited Rhimes, and even to Sonnets with ſtings in their Tails: with which they were likely to have made a bloudy bickering, when the City-Recorder, who was ſoon advertiſed of the uproar, ſent *Mutio Juſtinopolitano* ſpeedily thither, who did not only quickly appeaſe the tumult, but made both parties paſs their words not to offend each other. And becauſe the *Literati* have formerly taken up Arms upon the ſame occaſion, and therewith cauſed bloudy buſineſs; *Apollo*, to the end, that for the future men might know how to ſpeak and believe touching theſe two great Cities, committed the cauſe to be conſidered on by the *Rota di Parnaſſo*, whom he commanded ſuddenly to fall upon the buſineſs, and to decide it. Wherefore upon ſeveral dayes hearing of both Parties, the *Rota* three dayes ſince publiſhed this Deciſion.

Coram reverendo patre Domino Cino, die 10 *Maii*, 1612. *Domini unanimes tenuerunt*, That the City of *Naples* ſhould always yield for Majeſty to the Citie of *Rome*, and *Rome* to *Naples* for pleaſantneſs of ſituation. That *Rome* ſhould confeſs there were more people in *Naples*, and that *Naples* ſhould firmly believe there were more men in *Rome*. That the Wits and Wines of *Naples* had need to be ſent by Sea to *Rome*, to receive perfection in that Court, and to be made more pleaſing to the palate of gallant Men; whereas the Roman only was perfected at home; as one which without ever going out of the City, might be ſaid to have travailed all the world over. That *Naples* ſhould be held the Metropolitan amongſt all Cities of the Univerſe for breaking of Colts, and *Rome* for managing of men. That there were more Cavaliers in *Naples*, in *Rome* more *Commendums*. That in *Rome* they only deſerved the Title of Cavalier, who bore the badge upon their Cloak; whereas all the Gentlemen of *Naples*, without having any badge upon the Cloak, were deſervedly called Cavaliers, the Croſs which they bore upon their naked skin, making them ſufficiently worthy of ſo honourable a Prerogative.

The XIII. ADVERTISEMENT.

Theodoricus, *that famous King of* Italy, *having often times preſt very much to be admitted into* Parnaſſus, *is always denyed by* Apollo, *for a very important Reaſon.*

THe powerful King of *Italy*, *Theodoricus*, from the very firſt day that he came upon theſe Confines, hath by ſeveral Ambaſſies continually preſt *Apollo*, that he might be admitted into *Parnaſſus*, but ſtill in vain; for, as oft as the Propoſal was made, he received a favourable denyal: Which put him at laſt into ſuch a rage, as he had the boldneſs to burſt forth into theſe blaſphemous words, That *Apollo* was partial in not admitting ſuch great Princes into *Parnaſſus*, who by their virtuous actions had merited eternal Fame, ſince many Princes were ſeen to have glorious places in his Court, only becauſe they had governed petty Principalities in *Italy*; and he who for many years had had the whole and ſole Government thereof, was ſhamefully kept out.

When *Apollo* had heard the complaints of ſo great a Prince, he gave him to underſtand by the Delphick Chancellor, that he ſhould do well to be quiet; for, to be plain, he did not think him worthy admittance into *Parnaſſus*; ſince the world ought to thank none but him for the Horrible Atheiſm which was of late introduced in many Provinces of *Europe*; for, whereas the doubts about Religion, riſen up amongſt Divines, were after ſome diſpute cleared, and their errors taken away by the Councils, which were made capable of declaring what was truth; and were all extirpated out of the world, by making bonefires of ſuch as were obſtinate: When he, as the Head thereof, took upon him the protection of the wicked Sect of the *Arians*, he did not only turn Hereſies, which require whole Armies to root them out, into intereſt of State, but with unheard-of effrontedneſs; he made the whole world ſee, that he made uſe of Hereſie to work diviſion amongſt people, to weaken Princes who were his enemies, to have adhearers in his Neighours States, to make himſelf head of new Sects, and to ſteal away the Hearts of other mens Subjects; and that in his heart he had no other eſteem of Holy Religion,but as of a powerful means and excellent way to obtain Government

The XIV. ADVERTISEMET.

Apollo, *according to his uſual cuſtom of the firſt day of every moneth,hears the Petitions of ſuch as deſire to be admitted into* Parnaſſus.

APollo thinks nothing more unworthy of himſelf than to retard, though for never ſo little a ſpace, the deſerved reward of glory from thoſe *Vertuoſi*, who by their Learned Writings have deſerved Eternal Fame. Whence it is, that his Majeſty doth not only give ſuch continual Audience as is requiſite, to ſuch *Literati* who have occaſion to deſire admittance into *Parnaſſus*, but hath deputed many Ages ago the firſt day of every moneth, for the examination of their Writings and Perſons, wherein, all other Affairs being laid aſide, he only attends that Buſineſs. 'Tis true, that not to profane thoſe vertuous places of *Parnaſſus*, by bringing thereinto ſuch as have not been yet adjudged worthy of ſo honourable an abode, the ſolemnity of ſo famous an action is not celebrated in his Majeſties uſual Reſidence, or Palace-Royal, but without the Walls of *Parnaſſus*, in the famous Phœbean Field: where yeſterday morning being the firſt day of *September*, great ſtore of Pavillions being erected for his Majeſty, for the illuſtrious Muſes, Prince-Poets, and Learned Lords of this Court, *Apollo* attended by a glorious Train, came very early to the appointed place, where, without any delay, Commencement was given to the buſineſs. It is not to be believed how great a concourſe of *Literati* of all profeſſions, deſirous to purchaſe ſo honourable an Habitation, appeared there that day: In ſo much as his Majeſties Guard, who are ſtrictly charged to carry themſelves civilly to all men, had very much to do to keep back the infinite number of thoſe who preſt to be admitted into the Audience. And though the number of pretenders be infinite, yet ſuch are the endowments which are required at their hands who are to be admitted into ſuch an Habitation, as there are but few that attain their deſired ends: For, in this affair,where neither the favour of Friends, nor yet Riches avail any thing, his Merit who is to be admitted into the fruition of ſo great a happineſs, is weighed very cenſoriouſly in a juſt ſcale. Here, before he paſs further in the Narration which he is to make, *Menante* muſt acquaint all thoſe who will read theſe his Advertiſements, with *Apollo*'s uſual and laudable cuſtom. Never to begin any action of importance, without firſt uſing ſome of thoſe Acts of Grace to his *Literati*, which makes Princes be ſo beloved by their people. You muſt all know then, that before any Writer, or Illuſtrious Perſonage, who in his life-time hath done any action worthy of Eternal Fame, be admitted to make his requeſt known, the heads of all Sciences appear before *Apollo*, who draw forth each of them a Ball from forth a well-cloſed Urne, where, amidſt as many other Silver Balls as there are Sciences, three only Golden Balls are placed, with this order, that they who have the luck to draw forth the Golden Ball ſhall enjoy the Noble Priviledg of nominating what *Vertuoſo* of their profeſſion they beſt pleaſe; to whom (yea, though he be yet alive on Earth) *Apollo* doth by particular favour give that immortality, and eternity of Fame, which is uſually only granted to ſuch who have put a period to their humanity: A cuſtom certainly as Noble as profitable, and altogether worthy of his deep judgment, who brought it into this State, as that which ſerves for ſharp ſpurs to thoſe thirſty Souls after glory; who, by their honourable Writings, or ſignal Actions, have purchaſt that Fame which is the firſt riſe, and utmoſt bounds of every vertuous Soul. So as ſince *Apollo* doth liberally reward the pains and merits of his *Vertuoſi* before their due time, 'tis no wonder if they ſo greedily affect the precious coin of eternal Fame, as they think it great conſolation, to conſume themſelves in continual managing their Pen, and even killing themſelves with perpetual Study, eſteeming it great and honourable Uſury to paſs by ſome few years of their preſent Life, to purchaſe that Eternity, which will make them live gloriouſly in all future Ages, in the memory of men.

The firſt who had the good fortune to draw the Golden Ball out of the afore-named Urne, was *Franciſco Berni*, the Head of thoſe Italian Poets, who have wittily written facetious things in Triplets. The ſecond was *Petrarch*, the Prince of Italian Lyrick Poets: The third *Cornelius Tacitus*, the chief of Politick Hiſtorians.

Franciſco Berni being gotten up upon a very high ſeat, which is ſet of purpoſe in that place for ſuch like affairs, ſaid with a loud and audible voice, That the prime man in theſe preſent times for pleaſant Triplets, was *Girolomo Magagnati*, the flowery Wit of *Venice*, whoſe ſavoury Rhimes be read in publick, and were much admired, not only by all the *Literati* of *Parnaſſus*, but by the Illuſtrious Muſes, and by *Apollo*'s ſelf: and divers of the *Literati* taxed *Berni* of imprudency, for that having propounded a perſonage of ſuch eminency to *Apollo*, he was not aware that he might peradventure nurſe up a Serpent in his boſom. But both *Apollo* and the Muſes, and greateſt part of Poets, did commend *Berni*'s ingenuity even to the Skies, who, like a Loyal and Honeſt Florentine, would prefer another mans merits, though with hazard of his own Reputation.

After this, when they came to voting, all the *Literati* were favourable in their Voices; wherefore the Delphick Chancellor proclaimed aloud, Eternal Fame, and endleſs Glory to *Girolomo Magagnati*; at which words, the whole Colledg of *Vertuoſi* did with general applauſe anſwer *Placet*. The Writings of ſo fortunate a Poet being conſecrated to Eternity, they were delivered out in a Baſon of Gold to all the publick Libraries, from whence they were afterwards with the accuſtomed Ceremony, ſent to the Delphick Library. But becauſe the Illuſtrious *Ferdinand*, Cardinal and Duke of *Mantua* had taken *La Boſcareccia Clomira*, the laſt and beſt of *Magagnati*'s Poems, into his protection; *Apollo*, in favour to ſo Learned a Prince, who was a publick lover of Learning, and a liberal *Mecenas* to the *Vertuoſi*, would have ſo lovely a Paſtoral appear in his preſence; wherefore *Berni*, the ſolicitous promoter of all this buſineſs, came preſently to the dore of the Pavilion, and took that fair Maid by the hand, who being waited upon to the Court, not only by the reſt of the Noble Princes, and Learned Mantuan Barons, but even by great *Virgil*'s ſelf was likewiſe attended by *Dametas*, *Coridon*, *Tityrus*, *Niſo*, *Mirtillo*, and other famous Shepherds of *Arcadia*, together with their fair Nymphs; a ſpectacle ſo acceptable to his Majeſty, and ſo pleaſing to the Muſes, and to the whole Colledg of the *Vertuoſi*, as they did not remember that they had ever received any greater conſolation. When the fair *Clomira* was preſented to *Apollo*, ſhe fell down at his feet, and adored his Royal Preſence; and then riſing up to the Muſes Throne, ſhe humbly kiſt the hem of their Garments; then returning to her place, ſhe undauntedly related all the misfortunes of her Love, which ſhe had ſuffered to attain the marriage of her beloved *Egeta*. Then *Apollo*, having greatly praiſed the conſtancy of ſo lovely a Shepherdeſs, fell to expatiate himſelf upon the commendations which ſhe deſerved, for having preſerved her Chaſtity untoucht, in her ſo long peregrination, though cloathed in mans apparrel, in this ſo corrupt age. Whilſt *Apollo* ſpake theſe words, a voice was heard, which amongſt the infinite number of *Vertuoſi* who were flockt together to ſee this delightful ſight, ſaid theſe identical words; If ſhe ſhould come into our Countrey, ſhe might bid her Virginity good night. The moſt excellent *Pietro Vittorio*, one of the publick Cenſors roſe up then, and asking, Who it was had been ſo raſh as to utter ſuch misbecoming words in that Sacred place, commanded that he ſhould be found out. *Apollo*, with his accuſtomed gravity, admoniſhed the Cenſor, That it became good men, even by wreſting the words, alwaies to interpret another mans Sayings in the beſt ſenſe, it being the ſign of an ill-affected mind, to underſtand thoſe things siniſterly, which might admit of a good conſtruction; and that he who had ſpoke ſo, deſerved rather to be thanked by the Judges, for the ſevere correction which he gave to the wicked men of his Countrey, than to be reprehended: That therefore he who had received publick admonition, ſhould amend his manners. And this being ſaid, gave order that an honourable place ſhould be allotted to the faithful *Clomira*, and her beloved *Egeta*, amongſt the other famous Shepherds of *Arcadia*. Then *Berni* drew from forth his Boſome, *Magagnati*'s ſpecial Writ of Proxie; and giving it to the Delphick Chancellor, firſt kneeled, and then in *Magagnati*'s name took the Oath of Allegiance, which is wont to be given to all the *Literati*, who are judged to deſerve place in *Parnaſſus*. Wherefore *Berni*, in the behalf of *Magagnati*, ſwore, That as he formerly had done, ſo for the future he would make it appear by his actions, that he did believe with his heart, and profeſs by his mouth, that mans true Wealth lay in poſſeſſing the rich Treaſure of Knowledg; that he would in all places, and at all times, ſhew himſelf to be an implacable enemy to the Ignorant, a ready friend to the *Vertuoſi*. And this being ſaid, his Majeſties Lord Treaſurer came to *Berni*, accompanied by the chief Exchequer-Officers of this State, who by the agreement made by the Lord Chancellor, obliged his Majeſties Royal Delphick Treaſury, that when the pleaſant Terſets, *Clomira*, the Life of St. *Longinus*, *La Vernata*, *La Meditation Poetica*, a Noble *Panegyrick* upon *Coſmo* the Second, Great Duke of *Tuſcany*, and the other elegant Works of the *Vertuoſo Giorolimo Magagnati* ſhould be loſt either by Fire, Deluges, or any other imaginable way; *Apollo* ſhould out of his own Royal Patrimony, alwaies keep the name and fame of ſo famous a Poet alive, and glorious amongſt men.

The ſolemnity of the Covenant being ended, the famous *Petrarch* mounted the ſame Chair, and turning towards *Apollo*, ſaid, Sir, The moſt poliſhed, neat, polite Writer which we in theſe times have of Italian Lyrick Poetry, is that Reverend Father *Don Angelo Grillo*, a Noble *Vertuoſo* of *Genoa*, whom I ſo much glory to have amongſt the number of my Followers, as I find a particular Ambition in me, that I may now name him in this place, and in this Age, wherein the *Guidiccioni*, the *Bembi*, and my beloved *Jovan di Caſa* failing, and all the reſt of the moſt obſerved former Italian Poets; nothing is uſually ſeen in the Modern ones, but a certain natural abounding Vein, without the ſolidity of thoſe Poetical Precepts which put a difference in the opinion of the *Literati*, betwixt the Verſes of one that is born a Poet, which are ſung on the ſudden; from thoſe which ſuch *Vertuoſi* who having Study and Art joyned to the natural Talent of Poetry, are continually filing, and by candle-light ſeverely cenſuring their Compoſures. This being ſaid, every one might perceive by a certain humming that was heard amongſt the *Literati* of ſo honourable a Senate, how much every one was pleaſed at the nomination of a perſonage of ſuch ſplendor: Wherefore *Apollo*, in whoſe face great joy might be diſcerned, ſaid to *Petrarch*, Well beloved, you have named a *Vertuoſo* who is indeed worthy of your choice, and wholly conformable to our deſire: And though we love *Don Angelo* dearly, and conſequently wiſh ſuch length of daies unto him, as he himſelf deſires; yet great is our curioſity of quickly enriching this our Senate by the purchaſe of ſo cried-up a perſonage; to the end that my *Vertuoſi* may ſee and know how they are qualified, who deſerve to be beloved by ſtones, much more by men.

Then the *Rime morale*, *Pietoſi Affetti*, *Pompee Funebri*, and other Sacred Poems, together with the Proſe of ſo flouriſhing a Wit, being read in publick by *Petrarch*, they for their delicacy deſerved ſo the publick praiſe, as (though it were unuſual) the Senate not being able to tolerate that, where there was ſo much worth, Votes ſhould be given in private; *Viva voce, viviſque ſuffragiis*, Immortality was with extraordinary applauſe granted to the Name and Writings of the Reverend Father *Don Angelo Grillo*, with all the ſolemnity of Proclamation, Oaths, and Allegiance, and the Lord Treaſurers Obligations before mentioned.

Petrarch being retired to his own place, *Cornelius Tacitus* mounted the aforeſaid Chair, but with great trouble of Soul to his Majeſty, the Muſes, and the whole Colledge of *Literati*; for, remembring that after the entrance made by ſo miraculous a Writer into *Parnaſſus*, ſo many Ages ago, he having enjoyed the prerogative of taking out the Golden Ball 46 times, he had never had the fortune to name any Latin Hiſtorian, who might be truly ſtiled a Politician, they were very much troubled that Modern Hiſtories, which write the naked bare Narration of things, ſhould want that Politick Salt, which makes the Reading of Hiſtory very delightful, and him very wiſe and Learned, who delights in ſuch like Studies.

But wary *Tacitus* being much pleaſed with the trouble which he perceived to be in them all, ſaid to *Apollo*; At laſt, moſt Serene Monarch of the Stars (though to my great affliction, it hath been long firſt) that happy day, ſo much by me deſired, is come, that my Detractors, who have imputed the failing or want of Politick Hiſtorians of my Claſſis, to my harſh, ſhort, and therefore obſcure ſtild, to my defect of alwaies joyning the reaſon of things, to the things written; a way of Writing, which, they ſay, was ſhun'd as vitious and raſh, rather than not imitated for its difficulty, ſhall have reaſon to know their great error, and to be quiet, when at this preſent time, in that famous Court of *Rome*, which having alwaies been that true Trojan Horſe, hath ſent forth continually Heroes of ſingular Vertue, and more than humane Valour, there lives an elegant politick Hiſtorian at laſt, a well-reliſhing Latine Writer of the *Annals* of his times; one who for the ſhortneſs of his ſtyle, for his frequent Sentences, for the pith of Policy, his handſome way of Narration and Document, and for knowing how in the very Narratives, to ſhew in two words, the occaſion thereof, hath known how to imitate me ſo, as for the grace of this Senate, and for the glory of the Liberal Sciences (far be all boaſting from theſe my expreſſions) I will not call him by his own proper name of *Paulus Emillius Santorius*, a famous Prelate in the Court of *Rome*, but I will boldly tearm him another *Tacitus*. It is not to be believed how overjoy'd *Apollo* and all the *Literati* were, when *Tacitus* nam'd one who was as acceptable to them, as the imitaters of *Tacitus* are rare to be found. So as *Tacitus* having with a loud audible voice read the *Annals* of ſo delightſome an Author, they gave ſuch ſatiſfaction to every one, as with publick and gracious Suffrages, the name of *Paulus Emillius Santorius*, was judged by the Colledge of the *Literati*, to deſerve the ſame Immortality of Fame, and the ſame glory, with which *Maximus Cornelius Tacitus* had formerly been honoured. When *Tacitus* had given the accuſtomed Oath of Allegiance, and the Lord Treaſurer had performed his part for the greater ſecurity of the Immortality of ſo famous a Writer, an end was put to the nomination of ſuch Writers as were yet alive. Whereupon they fell immediately to the admiſſion of ſuch *Literati* as had arrived at *Parnaſſus*, after their deaths, for the Writings and Actions which they had done whilſt they were living.

The firſt then who preſented himſelf before *Apollo*, was *Marius Equicolo*, who ſpake thus unto his Majeſty, I (moſt glorious Prince of Planets) very well know my own effrontedneſs in pretending for the rich reward, and precious Patrimony of that eternal fame which they enjoy, who you think worthy of the glorious Patrimony of *Parnaſſus*, by my weak endeavours in thoſe my Writings, wherein I was made to ſhew the nature of Love; but the great benignity which your Majeſty uſeth towards the lovers of Learning doth ſo largely ſupply the ſmallneſs of mens merits, as I do thereby dare to crave the exorbitant uſury of receiving much, for the little that I give.

When *Apollo* had heard the requeſt of this *Vertuoſo*, If you have brought nothing elſe with you (friend *Mario*) ſaid he, than that little volume which you have there of the nature of love, I am ſorry that I muſt tell you, you have taken pains to no purpoſe; having laboured to ſhew the World the nature of that Love, which is ſo well known to all men, as that there is not any one that knows not in ſome ſort how to conceal it: You might have deſerved a chief place in this my State, I tell you, if you had beſtowed your labour in writing the nature of Hatred, which every ignorant common perſon knows ſo well how to palliate with the name of good-will, and cover with the falſe cloak of love, as the World is full of the complaints and appeals of thoſe unfortunate people, who for having truſted too much, exclaim of being aſſaſſinated by their friends.

Marius Equicola departed much afflicted from the Court, by reaſon of this his Majeſties reſolute anſwer: Next to whom came *Sforza Oddo*, a famous Perugian Doctor of Law, who laid at his Majeſties feet, his compleat Treatiſes, *Della Compendioſa ſoſtitutione*, and *Della reſtitutione in Integro*, and the Volumes of his learned *Conciglis*; which in a ſhort, but pithy Oration, he deſired might be conſecrated to Immortality. This *Literato* was very acceptably and graciouſly received by his Majeſty, and by the Colledge of the *Virtuoſi*; but, but little honour was done to thoſe his Works; not for that they were not compleatly learned, but for that Treatiſes of Law being of very little eſteem in this State, *Sforza* was only admired for the ſweetneſs of his diſpoſition, and for his being very much verſt in all the moſt commendable Sciences. Immortality was therefore, but coldly, and with weak applauſe decreed to *Sforza*, and to his writings; and when he had taken the accuſtomed Oath of Allegiance between the Chancellors hands, he was told by the Maſter of the Pegaſean Ceremonies, that his buſineſs being ended, he might be gone. *Sforza* replied that he could not, nor ought not to be gone before his Majeſties Exchequer was bound to keep his name and fame alwaies alive in mens memories, as he had ſeen done to *Magagnati*, and others. *Apollo* hearing this diſpute, he ſpake thus to *Sforza*; Know, moſt honoured *Literato*, that I willingly bind my Royal Exchequer, for ſecurity of perpetual fame to thoſe my *Vertuoſi* who are admitted into *Parnaſſus*; but this belongs not to Doctors of the Law, with whoſe writings I out of good reaſon proceeded otherwiſe; for knowing that the infinite volumes of modern Lawyers have put thoſe Laws into ſo great confuſion, in the clearneſs and perſpicuity whereof mans greateſt felicity lies, as, to end ſuits which are made everlaſting, the capricio's of private men are more imbraced and followed, than the Decrees of Princes, and in the multitude of the variety of common opinions, the opinions of Writers are rather imbraced than weighed: I foreſee that within a ſhort time, Princes will be forced to free mankind afflicted by ſo great diſorder, with extirpating out of the World the writings of thoſe *Juriſconſulti*, who by their infinite cavillings, have turned the adminiſtration of ſacred Juſtice into an execrable Merchandize. Wherefore I ſhould too much injure my Exchequer, if I ſhould oblige it to keep the fame of thoſe infinite volumes written by the Doctors of the Law, perpetually alive, which I foreſee for certain will ſhortly all be burnt, as being publick prejudicial enemies to mankind.

Sforza, by reaſon of this unexpected anſwer of *Apollo*, looked very pale, and being much afflicted, re-aſſumed his Writings conſecrated to immortality; and putting them under his left arm, took from out his boſome, three excellent Comedies made by him, *De Morti Vivi*, and *Della Eroſilmacchia*, and *Della Prigione d'Amore*: And ſhewing them to his Majeſty, held up in his right hand, ſaid, Moſt Illuſtrious Prince of the *Zodiack*, I rather deſire to obtain certain Immortality amongſt the Italian Comick Poets, than that of the Doctors of Law, which, as your Majeſty hath ſaid, is ſo manifeſtly expoſed to the danger of fire. I am ſo delighted with the ſight of this ſo glorious abode in *Parnaſſus*, as I will not leave any thing un-indeavoured, that I may never depart from thence. I therefore humbly beſeech your Majeſty not to think me unworthy thereof. *Apollo* then commanded the *Vertuoſiſſimo Alexandro Picolhmmini*, called *Lo Stordito Intronato*, the Prince of Italian Comick Poets, that he ſhould acquaint the Colledge of the *Literati* with his opinion of thoſe Comedies: which *Picolohmini* having done, and therein highly exaggerated *Sforza*'s Wit, Immortality was again decreed unto him, by all the *Literati* of *Parnaſſus*: and all the aforeſaid ſolemnities being performed, *Sforza* departed very much joy'd from the Royal Audience.

Giovanni Diſpauterio, a Dutch School-Maſter, preſented *Apollo* next with his Grammar, and earneſtly deſired to be admitted into *Parnaſſus*. To whom *Apollo* anſwered, That being cloy'd with ſo naſty a Generation, by reaſon of the muſty, mouldy Diſputations and Queſtions which daily aroſe in *Parnaſſus* between the Pedanticks, he was reſolved rather to leſſen their number, which was grown too great, than ever to add any one more to them, that therefore he might depart when he pleaſed. Though *Apollo* had ſo clearly excluded *Diſpauterius*, yet was not he a-whit diſcouraged; but with a Pedantick petulancy, anſwered: Sir, If your Majeſty ſhall pleaſe to give ſuch ſatisfaction to my demands, as I deſire, I am ſo far from intending to diſpleaſe your Majeſty, or any of your *Literati* in *Parnaſſus*, as I promiſe and oblige my ſelf to teach my eaſie Grammar to all ſuch Children as ſhall come to my School, *gratis*. *Apollo* replied, That he was not the firſt, who under pretence of ſo charitable a work, had intruded themſelves into *Parnaſſus*; that *Donato* firſt, then *Guarin*, *Scopa*, and *Moreinello* next, and many other Grammarians, who by their exceſſive number had ſo defiled *Parnaſſus*, had made uſe of the ſame fair pretence, who being afterwards grown wealthy by the profuſe liberality of their Scholars Parents, whereas their large Donatives ought to have encouraged them in ſo good a work, they contrary to all mens expectation, had wrought the contrary effect; for, being already become rich, as ſoon as they ſaw they could live plentifully upon their own incomes, they abandoned their Profeſſion of Teaching, and impiouſly ſpurn'd at that Charity which ſeemed firſt to be ſo deeply engraven in their hearts; ſo as ſuch being become unuſeful in *Parnaſſus*, were a viſible incumbrance to him, and to his *Literati*. *Apollo* further added, that, notwithſtanding all that had been ſaid, he would willingly allow *Deſpauterius* an abode in *Parnaſſus*; but upon condition, that whenſoever he ſhould ſhut up his School, he ſhould reſtore all the moneys to the Parents, which he had taken for inſtructing their Children. When *Deſpauterius* had heard this propoſal made by *Apollo*, he without further replying, made all the haſte he could out of the Court; and anſwered *John Baptiſt Guarina*, who reprehended him for his ſhameful denying to accept of his Majeſties offer, that it being uſual with all men to be ſoon glutted with any one, and to love new things; the uſual cuſtome of Courtizans, to put forth part of their Moneys which they had got in their youth, to keep themſelves thereby from being neceſſitated to turn Bawds when they grow old, was more than Platonick Wiſdom, and therefore worthy to be admired and imitated by every one. And that it became a wary man, ſo to conſider his own intereſt, together with his Charity uſed to his Neighbour, as that, that love failing, wherewith all men were at laſt cloy'd, a man might live commodiouſly of himſelf, without running the hazard of being forced to beg his bread when he ſhould be old and decrepit.

Diſpauterius was no ſooner gone from the Audience, but *Olao Magno* the curious Writer of the Gothiſh affairs, and of other Northern Nations, and the Hiſtorian of ſo many famous Kingdoms of *China*, came joyntly thither; who when they had preſented their writings unto his Majeſty, made the uſual requeſt, That they might be conſecrated to immortality.

tality. Then *Titus Livius* the Sovereign Prince of Latin Hiſtorians, who was appointed by *Apollo* to give his opinion of them, did mainly oppoſe them, accuſing them for fabulous, and rather written to ſhew their own curious, capacious inventions, than the ſolid truth which he was obliged to do, who would deſerve the name of a perfect Hiſtorian. All the *Literati* to whom *Apollo* alſo referred it, joyned in this opinion with *Livy*; for they thought it a very ſcandalous action to admit of the ſlack compoſition of thoſe vainly curious wits, who had fill'd their writings with incredible things, and therefore meerly fabulous, amongſt the ſtrict Hiſtorical writings. Only the Polititian *Tacitus* differed from the opinion of *Livy*, and of the other Hiſtorians, who ſaid, That theſe men who had deſcribed, and recounted the actions of the moſt remote Northern Nations, and of the furtheſt Eaſtern people, ought not to be proceeded with, with ſuch rigour, as was exactly obſerved with thoſe who wrote the Hiſtories of known Nations, and neighbouring people, for that with every one, *Omne Ignotam pro Magifico eſt*, *Tacit. in vit. Agric.* and that it was very true, *Majora credi de abſentibus*, *Tacit. lib.* 2. *Hiſt.* This opinion of *Tacitus*, though it were ſingular, was approved of by his Majeſty, whereupon the Northern Hiſtories, and thoſe of *China*, together with the names of their Authors, were with the wonted ſolemnities conſecrated to eternity. 'Tis true, that *Apollo* told *Olao*, that by all means he muſt moderate the greatneſs of thoſe Northern Eagles, which prey'd upon Elephants, and carried them up into the air; which appeared ſo diſproportionable to him, and his Colledge of Literato's, as it would not be born withal, no, not in *Pliny*'s mouth. And he ſaid to the Author of the *China*-Hiſtory, that he ſhould reduce the immenſe Metropolitan City of ſo many Kingdoms, inhabited by many millions of men, to ſome credible meaſure; and particularly, that he ſhould bring the Palace of that King, which he had affirmed to be many miles long, to ſuch a form, as *Vitruvius* ſhould not laugh at him for it; ſaying, that if that building were ſo great as he had deſcribed it to be, the Halls muſt needs be half a mile long, and the Chambers little leſs: which if it were true, the whole Academy of Architects had reaſon to ſay, that to bring the meat hot to the Table, the ſervants of ſo great a King muſt ride Poſt.

Theſe two mens buſineſs being ended, *Thomaſo Bozio* entred the Court, a noble *Aggobine Vertuoſo*, no leſs famous in the Court of *Rome* for his ſanctity of life, than for his learning, wherewith he was abundantly endowed; and was therefore received, and looked upon by *Apollo*, and by the whole Colledge of the *Vertuoſi*, with extraordinary demonſtrations of love. This ſo famous perſonage preſented *Apollo* with his learned Writings, *De ſignis Eccleſiæ Dei*, and his other noble pieces, which were all of them exceedingly praiſed and celebrated by the Cenſors. They only ſaid, That in his book *De ruinis Gentium adverſus Machiavellum*, there were many things obſerved, which deſerved to be cenſured and corrected, in that wicked Writer's deſperate policy; but that notwithſtanding, ſince they ſaw not that there was any the leaſt mention made in all that book, of the ruines of any Nation or People, they were of opinion, that thoſe words *De ruinis Gentium* ſhould be cancelled as ſuperfluous, and placed in the Frontiſpiece of the book, only to make the Title more ſtately and glorious. This Caveat of the Cenſors was ſo readily purſued by *Apollo*, and the Colledg of *Vertuoſi*, as *Apollo* complained very much of the great abuſe of many Writers, who to make their works ſeem more learned and curious to others, do fraudulently give them glorious and ſtately Titles, not minding that they were very far differing from what was contained in their Works: A cheat, which being only committed for the advantage of the Book-ſellers, to make the Books more vendible, was much like the falſhood of thoſe Merchants, who ſelling their Corn in ſacks, lay the worſt and rotten ſtuff in the bottom, and cover it over with very good grain, which they put at the top: And the Writers who were truly *Vertuoſi*, ought to think, that noble matter, learnedly handled in the bodies of their Books, did render their Titles (though not ſo curious) as famous, as a Title, unlike the matter treated on, did infinitely ſhame whatſoever elegant Compoſition. *Apollo* having ſaid theſe things, Immortality (according to the cuſtome of this Court) was graciouſly granted to the Name and Writings of this renowned *Literato*.

Bozio's admittance into *Parnaſſus* being had, as hath been ſaid; an Italian Poet appeared before the *Pavillion* where Audience was given, on horſeback, with a guide before him: who that he might come time enough to the daies ſolemnization of admittance of the *Literati* into *Parnaſſus*, had taken Poſt at *Corinth*; this man, as ſoon as he got off horſeback, preſented himſelf before *Apollo* with his boots and ſpurs on; to whom he delivered a Book of Songs made by himſelf; and then deſired that the glory of eternal fame might be decreed to his Name and Stanza's. It is not eaſily to be believed with what joy this *Literato* was received by the whole Senate: Wherefore, *Apollo* having received his Song-book with ſhew of extraordinary affection, as ſoon as he had read certain Madrigals, and Sonnets full of laſcivious and obſcene conceits, he, as if he had a Serpent, or ſome other perillous beaſt, threw the Song-book into the midſt of the room; and afterwards growing very red in the face, through anger, Go (ſaid he) and publiſh theſe your laſcivious Ribaldries in the Stews and Bawdy-houſes; for in my State, which is the habitation of all chaſte Vertue, ſuch Ruffian pieces as this are not admitted. I my ſelf (and I glory to ſpeak it in this place) have been a lover, and conſequently I love amorous Poetry; but this muſt be, when love is handled with ſuch terms of civility by modeſt Poets, which I ſo much admire in my moſt modeſt *Petrarch*: Nor can I ſufficiently wonder how ſome modern Poets can be ſo ſhameleſs as to make uſe of Learning, which was wholly brought into the World to ſow vertue amongſt men, therewith to teach others the uſe of wicked luſt; and the practice of every moſt deteſtable vice: Nor can I imagine how it can be poſſible that any man ſhould be ſo ſullied with the ſluttery of uncleanneſs, as that he dare publiſh thoſe obſcenities with his pen, in clear day-light, and in the ſight of the whole World, which are committed by libidinous men, not without bluſhing, and remorſe of conſcience, in the dark, ſecretly, within ſheets in cloſe Chambers; and that they do not only not acknowledg ſuch ſlips to be actions which bring with them eternal infamy, but that they are grown ſo blind, as that they hope to win fame unto themſelves, and purchaſe eternal glory by thoſe things which deſerve perpetual puniſhment. *Apollo* had not made an end of ſpeaking, when the unfortunate Poet went out of the Hall, and he and his guide getting upon the ſame horſes whereon they came, left *Parnaſſus* as faſt as they came thither: And to his great ſcorn, his book, which no man durſt touch with their hands, as if it had been infectious, was by the publick Apparitors kickt out of the Court.

In this interim a baſe Mountebank forced the Guard at the dore of the Pavillion, and with a Box which he had under his arm, and a Dog which he led in his hand, entred the Court; the dore-keepers ran immediately to keep ſo unworthy a fellow from coming before his Majeſty, and taking him by both the arms, pluck him out of the Pavillion: The Mountebank being very ſtrong, ſtrugled hard to keep in, and cried out aloud that he would be heard. *Apollo* was ſorry to ſee the poor wretch ſo handled, and commanded the Souldiers to forbear further troubling him; the Mountebank then ſpread his Cloak upon the Ground, and opening his Box, drew forth a great ſheet of Vellam, at which a large Seal was hanged; and ſhewing it to his Majeſty, to the Muſes, and to the Colledge of *Literati*, ſaid, Sir, To prove that that Sope which I for the general good deliver out to every one, to take away whatſoever ſtain of ſhame or diſhonour (unleſs it be the diſgrace of having married a Whore) out of the veſtments of peoples reputation, is miraculous, and the only thing in the world; let all men behold this my Priviledg, granted me by the invincible and alwaies glorious Prince, *Charles* the Firſt, King of *France*; who thought this my Secret worthy ſo ſingular a favour, only becauſe I took away that great ſpot of Oil from off his Royal Robe, with this my Sope, not any waies injuring the ſtuff, which *Ariadeno Barbaroſſo* threw upon it. Wherefore I earneſtly beſeech your Majeſty, and all thoſe who are in this conſecrated place, that my commodity may be fully tried; and if every one find it not to be the rare thing which I have ſaid, I deſire it may immediately be burnt. *Apollo* ſeemed to be much taken with the vivacity of this bold mans wit, whom he asked, What his Dog was good for? The Charletan anſwered, That the modern World, being become ſenſual, he gathered company together to hear him, with this his Dog which could ſhew tricks. If it be ſo, (ſaid *Apollo*) this your occupation ſeems to me to be much like to the catching of birds; for you with your prating, play the Fowler's part, who whiſtles: your Sope is the bait which is put upon the Bird-lime; your Dog, the Owl; thoſe that hear you, and believe you, the Guls, who leaving ſome feathers of ſmall money in the bird-lime of your Merchandize, makes your Quarry good. But ſince you are unfortunately faln upon this place, where ſuch as you are, are but little credited, and your commodities not like to go off, for that my *Literati* have no ſtains at all in their apparrel, do me and my *Vertuoſi* the pleaſure to ſee your Dog play: The Charletan obeyed, and made his Dog, which was ſingularly well taught, ſhew many tricks, which it did ſo handſomely, and with ſuch underſtanding, obeying whatſoever his Maſter bade him do, as he ſeemed to have humane ſenſe. The graver ſort of the Senate wondred very much to ſee *Apollo* waſte the time, appointed for buſineſſes of ſuch weight, in looking upon ſuch trivial pleaſure; eſpecially ſince his Majeſty ſeemed to be much delighted with the Dog's tricks, which continued a good while: But their wonder turned ſoon into admiration, when *Apollo*, whoſe property it is to extract excellent documents, and uſeful precepts, even out of the vileſt things that he looks upon, cried out, Oh the glory of Knowledg! Oh the great felicity of my Illuſtrious Vertues! the only rich Patrimony of mankind: O my dearly beloved *Literati*, rejoyce with me, and chear up your hearts, ſince now you ſee with your eyes, the great power of

Knowledg, the worth of Science: when a little knowledg which a man hath been able to teach a Dog, is ſufficient not only to make both him and his Maſter live plentifully, but to cauſe him to enjoy the greateſt content which can befall a large ſoul, of ſeeing the World, and getting good gain thereby: and yet there be ſome who value them not, who deſpiſe them, and perſecute them, as being prejudicial.

The Mountebank being liberally rewarded, and diſmiſt by order from *Apollo*, a *Vertuoſo* appeared before his Majeſty, who whilſt he lived in the World, by reaſon of his pleaſant pregnant wit, and his graceful comportment, having been the delight of the Roman Court, was by all men known to be that *Baldo Cataneo*, who was ſo admired by the *Vertuoſi* of that Court, for his pleaſant witty conceits, and his gravity in more ſerious affairs, both in Proſe and Verſe, as he deſerved the munificent *Allaſſandro Peretti*, Cardinal *Montalto*, for his liberal *Mecænas*. This Poet preſented *Apollo* with the firſt Canto's of his *Argonautica*, a Poem compoſed by him in eight lined Stanza's; and bitterly bewailing his misfortune in dying in the flower of his age, ſaid, His death was for no other cauſe diſpleaſing to him, ſave only that he muſt now lay before his Majeſties feet, that immature fruit of his brain, which if he had lived longer, he hoped would by increaſe of years have been ſo much perfected, as it would have been more than meanly pleaſing to the *Literati*: which calamity was the reaſon why for his ſmall deſert, and by reaſon of the misfortune of this *Poem*, he now deſired that Immortality unto his name, of meer grace and favour, which he had hoped to have been able to have challenged of right and juſtice. *Apollo* with great humanity, both in words and geſture, anſwered *Cataneo*, That both himſelf, and all the *Vertuoſi* of *Parnaſſus* were very ſenſible of his immature death, but bade him comfort himſelf in the benign Laws of *Parnaſſus*, ſince thereby for the better incouragement of his *Literati*, the good mind, and vertuous intention of his beloved Poets being had in more regard, than the quality of the compoſitions which they brought to *Parnaſſus*, they gave with the ſame liberality the reward of intire Immortality, to *Poems*, which were but begun by the pregnant brain of the *Literati*, and which were interrupted, not by laſineſs, but by death; as if they had been brought to their full perfection.

Thus was Immortality favourably decreed to the Name and Writings of *Baldo Cataneo*, who being with wonted ſolemnity, placed by the Maſters of the Pegaſean Ceremonies, amongſt the demi-Gods who enjoy the ſignal Prerogative of Immortality to their Names and Fames; a *Literato* appeared in the Royal Audience, who by his Gown, after the Grecian faſhion, and by the evident ſign of his Beard, was known by the greateſt part of the Senate, for that famous *Timotheo Greco*, who having gaged his Beard about the diſpute of a ſyllable, with *Fraſciſco Filelſo*, that famous Poet of *Marcha*, it was by the ſevere Victor cut off; whereupon all the ſpectators began again to laugh, and greatly to wonder, how *Timothea*, who had never been very wiſe, had, ſo much to his prejudice, dared to preſent himſelf in that place, to demand a Reſidence in *Parnaſſus*, which is only granted to the *Literati* of higheſt eſteem. Yet *Timotheo* ſpake boldly thus to *Apollo*: I may truly ſay, I have been rather a lover of Learning, than that by my perpetual ſtudy I may have deſerved the name of a perfect *Literato*, though I come empty-handed before your Majeſty, and I dare demand a place in *Parnaſſus* amongſt your *Literati*; yet I hope I ſhall not part from your Royal preſence, without receiving ſome favour from that your immenſe benignity, which doth largely reward the bare intenſe deſire which men have of knowledg. *Timotheo* was upon his knees (as the cuſtom is) whilſt he made this his Petition to *Apollo*, when (a thing that was never at any time before obſerved to be done to any perſonage how eminent ſoever!) his Majeſty beckned to him to ſtand up, and bade him be covered: And then commanded, that according to the cuſtom, the Senate ſhould give their ſuffrages touching *Timotheus*'s admittance: The *Literati*, who had but an ill opinion of *Timotheo*, and therefore were ſorry to ſee him enter the Court, firmly believed, that by the extraordinary favour done to one whom *Filelſo* had ſo affronted, his Majeſty would try the ſtedfaſtneſs of his Senators opinions in giving their Votes; and whether they would be diverted by his extraordinary uſage towards any whoſoever: Wherefore they did not only all of them jointly give him the repulſe, but many of them ſhewing themſelves more zealous of the Glory of *Parnaſſus* than they needed, ſaid freely, that the great affront put by *Filelſo* upon *Timotheo*, did not only mark him out to every one for an ignorant perſon, but for a great babler, a thing which his Majeſty and the whole Senate did much deteſt. You my faithful *Literati* (anſwered *Apollo*) have given a very ill Judgment of this my *Vertuoſo*, one, than whom (and let not this be offenſive to any one) mine eyes never beheld a more glorious perſonage, and to whom the glory of eternal Fame, with all the moſt priviledged prerogatives, ought rather to be given. O how ſignal, how immenſe, how praiſe-worthy was the glory which thou (my dear *Timotheo*) didſt get in the loſs of the wager which thou didſt lay with *Filelfo*! how much ought it to be commended, admired, and rewarded by me, and by theſe my *Literati*, more than all the actions ever done by any whoever thirſted after glory. Thou art he alone, who to this day haſt known how, by keeping conſtant to thy Oath made, and by making good thy word, to purchaſe that Crown of Glory of maintaining promiſe both to God and man, which moſt commonly is ſo abuſefully meaſured by the compaſs of Intereſt, both by Princes and private men, as there can no ſo ſtrict form of Oath be found, no faith whereby to bind men, from which they cannot tell how to acquit themſelves; not only by a thouſand evaſions, but even by effronted impiety. Thine then, *Timotheo*, be the chief and moſt honourable place of this my Senate; and let all men learn by the glory which I this day adjudge thee worthy of, that men win ſo much honour by conſtantly keeping their word when it is once given, yea, though it be prejudicial to their own affairs; as Glory is by all men eſteemed beyond compariſon, greater than the love of any thing that is earthly.

This was the end of fortunate *Timotheus* his buſineſs, when *Ferdinando* of *Aragon*, the Catholick King of *Spain*, appeared with great gravity in the Court, and attended by a great many Lords; who complained grievouſly, that it being an hundred years ſince he had earneſtly preſt to be admitted into *Parnaſſus*, he could never obtain his deſire; and that it was not only he alone, but even all thoſe that knew him, that thought it a great injury done him, to be denied that abode, which was eaſily granted to many that were inferior to him, both in merit and State. *Apollo* anſwered King *Ferdinando*, That it was the ancient cuſtome of *Parnaſſus*, that Princes who deſired to be admitted into his State, ſhould be choſen by the Votes of the *Literati* of their own Nation, as thoſe who knew beſt their Kings deſerts, and that he would by no means break thoſe orders which by ſo long a concourſe of time had ſtill proved good; and then, his Majeſty having commanded that they ſhould again go to their Votes, he in a grave manner minded the Nation of *Aragon*, how ſtraightly ſhe was bound both to God and Man, to weigh the merits of her Kings, with the ballance of a ſoul free from all paſſion: The Votes being given, they were all found to be negative; for which reiterated injury, *Ferdinando* being highly incenſed, Sir, ſaid he; Can then ſuch a King as I be ſo ill dealt withal, and ſcorned by his ungrateful Nation, without being able to receive remedy for ſuch injuſtice, for ſo manifeſt injury from *Apollo's* ſelf? What other Nation, either in ancient or modern time, is there in all the World, which ought to acknowledg it ſelf more obliged unto its Prince, than is *Aragon* to me its King, and ſo great Benefactor? who from that obſcurity of fame which every one knows ſhe was in, have made her to be held in high eſteem by all the Nations of the earth, by the glorious union which I made between the powerful Kingdom of *Caſtile* and her, by Queen *Iſabels* Marriage. Whilſt King *Ferdinando* with ſtrange alterations of mind, ſaid theſe things, it was obſerved that ſome of the chief *Aragon*-Senators ſhook their heads; which he, taking to be done to his yet greater diſgrace, grew ſo incenſt, as *Apollo* obſerving it, to avoid ſome foul inconvenience which might enſue thereupon, made him aware of his great error, which, blinded with paſſion, he committed in that his Cauſe; telling him, That Princes did then make their Nations great and powerful when they united them to an inferior Nation (as the Kings of *France* had done by the important acquiſition of Britanny) and not to a more numerous and potent Kingdom. For in the firſt caſe, by aggrandizing her Empire, men made their Nation Miſtreſs; whereas in the other, by leſſening her Dominion, they made her Slave.

Whilſt King *Ferdinando* departed the Audience, no waies appeaſed by this his Majeſties wiſe anſwer; to the great admiration of the whole Colledge, a Sparrow-hawk came flying into the Court, and lighting upon the publick Chair, infuſed wonder into all the Spectators, who took it for ſome prodigious thing, which ſignified ſome great matter. And the Souldiers of the Guard running to drive her out of the Pavillion, his Majeſty commanded them to let her alone. Then the Roman Augurs or Southſayers roſe up, and deſired *Apollo* that they might interpret that Augury; *Apollo* laught at the requeſt of thoſe vain men, and told them, that Futurities were ſo hidden by the immortal God, from men, as he was a meer fool who pretended he could foretell them by the flying of birds, or any ſuch like thing which happened by chance; and that if they would make uſe of their Art of Augury, by their ordinary intereſſed ends of making ignorant men more obedient and ready in the execution of ſuch things as they deſired, ſhewing them that the will of God concurred with mans command; they ſhould know that *Parnaſſus* was no abode for ſuch fools as could be whirld about by the holy and ſacred pretences of malicious intereſſed men. *Apollo* having ſaid theſe things, and great ſilence enſuing thereupon, the Hawk ſpake thus: That, Vertue, which is thought to be only peculiar to Man, is not only known by other Animals, but loved by them, and greedily imbraced, is clearly proved by the aptneſs which is ſeen in birds, to learn ſeveral tunes which they hear ſung by others, and by their learning to ſpeak like man; by the corveting and dancing of four-footed beaſts, and by other things which they ſee, or are taught, the which they do as gracefully imitate, as they do eaſily learn. This truth (moſt glorious Prince of the Planets) is ſufficient to make the wonder ceaſe in all thoſe that hear me, why I, a Savage, bird who live by rapine, and am therefore thought to have a cruel heart, and to be fiercely minded, ſhuold deſire the ſo happy and Bleſſed abode of *Parnaſſus*. To adorn the ſoule with Vertue, the deſire of good converſation is not only infuſed by God into men, who are endued an with underſtanding able to know all things, but into all ſorts and conditions of Creatures: And ſince I very well know that thoſe are only admitted into *Parnaſſus*, who by their words and acts, either have taught, or are able to teach holy precepts, good Doctrine, and Vertuous things; I certainly may with much reaſon to pretend to be thought very worthy to live in theſe fortunate habitations. I know that all theſe glorious *Literati* will grant me, that mans ſubſiſtance, that the good beginnings, better progreſs, and beſt end of all Vertuous life depends upon the education which parents give their Children: This as neceſſary, as badly known, Science of breeding up Children well, is notwithſtanding very ill practiſed by men, but very well known by the inſtinct of nature to bruit animals. I, if it may ſtand with your Majeſties approbation, am come to inſtruct in *Parnaſſus*; Liſten therefore, Gentlemen, and admire. Amongſt us birds there is no more immenſe love than that which Children bear to their Fathers: but I find mans ignorance to be ſo groſs, that amongſt them the greateſt enemies which Children have, are their Fathers: For the unbounded love which they bear unto them, is more prejudicial to them, than is their enemies implacable hatred. Love even to ones own Children, hath its bounds and limits, which thoſe who exceed, occaſion ruin to their Children; and that you may judge of other animals by the example which I ſhall ſhew you of us birds. That we do ſo affectionately love our young ones, as to feed them upon urgent neceſſity with fleſh torn out of our own breaſts, is not our utmoſt Charity to them; but we do not notwithſtanding (as men unfortunately do) love them when they are old: but by the wiſe inſtinct of nature, only ſo long as they muſt of neceſſity be fed by us; for when we find their Claws begin to grow ſharp, and their wings ſtrong, the firſt fit for prey; the other for flying, we uſe the laſt and moſt perfect bounds of Charity in not loving them any longer; not for that that paternal affection; which lives in Fathers even after their Childrens death, ceaſeth to be amongſt birds, but becauſe that infinite affection of parents to do what is beſt and moſt convenient for their Children, requires it ſhould be ſo: The love of Fathers to their Children is notonly uſeful, but neceſſary; but only ſo long as they are not able of themſelves to get their living: and harmfull, and directly Pernitious, if they aſſiſt them when they are able by their own labours and induſtry to live plentifully of themſelves: For, certainly mens Children would be very induſtrious, if their Parents would only love them till that time which God hath prefixt unto us; and that they would do like me, who, when I ſee my young ones can fly currantly, I ſhew them hedges full of Sparrows, that they may live plentifully: So men, when their Children are become men like themſelves, ſhould ſhew them Princes Courts, and chief Metropolitan Cities, wherein much buſineſs is tranſacted; to the end that they might maintain themſelves not like idle and unuſeful lumps of fleſh buried in ſloathfulneſs, and total ignorance, but by their own vertuous induſtry. *Apollo* having heard ſo neceſſarie a Leſſon for men, after having highly praiſed the Sparrow-Hawk, and deputed to it a ſafe and honourable place in *Parnaſſus*, he ſaid; Now at laſt, my beloved *Vertuoſi*, we find clearly, that the immortal God having infuſed full and perfect wiſdom into brute beaſts, for what concerns their preſervation and propagation, the true philoſophy which makes men wiſe, and to which, , by continual ſtudy and ſpeculation they ought to attend, is, to obſerve their natural inſtincts, and diligently to practiſe them in what concerns themſelves; for, ſo they might lead their lives happily, not by the capriciousneſs of ſeverall Sects of Philoſophers, ſo far differing in opinion amongſt themſelves, but by living according to holy and prudent natural Precepts: and, as it would be a foul diſorder, if Birds and other brute Animals ſhould feed their Children till they grow old in their Neſts and Dens; ſo, it muſt be confeſt, that Parents do very ill, who taking more care how to accumulate Wealth and Riches for their Children, than to leave them the precious and always permanent patrimony of Learning, which Fire cannot conſume, Deluges devour, nor Tyrants take away, in ſteed of breeding up men that may be uſeful for their own Families, and ſerviceable to their Countries, and to the world, do moſt unfortunately breed up unuſeful & vitious lumps of fleſh, who not knowing wherein elſe to ſpend their lives, girting their ſwords about them, that to the end that they may appear true Gentlemen, imitate thoſe unfortunate Piſmires,who are then ſure to fall into Rain,whenthey put on wings. For,it is evident that thoſe great patrimonies which are got by Learning,are ruined by the uſe of Arms.

Thus ſaid *Apollo*, when the famous *Philip Commines*, Lord of *Argenton*, appeared before his Majeſty, and ſhewed his Memorials to the Senate of *Literati*; and then deſired, that, together with their Author, they might be conſecrated to Immortalitie. When *Argenton* had made his demand, *Apollo* commanded *Titus Livius*, Prince of the Colledge of Hiſtory, to give his opinion upon *Argenton's* Memorials; who ſaid, he ſaw no reaſon why that French Lord ſhould deſire that his Writings ſhould be placed amongſt the Learned Labours of Hiſtorians, which were preſerved in the Delphick Library; ſince there was in them no gravitie of ſtyle, no ſtrength of Eloquence, no good contexture of Times, no frequent Sentences, no Orations, nor any other thing worthy an indifferent Hiſtorian: But, that he having woven theſe his Memorials according to the vain fantaſtick way of Romance, in ſundry Chapters, wherein are handled the weighty matters of Fact, between the two glorious and potent Princes, *Lewis* the twelfth, King of *France*, and *Charls* Duke of *Burgundy*, the firſt known by all men to be wiſe, the other Valiant, he thought him fitter to be placed amongſt the Writers of Romances, than in the Hiſtorical Claſſis. *Apollo* was ſo little ſatisfied with this Relation of *Livy*, as not without ſome commotion of mind, he anſwered; *Livy*, thoſe requiſites, which as I perceive by your Relation, you think ought firſt to be had in conſideration in a perfect Hiſtorian, are thoſe which I think ought to be conſidered laſt in my *Vertuoſi*. Hiſtory is meat not only well ſeaſoned, to pleaſe the curious palate, but ſubſtantially and magnificently ſerved in to pleaſe the Soul; and therefore more reſpect is to be had therein to profit, than to pleaſure: And, you are very much deceived if you believe, that to the ſtudy of Hiſtory it be requiſite to have a neat polite phraſe, either in Latine, Greek, French, or Italian: The ſole end of ſo honourable a ſtudy, is, to come by that Wiſdom, which is only drunk in by the reading of paſt Affairs. And though I highly commend your ſtately Style, and *Cæſars* ſo poliſhed ſpeaking, yet I would have you know, that thoſe things which you hold the firſt, are the laſt in a perfect Hiſtorian. Truth is the ſoul of Hiſtory, which makes it long-liv'd, and well eſteemed of amongſt men, as alſo the knowledge how to explain the deep Councils, moſt ſecret thoughts of Princes, all the cunning Intrigues uſed in times of Peace and War, in the Government of their States; which though they be written in poor Law-Latine, affords ſuch content to vertuous minds, as doth eternize his Writings, who hath wit enough to weave ſuch Hiſtories. And amongſt theſe I eſteem judicious *Commines* the chief, and do not only think him very worthy a place in *Parnaſſus*, but command that the firſt place amongſt French Hiſtorians be aſſigned to him.

It grew now very late, and *Apollo* having taken great pains in liſtning to the reading of ſo many Writings, and hearing ſo many requeſts, was very weary; when *Berni*, *Mauro*, *Molza*, and other pleaſant and jovial Poets, to make his Majeſty merry, brought a Poet into the Court, ſo ſordidly apparelled; with his Cloaths all tattered, and ſmelling of ſmoak, as he was not much unlike a Chimney-ſweeper: this man having moved great laughter in the Senate, came before *Apollo*, to whom with a rude diſcompoſed revreence, he preſented a very greaſie Poem. His Majeſty asked him, who he was? who anſwered, That he was the Author of the famous Poem, *Di Bovo d' Antona*. *Apollo* ſeemed then to have heard of him, and told him, that he was the *Arioſto* of Ballad-makers; *Apollo* liſtned then ſo attentively to one whole *Canto* of that Poem, ſcowling ſometimes, as he made all men wonder that his Majeſty could ſo much as caſt an eye upon ſo fooliſh a thing. *Apollo* who obſerved his *Literaties* amazement, ſaid, That he much admired that Writer, whom they ſo much ſcorned and laught at, ſince knowing ſo little, he had the courage to write ſo much. A thing which might make many of them bluſh, who knowing much, had writ little: And that the excuſe made by many was very naught, and altogether unbecoming a *Vertuoſo*, That there was no more need of writing Verſes, ſince Princely *Virgil* had writ; That matters of Phyſick being treated on by *Hippocrates* and *Galen*, ought not to be toucht upon by any others; And, that he ſpent his time in vain, in writing about the Mathematicks, who had well conſidered *Euclid's* writings; for, there was no Book which had not ſomewhat of good in it; And, that conceits and Doctrines were found in many Latine Poets, in more writers of Phyſick, and in ſome Authors of the Mathematicks, which did not only equal, but exceed any in *Virgil*, *Hippocrates*, or *Euclid*; & that he hated ſome wits, who having noble Talents in ſeveral Sciences, able to eternize their names, did cloak their ſlothfulneſs, and hatred of writing with the name of modeſty.

But when *Apollo* gave order to *Platina* to take that greaſie Poet into his Paſtery to make him clean, to the wonder of all men; all the Bells of *Parnaſſus* were heard to ſound an Alarm, and preſently after *Mutio Juſtinopolitano* came out of breath into the Court, and brought the dreadful news, that the Monarchies and Commonwealths of all the world being fallen at odds, a Bloudy Battel was likely to enſue, unleſs ſome ſpeedy remedy were found out. *Apollo*, though at the very inſtant hearing of this ſo ſudden chance, he was able of himſelf to put on a reſolution worthy of his own Wiſdom; yet in a buſineſs of ſuch danger, he would hear the opinion of his Council of State, though tumultuarily given. And though moſt were for quenching the ſparkles of ſo dangerous a fire, with the uſual guards of the Palace, with two Legions of Satyrical Poets, and with the Pretorian Lyrick Souldiers; and that his Majeſties Royal Perſon ſhould be reſerved for a more urgent Remedy, when all other hopes failed: yet *Tacitus* his ſole opinion prevailed with *Apollo*, who reſolutely ſaid, *Ire ipſam, & opponere Majeſtatem Imperatoriam debuiſſe, ceſſuris ubi Principem longa experientia, eundemque ſeveritatis, & munificentiæ ſummum vidiſſent. Tacit. Lib. 2. Annal.*

Wherefore *Apollo* marched ſpeedily toward *Parnaſſus*, where the ordinarie Guards of Provincial Poets, and the Company of Curiaſſiers of Italian *Literati*, who were in all haſte ſent before, found not only the chief Streets chained up, and the *Foro Maſſimo* ſecured with good *Corps du Guard*, but the Habitations of all the Monarchies and Common-wealths well fortified, andfurniſh'd with armed men; and the Monarchs, as well as the Conſuls, Dukes, Standard-bearers, Burgomaſters, and other Chieftains of Common-wealths, were even then with their Pikes couched, ready to fall on: when the Princes and commonwealths hearing of his Majeſties approach, bore ſuch reverence to his Royal preſence, as throwing their weapons on the ground, greatly fearing to be ſeen and known, they fell flat down: Which made every one ſee how much the preſence of a Prince who is well beloved and feared by his people, prevails with his Subjects in ſuch and other like caſes of urgent danger. The tumults being thus quieted, as ſoon as *Apollo* came to his own Palace, he ſent for all the Monarchies and Commonwealths that were reſident in *Parnaſſus*; and all of them readily appearing, he bad the Conſul *Marcus Marcellus* acquaint him with the true Reaſon of thoſe Tumults. The Conſul ſaid, That at a certain Meeting, wherein were many Monarches, Roman-Conſuls, Dukes of *Venice*, Florentine *Confalonieri*, and Dutch Burgomaſters, it fell into diſcourſe, whether Monarchies or Republiques were the better Government? that *Philippo Maria Viſſinte*, Duke of *Millan*, had the boldneſs to ſay, that all Republiques, eſpecially Ariſtocracies, were inſufferable Governments of many Tyrants; that the Illuſtrious Dukes of *Venice*, as thoſe that enjoy the perfecteſt Ariſtocracie that ever was, having given him the Lye, all Monarchies and Commonwealths, being concerned in common by this difference, were, as his Majeſty might ſee, fallen together by the ears. *Apollo* was the more diſpleaſed hereat, for that by an Edict of his publiſht long ago, he had commanded upon pain of grievous puniſhment, that this ſo ancient Queſtion, and which had been ſo often diſcuſt by the *Literati*, ſhould be no more diſputed; but, that every one ſhould reſt content with his preſent condition. Then turning to Duke *Philip*, who was the ſole Author of this diſturbance, he ſaid, that having ſpoken too inconſiderately of Ariſtocracies, he ought to know, that well-governed States were diſcerned from ſuch as were Tyrannical, by their peaceabe and long Life; for, Tyrannical Governments being always full of Conſpiracies of the Nobles, and of the Commonalties Rebellions, laſted but a while; and that it might eaſily be ſeen what ſatisfaction the people of *Venice* enjoyed, by the long time that that flouriſhing Commonwealth had lived, and by the continual peace that ſhe had enjoyed at home: And that to make this Truth appear the more plain to all the Monarchies that were there preſent, he would put them in mind of a buſineſs which had lately fallen out in *Venice*, whereby every one might ſee with what, and with how much modeſt Liberty people did live in that well-governed Commonwealth; For, *Vettore Calergi*, a Noble Venetian, having left behind him one only Daughter, with a rich Portion of half a Million of Crowns; yet the Marriage of this ſo rich a Maid was ſo modeſtly endeavoured by the Venetian Nobility, as her Mother might quietly marry her to whom ſhe liked beſt; who wiſely choſe *Vicenſo Gremani*, a Noble Venetian, and next akin to her Daughter, for her Daughters Husband. Now tell me ingeniouſly, *Philip*, what would have become of this young Maid, if ſuch a thing had happened in one of your Monarchies? To anſwer your Majeſty (ſaid the Duke) with that ingenuity of Soul, and Liberty of Language as becomes this place, doubtleſly if ſuch a thing had happened in any Monarchy, ſuch deſigns would have been had upon ſo rich a dowry, well befitting any Queen, as with much violence (covered over notwithſtanding with the Cloak of Charity towards the young Maid) they would have impriſoned the Mother, ſhut the young Maid up into ſome Monaſtery, or other place, only to enrich ſome of their Favourites with this great dowry; for, more than three or four ſuch things as this, hath been done in the like caſe, both in *Italy* and elſewhere in my time and formerly; well worthy to be joyned to the Letters of *Pharalis* of, *Agrigentum*.

The XV. ADVERTISEMENT.

At a publick Meeting, Force (contrary to the cuſtom of the Plebeian Court) pretending to take place of Reputation: That beautiful Lady, with excellent reſolution, finds a remedy for her reputation, which was in great hazzard.

IT is very well known in *Parnaſſus*, that in all publick Meetings, Reputation hath always had the precedency of Force, and taken the right hand. But, it happened the laſt morning when *Apollo* made his ſolemn entry into *Leo*, Force had the inſolency (wherewith he is always accompanied) to contend for place with Reputation; who, had ſhe not been able by her excellent dexterity to overcome ſo dangerous a rub,had certainly received ſome notable affront; yet was ſhe very much diſtaſted at that her enemies petulancie uſed towards her. Wherefore the *Vertuoſi*, who were wholly devoted to that moſt excellent Princeſs, encouraged her, and exhorted her,by no means to endure the inſolencie of that raſh fellow; and bad her moreover remember, that ſhe was the right hand of all Potentates, and the only Inſtrument wherewith Princes did rule and ſway the World; That therefore ſhe ſhould take heart, and reſolve to buckle with that hair-braind Companion, whom ſhe would ſo bear down with the Majeſty of her countenance,at the very firſt encounter;that(as it had happened a thouſand times) ſhe would eaſily throw him down at her feet. The Lady Reputation anſwered thoſe her beloved *Vertuoſi*, who ſo encouraged her, with much meekneſs and civility, That ſhe greatly cheriſhed their good will, but that ſhe could neither praiſe nor follow their advice; wiſhing them to remember, that her whole power, Authority, and Greatneſs, being grounded only upon mens opinious, which was ſo uncertain and various, and not upon the ſtrength of armed men, nor upon the ſecurity of inexpugnable Citadels, ſhe muſt in this her adverſity, proceed with great circumſpections,and admirable dexterity: And that there was a great diſparity between her and Force, who though once diſcomfeited might eaſily recover; and the ſecond Battail be made with greater ſtrength, which would be the more dangerous for her, for that her enemy would to his former violence, and diſdain and ſhame for the firſt diſcomfeiture; but, that if it ſhould ſo fall out, that ſhe ſhould not with the ſole Majeſty of her Perſon, and Authority of Aſpect, bear her enemy to the ground, or worſt her enemy at the very firſt encounter; like an Elephant which falling to the ground, cannot get up again; ſhe ſhould be wholly rob'd of all her greatneſs, which purchaſt her the reputation which ſhe had amongſt men: Which conſiderations were the more neceſſary for her, for that ſhe had found nothing to be more dangerous to her, than to go about to maintain that Authority and reputation in ſtrength and vigour, by force of Arms, which was only grounded upon Opinion; but, that ſhe would provide for the indemnity of her Authority, by her uſual Remedies, and would encounter Force with her uſual Arms, and would be ſure to overcome him. Then ſhe added, that Force uſed thoſe extraordinary terms of inſolency againſt her, not becauſe his own power was encreaſed, but for that by reaſon of ſome private diſorders of her own, he found her not to have that Grace and Majeſty which ſhe had wont,nor to be had in ſuch veneration by men,as formerly.

Having ſaid this,The Lady-Reputation departed,and withdrew her ſelf to her Chamber, from whence ſhe was not ſeen to ſtir forth for the ſpace of ſome moneths; but with great ſeverity ſtudied her amendment, baniſhing all private intereſts for ever, clearly finding that her credit was much leſſened, for having given her ſelf too much over unto them. In the next place ſhe wholly buſied her ſelf in ſweeping with the beeſome of ſevere Reformation, all ſordid baſeneſs out of her houſe, from whence ſhe alſo extirpated Avarice, overmuch Ambition, and all other private, diſhoneſt, and ſcandalous paſſions. This Princeſs having thus corrected her private diſorders, upon a certain morning when ſhe was to be preſent at ſome publick Action,ſhe adorned her ſelf with purity of Soul,Sincerity of heart, Liberality, and with other her choiceſt Vertues; and taking upon her the Noble Mantle of immenſe Love to deſerving perſons, and of publick Charity, ſhe appeared with ſuch Majeſty at the place where ſhe was expected by the other Illuſtrious Vertues, and purchaſt ſuch veneration and reſpect from the lookers on, as even Force himſelf (ſo great was the devotion which that ſight wrought in him) was ſeen to tremble, and upon that occaſion did not only give her the precedency of the right hand; but begg'd it as a high Prerogative, that he might at that Solemnity carry up her Train.

The XVI. ADVERTISEMENT.

Giovan Franciſco Pico, *Count of* Mirandola, *that he might the more quietly attend his ſtudies, entreats* Monſignor Dino da Mugello, *Auditor of the Exchequer in* Parnaſſus, *that the Reformers, by reaſon of the too great noiſe which they alwayes make in their profeſſion, may be removed further from his neighbourhood; and is not heard in his deſire.*

THe Contentions; which now are greater than ever, and more obſtinate between the two chief Lights of Philoſophie, *Ariſtotle* and *Plato*, having produced the two mighty Sects of Platonicks and Peripateticks in *Parnaſſus*, which fill the Colledge of *Literati* with troubleſome Diſputes, and dangerous Controverſies; *Apollo*, who joyes in nothing more than in the peace and quiet of his *Vertuoſi*, employed *Giovan Franciſco Pico*, Count of *Mirandola*, and Lord of *Concorde*, many moneths ago, in according ſo important Controverſies; who, he hears, hath laboured ſo much therein, as that the buſineſs is already qrought to ſome good accommodation. But ſuch a buſineſs requiring very much quiet, *Pico* is much moleſted by the Houſe of the Reformers, which is next to his Apartiment; for by the continual great noiſe which they make, in beating Water with Mortar, they do much annoy him; wherefore *Pico* came yeſterday before *Dino da Mugello*, Auditor of the Exchequer in *Parnaſſus*, and deſired that he might enjoy the priviledge of Scholars, in having all noyſom Occupations removed from his neighbourhood. The Reformers anſwered *Dino*, That there being no proportion to be held between their reforming the ignorant, who were drowned in the dirt of ſo many Corruptions, and the agreeing the frivolous Controverſies of Philoſophers, they ought not to be any waies incommodated; and that it was known to all men, that Princes wrought ſtrange effects in their States, only by keeping the Houſe of Reformation open. *Mirandula* reply'd, That he did not only much marvel, but was ſcandalized at the Reformers fooliſh pretenſion, the vaineſs of whoſe employment was eaſily known, in that their long endeavours had produeed juſt nothing but infinite noiſe. *Dino* ſaid then again with much freedom, that there was nothing more neceſſary, nor of greater conſequence in any whatſoever State, than that the Houſe of Reformation ſhould ſtill be kept open, and ſhould make a noiſe, for very great was the good that redounded thereby; but that all men had not judgement enough to diſcern it: For, Reformation was not introduced by wiſe Princes in their States to do the World good, and to make men vertuous, but that it might ſerve for a Curb and Rampire againſt abuſes, and to keep them from growing ſo powerful, as that in a few years they might over-run the whole World: Moreover, it wrought the excellent effect of keeping a Prince continually in Reputation with his Subjects, by ſhewing them that he had a careful eye to the general good; for men are as well contented with their Princes good-will, as with the good effects which they ſee proceeds from thence: A thing ſo true, as the greateſt error which could be committed by any that rule, was to let men ſee, by their leaving the Reins looſe to all corruption and abuſes, they cared not how the World went.

The XVII. ADVERTISEMEM T.

Tacitus *being excluded from out the moſt famous Commonwealths of* Europe, *makes a grievous complaint to* Apollo; *and is by them with much honour received again, and much made of.*

THough the moſt Excellent *Caius Cornelius Tacitus* be eſteemed the Oracle for Policy in this Court of *Parnaſſus*, and therefore is highly reputed by the greateſt Monarchs of *Europe*, yet Envy being always a capital Enemy to Vertue, ſome malitious people by their continual ill Offices, have rendred this ſo Illuſtrious Perſonage, ſo hateful to moſt of the chaſteſt Commonwealths that reſide in this State, as ſome few days ago they joyntly forbade him their houſes. Inſomuch, as the very Venetian Liberty, which profeſſeth exact chaſtity before all others, and is fartheſt from ſuſpition, ſhut her door upon him the other day; for, theſe chaſte Princeſſes think it ſtands not with their Honour to converſe with him who is held by men to be the only Architect of Tyranny. *Tacitus* ſoon reſented this ſo ſignal affront, both in Words and Writing, not only with all the Republiques that are reſident in this State, but even with *Apollo*'s ſelf, to whom, with great commotion of mind, he grievouſly complained, that he had been moſt wickedly aſſaſſinated by his ancient ill-willers; and that in very deed, the Ancient and Modern Republiques were not more obliged to *Plato*, *Ariſtotle*, *Lycurgus*, or to any other Legiſlator, or Inſtitutor of living Free, than to him, if his Annals and Hiſtories were examined, and well conſidered by Learned Men, not over-byaſſed with paſſion.

Theſe complaints took deep rooting in the minds of theſe famous *Literato*'s, who, not too much to diſtaſte ſo excellent a Writer, and that they might be ſure not to prejudice their own peculiar Intereſts, reſolved to meet together in the Temple of Concord, to the end that they might joyntly reſolve, whether it ſtood with their Reputation to hold Domeſtick converſation with *Tacitus*. And after long Diſpute, they all agreed, That the familiar acquaintance of ſo Politick, and ſo Wiſe a Writer, was more requiſite for Commonwealths, than for Monarchies; for, they had clearly found, that *Tacitus* his end in writing *Tiberius* his Life, was not (as many who underſtood little of State-affairs had given out) to form the Type of a Tyrannical Government; but that that excellent Writer, by his ſo particular Narration of the enormous cruelties, not only of inhumane *Tiberius*, but of *Caligula*, *Claudius*, *Nero*, and of the other moſt cruel Tyrants which were Emperours ſince, uſed againſt the Roman Nobility, had no other intention, than to let the Senators of Commonwealths ſee, into what deplorable calamities they run, when preferring the hatred of their private paſſions, and their own ſelf-intereſts before the publick good, they ſuffer the precious Jewel of their Countries Liberty, which they ought ſo diligently to keep and preſerve, to be ſtollen away from them by cruel Tyrants. For, it being a Precept exactly practiſed by Tyrants, wholly to extirpate the Nobility which formerly bore any ſway, that ſo they themſelves might reign ſecurely; the inhumanity of *Tiberius*, and other ſuch as he, who ſucceeded him in the Roman Empire, was not uſed by them out of any thirſt they had after humane bloud, but out of meer Politick neceſſity, and Tyrannical prudence.

The XVIII. ADVERTISEMENT.

The blind man of Forli, *that famous Italian Mountebank, being, to the wonder of all the Senate of* Vertuoſi, *admitted by* Apollo *into* Parnaſſus, *is by his Majeſty put upon an employment of importance.*

Chriſtofano de Sordi, called the blind man of *Forli*, a famous Italian Mountebank, him to whom it is ſaid, That the Illuſtrious *Euterpe* gave the fluent vein of ſinging Verſes *ex tempore*, in *guiderdon*, for a Receipt which he gave her, wherewith to make her Hair yellow; hath theſe many years been ſtanding at *Parnaſſus* Gate, where he hath ſtill been troubleſome to *Apollo*, ſometimes by ſubmiſs prayers, ſometimes by fervent preſſures, and many times with importunate complaints; was ſo bold the laſt week (which cauſed much laughter in the *Literati*) to poſt up certain Papers in the chiefeſt places of *Parnaſſus*, wherein he divulged, That if there were any ſprightly Wit amongſt the Learned Poets, who durſt contend with him in ſinging Verſes *ex tempore* to his Harp, he challenged him to meet him in *Euterpe*'s open Field, where he would make it evidently appear, that there was never a Poet in *Parnaſſus* of ſo flowing a vein as could hold up againſt the fluency of his Verſes ſung *ex tempore*, or that was worthy to carry his Harp after him. *Apollo*, who had ever formerly laught at the fond pretenſions of this unworthy fellow, did on Thurſday laſt, of his own meer motion, in publick Senate decree Immortality to his Name; and commanded, that with the uſual pomp of ſolemn attendance, he ſhould be admitted into *Parnaſſus*, and brought into his preſence. The next morning the Triumphant Gate of *Parnaſſus* was thrown open to the blind man of *Forli*, by which ſuch *Vertuoſi* enter, who by his Majeſty are judged worthy the glorious abode in *Parnaſſus*; whereat the Learned Barons, the Prince-Poets, and all the Potentates of this Court did ſo rage, as juſt when he ſet his foot upon the threſhold of the door, a great Monarch was heard to ſay, That *Parnaſſus* began now to be an abode for trivial Companions, ſince Mountebanks and Quackſalvers were admitted thereinto. Theſe words being ſooken ſomewhat aloud, were heard by the blind man; who preſently asked his guide, Who that was that had ſpoken ſo ill of him? Be quiet, ſaid the guide, take off your Hat, and, as it becomes you, make a low Leg to him that hath injured you; for it was the powerful King of *England*, *Henry* the Eighth. Then ſaid the blind man boldly, Maſter *Henry*, If you will play *Orlando*'s part, and choak me with your Bravado's, get you back to *England*, for we are all equal in *Parnaſſus*; and if

Mountebanks be not worthy of *Parnaſſus*, I wonder how you came thither, who very well know with what Ballads you cheated the Engliſh. King *Henry* grew highly incenſed at ſo ſharp an anſwer, and would have taken the blind man by the Beard, which was very long, and would have pull'd it off; but he withheld himſelf when he conſidered better, how unwiſe men of Honour are, when they contend with ſuch as have no Honour to loſe. As ſoon then as the blind man was come before *Apollo*, he bade his guide give him his Harp, and then deſired his Majeſty to favour him with a Theme; whereupon (to the teeth of all hide-bound Poets, who are half a year in ſqueezing out a woful Sonnet) he offered himſelf to ſing a hundred *Octavo's ex tempore*: *Apollo* laught at the blind man, who did pretend to give ſatisfaction, with his ſilly *ex tempore* Verſes, in that place where the beſt Poets, with their well-filed, and long-ſtudied Verſes, could ſcarcely do it; and ſaid unto him, I did not admit you into this place, for any pleaſure I take in your Verſes ſung *ex tempore*, but only that you may teach my *Literati*, in a publick School, which ſhall be aſſigned you, the Important Art of Walking Well and Safely. *Giorolomo Morone*, Secretary to *Sforzo*, Duke of *Millan*, when he heard that blind men were to teach ſuch as could ſee, how to Walk; broke forth into loud laughter; to whom *Apollo*, without any manner of alteration, ſaid moreover; I bear with this your wonder, which by the aſtoniſhment which I ſee in the faces of theſe my *Literati*, is common to many: But know, that the waies of this preſent Age, being ſo ſtony, and full of bad paſſages, as you all find them to be, blind men who walk leaſurely, leaning upon a guide, and with a ſtaff in their hand, who raiſe their feet high, and grope their way as they go, are excellent good to teach thoſe haſty Wits, thoſe lively, inconſiderate, raſh, and impatient Spirits, how to walk ſafely, who being impatient of all circumſpection, do abhor conſiderate mature delay; and I am well pleaſed that you are not only an example of this Truth unto your ſelf, but unto all others. Then turning to the blind man, he bade him take *Morone* by the hand, and that he ſhould walk two hundred paces with him, which was done: And it fell out, that whileſt the blind man and *Morone* were walking thus, the blind man found by his ſtaff, wherewith he tried the way before him, that he was come to a bad paſſage; wherefore he held back *Morone*, and bade him (who was heedleſly walking over it) Stay: For, ſaid he, *Morone*, we are come to a place where we may break our necks; lift your foot high, and let us be careful how we paſs over this dangerous place; Try every place of it with your ſtaff, as I do, and diligently meaſure the length, breadth, and depth of this hole, unleſs you will have us fall into it. Open the eyes of your Judgement, which is the true Lanthorn, which in darkeſt Times, and places of greateſt danger, ſerves for the Sun. *Morone* punctually obeyed the blind man, and though with ſome trouble and expence of time, they at laſt overcame all hinderances, and paſt over the dangerous paſſage. *Apollo* then bade *Morone* turn back, and to conſider well the dangerous hole, which, guided by a blind man, he had happily eſcaped; which when he had done, he run full of amazement and apprehenſion, and threw himſelf down before his Majeſties feet, and humbly craving pardon for his having laughed, confeſt that by the guidance of a ſilly blind man, he had proſperouſly paſt over that deadly Ford of the fraudulent Marqueſs of *Piſcara*, wherein himſelf, who was judged to be one of the beſt guides of all the Italian Princes, broke his neck.

The XIX. ADVERTISEMENT.

Luigi Alemanni *having in an Elegant Oration ſet forth the Praiſes of the French Nation, repented that his action afterward; and deſired leave of* Apollo, *to make his Recantation, but was not permitted ſo to do.*

L*uigi Alemanni*, a Noble Florentine Poet, gave himſelf to hate the Spaniſh Nation deadly, ever ſince his Country was overcome by the Forces of the Emperour *Charls* the Fifth; an action which would have purchaſt him much love amongſt the Italians, had he not obſcured this his glory, with the common ignorance of many Modern Italians, of not knowing how to hate the Spaniards, without declaring partiality to the French, of whom *Alemanni* grew ſo enamoured, as, much to his Majeſties admiration, he asked leave to make a publick Oration in praiſe of them; a reſolution which did not only redound to his own particular ſhame, but to the ſhame of all *Italy*; every one being ſcandalized that ſo famous a Florentine Poet ſhould extoll the praiſe of that Nation, from whoſe ſole Ambition *Italy* may juſtly acknowledge all her preſent ſlavery to proceed.

Alemanni made this his Oration, and did therein very much exaggerate the glory of the French Nation, terming it the overthrow of the famous Roman Liberty, only becauſe it gave the Arms of Tyranny into *Cæſars* hands, wherewith that ambitious man did afterwards ſlay the Liberty of his Country. He ſaid, that the French had in their Wars perpetual Victory in *Africa*, *Aſia*, and *Europe*, and ruled with infinite glory. He ſtyled the French Monarchy, the Triumphant Princeſs over the whole World, her Enemies ſcourge, and the only means and inſtrument of the yet remaining Liberty of *Italy*. He atteſted for Truth, That *France* was the moſt numerous Nation that was under the Sun; me ſaid, It was rich, fruitful, well armed, united, ſtrong, well peopled with ſuch as were moſt devoted to their King; all which, he ſaid, were things requiſite in a Kingdom, which will be held to be formidable and laſting. This Oration made *Alemanni* be followed by an infinite number of French; ſo as being made ſtrangely much of, by many of the Barons of that Nation, he was eaſily perſwaded to go into *France*, where he found that true, which his beſt Friends had taught him, that if he deſired to love the French men, he ſhould by all means ſhun going into *France*; for, he had not been twenty days in the French Court, when he was ſo uſed by thoſe people, and ſo diſtaſted at them, as he was forced to fly from *France*, as full of ill affection to it, as he went thither with raviſhment; inſomuch as he preſented himſelf the other day with a much imbittered mind before *Apollo*, and told him, That having in that his Oration very falſly exaggerated the Praiſe of the French Nation, to the end that Truth might prevail, he deſired leave to make his Recantation; for, by the unfortunate experience which he had made of the French, he had found them to be ſo indiſcreet, ſo furious, impertinent, and ſo fantaſtically humorous, and ingrateful beyond all humane Creatures, as that they were no leſs capital Enemies to the Italians, though they knew they had many there that ſided with them, than they were to the Engliſh, Spaniards, Germans, Dutch, and all other forraign Nations.

To this *Apollo* readily anſwered him, That he did not only deny him the leave he had asked, but ſtraightly charged him to repeat the ſame Oration again in praiſe of the French; and that amongſt the other ſingular vertues of that Warlike Nation, he ſhould mention the infinite glory which they had won by appearing to be mortal Enemies to all forraign Nations. Which ſingular vertue he ſaid the Italians were ſo far from, as they were not aſhamed to become the Apes of all the moſt barbarous parts of the World, in their Diſcourſe, Apparel, Feeding, and in all other their Actions: Inſomuch, as if the Jews did rule in any part of the Earth, it was to be believed, that to curry favour with that baſe Generation, many of them would not be aſhamed to wear yellow Hats.

The XX. ADVERTISEMENT.

Corbulone *having with much honour ended his prefixt time of Government in* Pindo, *a Patent to continue the ſame Juriſdiction for one year longer, is graciouſly ſent him by* Apollo, *which he refuſeth to accept of.*

D*Omitio Corbulone* having happily ended the firſt year of his Government of *Pindo*, *Apollo*, who was very well ſatisfied with him, ſent him his Letters Patents to continue in the ſame Government the next year. Though *Corbulone* knew very well, that all the people of his Government did very much deſire his continuance in *Pindo*, yet he had importuned *Apollo* to ſend one with all ſpeed to ſucceed him in that place: And though he foreſaw that *Apollo* would interpret his refuſal ſiniſterly, yet he again deſired to be changed; and had his requeſt granted. Being returned to *Parnaſſus*, his Friends deſired to know why he had refuſed to continue ſtill in that employment, which many other great perſonages were ambitious of? *Corbulone* anſwered them, That he who would preſerve his Body in health, and keep up his Reputation, muſt be ſo much maſter of himſelf, as to be able to riſe from the Table with an Appetite, and to quit Governments when people ſeemed to be beſt ſatisfied with him: For Officers (though they were fooliſh and untoward) were alwaies adored by the people the firſt ſix moneths, well enough believed the ſecond ſix moneths; but though they were good, they were hated the third ſix moneths; and at the end of two years the people grew ſick of thoſe that were beſt; not for any miſdemerits of the Governour, but through the peoples too great curioſity, who as eaſily grow weary of good things, as they do of bad. That therefore that Servant or Officer of a Prince deſerved to be eſteemed wiſe, who having done ſome ſpecial good ſervice to his Prince, could reſolve to leave the Court, and leave his Maſter in and leave his Maſter in love with him, and not to tarry till that unfortunate time, which will at laſt happen in all Courts, of being ſhamefully driven out of doors; either for ſome ſmall fault; which is able to cancel any former merit, how great ſoever, or elſe for that not only private men, but Princes are Subject to be glutted with the ſame converſation ſtill, and do daily love new things, and take delight in growing worſe.

The XXI. ADVERTISEMENT.

Sebaſtian Venieri, *Duke of* Venice, *after his admittance into* Parnaſſus, *deſires* Apollo *that he may have the precedency given him before Hereditary Kings and Monarchs; and obtains a favourable Decree from his Majeſty.*

THough the Illuſtrious Prince, *Sebaſtian Venieri,* Duke of *Venice*, had a place allotted unto him in *Parnaſſus* by *Apollo*'s extraordinary favour, worthy the magnanimitie of ſo great a Prince, before he made this his deſire unto him; yet would he not appear in publick, before the Controverſie was decided which was on foot, before his Majeſties own Tribunal, to which of the three Collegues the glory of the Naval victory which he obtained at the *Scogli Corzolari* did of due belong: the which being afterwards decided by *Apollo*, in manner as ſhall be hereafter ſaid; Prince *Venieri* made his publick ſolemn entrance on horſeback, which was in this regard very remarkable, becauſe none were ſuffered to honour, accompany, or ſerve this Illuſtrious Duke at his entrance, ſave freemen, who were looked upon in *Parnaſſus* with envie, tenderly beloved, and honoured with ſuch obſervance, as that they are deſervedly called by all the *Vertuoſi*, Princes of private perſons. The whole Colledge of the *Vertuoſi* were extraordinarily joy'd to ſee, what ſublime degree *Venieri*'s merit had brought a private man, and infinitely honoured the Immortal Venetian Commonwealth, which by having ſo largely rewarded the deſert of one of her Senators, had thrown the Gate of Merit and gallant Actions wide open; which many Monarches either keep cloſe ſhut, or elſe out of a *capricio*, open it rather to unworthy, than to deſerving men. It was afterwards obſerved for a very rare thing, that at the Princes entrance, the Grecians, who ſince the fall of their Empire, have lived in a continual melancholy, never taking joy in any thing; being now overjoy'd, were ſeen to dance and rejoyce upon this occaſion, as if Prince *Venieri* had been one of their Nation; and that all the jollity of that ſhew had belonged to them. Some ſaid, that this was, becauſe the Grecians being reduced into great calamitie, could not hope to be freed from their Slavery by any other Potentate than by the State of *Venice*, at whoſe Victory, obtained by this Prince againſt the Tyrannical *Ottoman* Empire, they did rejoyce as if it had been an Act of their own: To boot, they were mightily gladded to ſee the Duke of *Venice* wear the ancient ſtately Grecian Habit, as if it were a happy and ſecure Augurie that the greatneſs of the Ancient Grecian Empire would be renewed in the Immortal Commonwealth of *Venice*, when God ſhould be appeaſed in his juſt anger againſt the Schiſm of that Nation. Not long after the ſolemnitie, when all the Princes, together with the Senate of Poets, went in good order to viſit the chief Temple of that State, to beg of God to ſtir up the hearts of Princes to be liberal towards the *Vertuoſi*; Prince *Venieri*, who was placed by the Maſter of the Pegaſean Ceremonies (according to the ancient Cuſtom) amongſt the reſt of the Dukes of *Venice*, boldly ſaid, That he ought of right to have precedency before the greateſt Hereditary Kings and Monarchs of the World. The Maſters of the Ceremonies did then humbly beſeech *Venieri*, that he would be content with his accuſtomed place, and ſhun both giving and receiving great diſtaſtes in *Parnaſſus* by this hateful noveltie. *Venieri* anſwered reſolutely, that common men obſerved Cuſtoms; ſuch as he, would have what was juſt, who very well knowing what was their due, did not live according to paſt errors, but did correct them. Some great Princes laughed openly at this noveltie endeavoured by *Venieri*; but others who were of a more refined judgment, began through apprehenſion, to look pale, and were heard to ſay, that it belonged to fools to laugh at great mens pretentions, who being excellently well-noſed Spanniels, never wag their Tails till they be very near the Partridge: For, wiſe men thought, that were the buſineſs never ſo hard, it might be effected when it was taken in hand by ſuch a one as Prince *Venieri*; and that it was to be conſidered, that ſo great a perſonage as he, would not ſet his reſt of reputation upon a Game, unleſs he were ſure of five and fifty in his hand. When the Maſters of the Ceremonies found *Venieri* to be ſo reſolute, that they might prevent the ſcandal which they feared ſuch a noveltie might occaſion, haſted to *Apollo*, and acquainted him with what had happened. His Majeſty did not only not abhor Prince *Venieri*'s pretenſion (as many thought he would have done) but, contrary to the opinion of moſt of the *Vertuoſi* that were about him, did mightily admire it; and wondred very much that that ſingular man ſhould find out an inconveniency, which was not obſerved by as many Elective Princes as were in *Parnaſſus*. And becauſe manifeſt danger of great ſcandal appeared to be in delay of reſolution, and that the buſineſs required expedition, without citing the parties to appear, uſing the Plenipotentiary power which he hath over his *Literati*; he at the very inſtant decreed, that Prince *Venieri* ſhould be placed according to his deſire, above all Hereditarie Monarchs; and ſaid, *Generari & naſci Principibus fortuitum, nec ultra æſtimatur. Tacit. Lib. 1. Hiſt.* That to be begotten or born of Princes, was chance, nor was it otherwiſe to be eſteemed of; that it appeared not only to be high injuſtice, but infinite ignorance; that Hereditarie Monarchies, which without any precedent merit, fell to Princes only by blind Fortune, or by the Relation of Blood, ſhould in his State, where Vertue was only had in conſideration, be preferred before perſonages of worth, who by their rare Vertue, and ſingular Merit, knew how to get a Principality in a well-regulated Election of worthy Electors.

The XXII. ADVERTISEMENT.

Apollo *being greatly moved to compaſſion, by ſeeing a poor Souldier, who had loſt both his Hands in the Wars, go a begging, doth ſharply reprehend Princes for their ingratitude to Military men.*

THis morning, as *Apollo* went out of doors, a Souldier who had loſt both his Hands in the Wars, came before him, and beg'd an Alms: *Apollo* asked him, how he came to be ſo maimed; the Souldier anſwered, That whileſt he was handling his Pike in a Battail; in the Service of a great Prince, both his hands were ſhot off by a Cannon. *Apollo* commanded a liberal Alms to be given to the poor man, and bade ſome Princes who were by him, remove away that unfortunate Witneſs of their ingratitude from the eyes of the World, that ſad example of the miſerable condition of Souldiers in theſe modern days: for it was a ſpectacle which did too much afflict the Soul of the *Vertuoſi*, to ſee that miſerable Souldier beg his bread, who had deſerved from the Prince whom he had ſerved, a rich Patrimony, whereby to give that Alms to others, which he was now forced to beg for himſelf.

The XXIII. ADVERTISEMEMT.

Apollo *greatly compaſſionating the lamentable Shipwrack which his* Vertuoſi *make in great Princes Courts, to ſecure their Navigation, commands ſome of the chief* Literati *of his State to make a Card whereby men may ſail by Land.*

APollo being every day more grieved than other, at the ſad Shipwracks which many of his *Literati* do often make in the Courts of great Princes; who having loaded their Veſſels (their Minds) with the ſweat of Science, thereby to merit their Princes favour, are unfortunately loſt upon the Sands of ſome hired lodging, drowned in the whirlepool of a ſhameful Hoſpital, and ſometimes ſplit upon the Rocks of beggerie and diſpair; the wealth of infinite vertues not being able to free them from ſo lamentable calamities, would by all means find out a remedy for ſo great evils, that his *Vertuoſi* might make ſafe Navigation in all Courts, but particularly in that of *Rome*, which is placed in ſo dangerous a climate; and all this for the advantage of Learning, which loſeth much reputation, when men ſee how little they get thereby, who ſpend their whole life in obtaining it. Meditating therefore maturely with himſelf, that ſince *Portugal* Pilots, and thoſe of *Biſcay, England, Holland and Zealand*, by only obſerving the Sun, Moon, and Stars, with a little ſtone in their hand, knew how to bridle the dreadful Ocean, which they ſo freely cut through into all parts, and at all ſeaſons, as they had made road-waies all over it; why his *Virtuoſi* by their powerful aids of Aſtronomy, Coſmography, Mathematicks, Meteors, and chiefly by their dexterous wits, ſharpned by perpetual reading, could not invent as ſafe a Navigation by Land, as the Pilots of the aforeſaid Nations had found out by Sea.

To ſecure therefore Land-Navigation (foraſmuch as might be done by Learning) *Apollo* ſome months ago inſtituted a Committee of choice men in all Sciences, neceſſary for ſuch a buſineſs, and made *Ptolemy*, that Prince of Coſinographers, the Chair-man; to whom he gave *Ariſtotle* for his Companion in the Meteors, *Euclid* in the Mathematicks, *Guido Bonati* in the Aſtronomy, and to theſe he added Count *Baltazar* of *Caſtiel*, one very much verſt in the deep Court Oceans; and for the better carrying on of whatſoever was requiſite to ſo weighty a buſineſs, his Majeſty gave order that the famous Carthaginian *Hanno*, *Palinurus*, *Columbus*, *il Corteſe*, *Terrante*, *Magaglianes*, *Americo Veſpuci*, *Vaſco di Gama*, all of them being the chiefeſt Pilots that ever ſailed on the Seas, ſhould be admitted into this Committee.

In the firſt place then (as was very fitting) an exquiſite Card whereby to ſail by Land, was made by *Ptolemy*, which, with ſingular skill, was ſtruck through with lines on all parts; and not only divers Learned Aſtralobes, but a new artificial Quadrant was invented, to learn the true elevation of Courtiers deſerts, and the latitude and longitude of rewards with which their ſervice ought to be acknowledged: 'Tis true, that *Guido Bonati* took very much pains to find out the true height of the Court of *Rome*'s Pole; yet nor he, nor any other of the Committee, could ever by any Aſtralobe adjuſt the courſe of the Sun of any humorous Princes phantaſtical wit: but the Genius of a Prince being the true and ſafe North-ſtar, which Court-Marriners ought to obſerve in their Land-Navigation; theſe Gallant men did all of them much wonder, how a Star which was ſo certain for Navigation by Sea, was not only not firm and ſtable in Land-Navigation, but was continually carried about by the two contrary motions, of intereſt, and paſſion, whence ſuch dangerous Court difficulties and troubles do ariſe, as do often occaſion ſowl ſhipwracks.

They diſcovered greater difficulties in the motions of the wandring Stars (Princes Officers); for they were ſo far from being carried about, as they ought to be, by the *primum mobile* (their Princes ſervice) as they were often ſeen to go retrograde thereunto: nay the Committee were paſt all expreſſion amazed, when they by their obſervation found for certain, that the inferior heavens (the Officers) did by the courſe of their private paſſion and intereſt, often hurry about the aforeſaid *primum mobile*; ſo as by reaſon of theſe accidents the buſineſs grew ſo confuſed, as the Committee could never come at the perfect knowledge of the motions of ſo many ſphears, as was neceſſary for thoſe to do, who were to publiſh the certain and aſſured rules thereof. Their obſtacles grew greater, when they came to ſcore out the compaſs of winds, whoſe number they found not to be certain and bounded, as is ſeen in Navigation by Sea; but that they were little leſs than infinite: For, beſides the four Maſter-Winds, the Princes Will, his Childrens deſires, the Authority of his Brethren, and other Princes of the Bloud, and the opinion of the Councel; an infinite number of half-winds were diſcovered, Court Officers, Princes favourites, make-mirths, flatterers, and even Pandors, all of them ſo irregular, and upon ſome occaſions ſo boyſterous as they begot great difficultie in contriving the Compaſs: So as theſe Pilots thought the condition of Court Navigators to be very miſerable, who were to fit their Sails (their wits) to ſuch a multitude of winds. Yet for all theſeſe difficulties, theſe famous men were never diſheartned, but buckled themſelves cloſer to the buſineſs by how many the more flats, ſholes, and quick-ſands, *Scylla*'s and *Charibda*'s, vaſt whirl-pools of Rivals, enviers, mal-contents, perſecutors, and heteroclite ſpirits they found in the vaſt Ocean of the Court.

The Aſtralobes and Quadrants being made, and the Compaſs being brought to the greateſt perfection that might be, the Committee thought to make trial: wherefore eight ſpruce Courtiers were liſted, all of them well provided of Patience (a neceſſary Bisket) for ſuch as have courage enough to Plow the Tempeſtuous Ocean of the Court. And whileſt theſe were ready to hoiſt ſail, and only ſtaid for a favourable wind, there hapned a thing altogether incredible; for, a favourable North-wind blowing, to which all the eight Courtiers ſuddenly ſpread abroad their ſails(their hopes); the ſails of only one of them were ſeen to ſwell,& make a proſperous voyage whilſt the reſt of the Courtiers ſtirred not one whit from their place.

The Gentlemen of the Committee were ſtrangely confuſed,when they found that in Land-Navigation, proſperous winds (the Princes favour) did not blow alike in all the ſails of equally deſerving Courtiers. Much greater was the wonder, when the ſame proſperous wind returning to blow again; to the which ſome other Courtiers who were ready for their journey,diſplayed their Sailes; there was one who being without either maſt or Sail(without any merit) who ſtood idle in the haven, to learn before he put himſelf upon ſo dangerous a Navigation as Court-ſervice; this man, I ſay, was by a blaſt of that proſperous wind, hurried from the haven of his quiet, carried into the high Sea of imployments, much above his capacity,& yet did make a happy voyage,got great riches &honors. A novelty which appeared ſo ſtrange to theſe Pilots as *Magaglianes* being aſtoniſhed at ſo great a wonder, ſaid, Gentlemen, I ſhould never have imagined, there had been ſo great a difference between Sea-Navigation and that of Land; and theſe extravagant paſſages whith I ſee, makes me greatly doubt the good ſucceſs of this our enterpriſe; but patience overcomes all difficulties,, therefore let us proceed.

Then a Courtier that was a great *Vertuoſo* diſplaid his ſails (his faithful ſervice) to a proſperous Weſt wind (his Princes favour) by his ſwoln ſails (fair words from his Maſter) thinking that he had made a long voyage, when he had calculated what way he had made, found himſelf to be juſt in the ſame place as he was before he hoiſted ſail, having been ſtill fed in all his long journey (his aſſiduous ſervice) with falſe hopes and expectation, not meeting with any real ſubſtance. But a ſtranger thing than all this, was, when they ſaw both the South and North wind blow at one and the ſame time ſo furiouſly from the fantaſtick brain of an extravagant Prince, as that the unfortunate Courtiers being moleſted by two contrary winds, knew not which way to turn their tacklings; ſo as between theſe two winds, many *Vertuoſi* were miſerably drowned. At this ſo-ſtrange a novelty *Columbus* cryed out, I now find for certain, Gentlemen, that Navigation by Sea, wherein theſe extravagancies are not met with, is a ſafe buſineſs, as it may be compared to travelling by Land in a Litter. *Columbus* had no ſooner ſaid theſe things, when the whole Committee were aware that certain Courtiers that were *Vertnoſi*, lying in the Haven, were in great danger of being drown'd in the Court-Sea, which was ſwoln much more than uſual, raiſed a great ſtorm, the greateſt Anchor-Cable-Ropes of the moſt exquiſite Court-patience, broke ſhort in two, every thing threatned ſhipwrack; and yet the air of the Prince his countenance was very calm, the pleaſant Weſt wind of his content was only ſeen to blow; the danger appeared plainly, no wind of the Princes anger was diſcerned, and yet the Court-Navigators ran hazard of periſhing in the Haven: Notwithſtanding all this, in this ſo inrag'd Tempeſt, one bold Courtier had courage enough to put out of the Haven, and was not only not drown'd, as every one believed he would have been, but that horrible croſs wind which would have indangered any other man, though never ſo well experienced, proved ſo proſperous a wind to him; as in a ſhort time it brought him to the Haven of great dignities: A thing certainly very ſtrange, and which did moſt aſtoniſh the Gentlemen of the Committee, who wondred that thoſe tempeſtuous ſtorm ſhould in Land Navigation prove proſperous winds to ſome few, which even in the ſafeſt Harbors did ſhipwrack many. But it ſeemed yet more ſtrange, when the skie being clear, no claps of Thunder heard, no Lightning ſeen, ſome thunderbolts did notwithſtanding fall, which burnt two unfortunate Courtiers: this unuſual accident made the Members of the Committee muſe, why Thunderbolts ſhot from an incenſed Prince, ſhould not be preceded by ſuch Thunder and Lightning, whereby to admoniſh Courtiers to eſcape them, as thoſe are which are ſhot by the All-powerfull hand of God againſt mankind, when he is angry with them.

Soon after a Courtier was ſeen to be aſſaulted by a terrible Tempeſt (perſecutions;) who after having long defended himſelf from the fury of the high-going Sea (his Princes anger,) and from the boyſterous winds of cruel Calamities, that he might keep himſelf from being ſwallowed up, was forced to throw all his Merchandize over-board; and after having ſpent the Main-maſt of his hope, and that his Deſerts leaked water of deſpair, ſplit himſelf upon the Rocks (the ingratitude of a not acknowledging Prince.) Then (which appeared very ſtrange) the veſſel of this Courtiers ſervice, being after ſo hard an encounter, broken and ſunk, the Tempeſt of Court-perſecutions ceaſed, the Sea of the Princes anger was appeaſed, the Rock which had been the cauſe of his ſhipwrack, turned to a ſafe haven, the Courtiers ſunk ſhip roſe again from under the water, fairer, ſtronger, and better tackled than before, and was again loaded with the Merchandize of his Merits, the which he afterwards bartered at dear rates, for great Dignities, and rich Revenues. This appeared very ſtrange to theſe Pilots, and to the whole Committee; neither could they ſufficiently wonder, how, in Land-Navigation, Shipwracks could prove fortunate to Navigators.

But continuing to make new experiences, they commanded a very wary Courtier, that he ſhould diſplay the Sails of his Talent to a wind which blew from the South, and he ſteering his Courſe fortunately full North, after many days ſail, the Court-Pilot, to find where he was, took the Altitude of the Pole of his Deſert, with his Aſtrolabe, and, and not without much wonder, found that though he had ſtill kept the forecaſtle, (his good Service) directly towards the North (his Princes intereſts) he had failed Southward. The Courtier at firſt allotted the cauſe of this diſorder, to his not having kept the Rudder of his Soul faithful (as he ought to have done) towards the North of his Maſters ſervice; but, when he found both by the Card, and by the Compaſs which he held in his hand, that he had always ſteered the Ship of his Actions aright, he clearly found the error of his unfortunate voyage was occaſioned, becauſe the North-Star of his Princes mind was turned by malignant men, which are always about him, towards the South.

Then *Veſpucci*, *Gama*, and the other Pilots, deſired the Committee that they would give over the buſineſs, as being a deſperate cure; and ſaid, that nothing made the Navigation by Sea ſo certain, as the immutability of the North-ſtar: And that having clearly found, by the laſt unfortunate experience, that Princes minds (which was the certain North-ſtar of land-navigation) were carried about and diverted by malicious Courtiers, to ſail on the tempeſtuous Court-ſeas, was not a reſolution to be put on by wiſe men, but by ſuch as were deſperate.

At this inſtant the Committee ſaw a ſpruce neat Courtier, who had ſailed ſo proſperouſly in the Court of *Rome*, and in other Courts for ſeventy years ſpace together, as that he had not only overcome tempeſtuous ſtorms, and boyſterous winds of perſecution, but had even broken the hard Rocks which his Ship had given againſt; this man purſuing on his voyage proſperouſly, with a moſt favourable Wind, was drowned, for having only unfortunately fallen upon a company of Sedges (a Catchpoles impertinencies): an accident which did ſo aſtoniſh the Gentlmen of the Committee, as they reſolved to make trial only of one other Courtier who was outward bound, and then to be quiet. They commanded him therefore to put to Sea; and it happened that whileſt he was ſailing in a road that was held by all men to be very ſafe, his ſhip at unawares gave againſt a Rock, and ſplit in pieces; the Committee very much blamed the Courtiers ignorance, who knew not how to ſhun that Rock; but he clearly ſhewed them that it was not ſpecified in the Card. Wherefore all the Pilots fix their eyes upon the Chair-man *Ptolemy* as if they did tacitly accuſe him of ignorance, having left out that Rock in the Card, which had occaſioned ſo great evil, but *Ptolemy* having well viewed and conſidered the place, and all the Coaſt about, ſhewed them clearly, that no man living that had ever made that paſſage before, had ever ſeen any rock in that place, therefore he could not ſpecifie it in the Card which he had made, and that it aroſe up at that very inſtant that the unfortunate Courtier fell upon it,

The Committee finding then that, in Land-Navigation, rocks aroſe every moment in the midſt of Medows, and other places, which were held to be ſo ſafe, as that they might be paſſed over with great ſecurity in the obſcureſt nights; they broke up the Committee, accounting the undertaking to be deſperate and unfeaſible, and commanded that none ſhould preſume to ſail by land, except it were at full noon, carrying the lant-horn of diſcretion every one of them in the fore-caſtle of their proceedings, morning and evening, with their bare knees on the ground, and their hands lift up to heaven, beſeeching God to grant them a good voyage: for, to bring the ſhip of Hope in ſafety into a Court-haven, depended more upon the immediate help from heaven, than upon any humane wiſdom.

The XXIV. ADVERTISEMENT.

Ariadeno Barbaroſſa *being driven by a ſudden ſtorm, ſplits upon the* Scogli Curſolari; *and* Maturino Romagaſſo, *Captain of the Guard of the Gulf of* Lepanto, *endeavours his eſcape when he might have taken him priſoner.*

A*riadeno Barbaroſſa*, a great Pyrat, being overtaken ſome daies ago with a cruel ſtorm, fell upon the *Scogli Corſolari*, where he loſt many ſhips, and an infinite many of men: yet he ſuddenly betook himſelf with thoſe that were eſcaped, to repair thoſe his Gallies, which were yet unſplit; when the news of ſuch a wrack being brought to *Apollo*, he forthwith gave order to *Maturino Romagaſſo*, who had the cuſtody of the *Lepanto* Gulf, to go and ſeize upon that publick Thief. It is known that vigilant *Romagaſſo* did at that very inſtant charge a truſty Mariner to go with all poſſible diligence and ſecrecy to thoſe Rocks, and to wiſh *Ariadeno* to remove from thoſe Rocks and ſave himſelf as well as he could. The Mariner wondred very much at *Romagaſſo*'s reſolution; whom he asked, Why he would ſave the life of that his deadly enemy, whom he had now ſo fair occaſion to ſeize upon; and that if he who was held *Apollo*'s right eye, only that he might keep the Rivers of *Lepanto* free from ſo pernicious a Pyrate' what other man, how great ſoever, ſhould be parallel'd to him, when he ſhould have vanquiſhed *Barbaroſſa*? 'Tis ſaid that *Romagaſſo* repli'd in theſe identical words, My friend, the greatneſs which you ſee I am now in, is ſo annext to *Barbaroſſa*'s power, as I cannot diſcomfeit him without ruining my ſelf. And know, that the very firſt day that I ſhould have committed this error, thou ſhouldeſt ſee me be the moſt abject fellow of all this Court: For, faithfulneſs in Officers is almoſt baniſhed out of the World, more through the ingratitude of who commands, than through his falſhood who ought to obey. Whence it is, that diſorders are grown ſo great, as that officer, whoſe ultimate end is not to keep his Prince in perpetual need of his ſervice, is more man, than a wiſe man. And the modern Militia of us Captains, is turned to publick Merchandize; which is not occaſioned out of any fault of ours, but for the defect which is even graven in the bones of many Princes, of making no account of cloaths, but when it rains.

The XXV. ADVERTISEMENT.

Epictetus, *a Stoick Philoſopher, finding his Sect to grow much deformed, asks leave of* Apollo *to ground a new Sect of reformed Stoicks; and is rather reprehended by his Majeſtie, than commended.*

E*Pictetus*, that famous Stoick, had this day long audience of Apollo, to whom he was over-heard to ſay with great ſubmiſſneſs, that the exemplary life, certainty of Doctrine, holy cuſtome, quiet and fruitful leaſure, that he had formerly ſeen in the Sect of Stoicks, had forced him to embrace that Sect, in which he had lived with great ſatisfaction for the ſpace of twenty five years; but that it being now much fallen from the former ſeverity of life and good behaviour, nothing of good remained in it, but the bare and ſtill reverenced name; at which he was both much afflicted and ſcandalized, and was forced to forego it, that he might ſtill live in his ancient purity of demeanour, poverty of life, humilitie, and peace of mind. That therefore (if it ſhould ſtand with his Majeſties approbation) he, and ſome other of his fellow-Philoſophers who were of the ſame mind, deſired to withdraw themſelves, and to ground a new Sect of reformed Stoicks.

Apollo, not without ſome apparent ſigns of diſpleaſure, anſwered *Epictetus*, That he was ſo far from being willing to multiply the Sects of his Philoſophers, as, for the good of Sciences, unity of Opinion, and for many other weighty reſpects, he was reſolved to reduce them to a leſſer number; and that if the Stoicks were any waies fallen from their former good orders, he wiſht him to know, That ſuch a one as he, ought rather to hide their defects, than ſcandalouſly publiſh them to the world by new Reformations; it not being poſſible to admit of a Sect of Reformers, without neceſſarily acknowledging a Deformation, and that a Philoſopher, ſo cried up for Wiſdom and ſincerity of ſoul, as was *Epictetus*, ſhould not endeavour to purchaſe reputation to himſelf, by defaming others; and the rather, for that by the laying a foundation of new reformed Stoicks, he made it appear evidently to the whole world, That the Stoicks diſorders were grown ſo great, as that they were become incorrigible, even by the exemplary life of ſuch a one as himſelf: That therefore it was the duty of every good Soick, when he ſaw his Sect forget their Rules, to ſtrive to reduce them to their duties, by his own good example; it not being only ſhameful ingratitude, but wicked impiety to abandon his Sect in its moſt urgent occaſions, and greateſt neceſſity: For, certainly that Pilot were very wicked, who ſeeing his ſhip ready to be loſt in a fearful ſtorm at Sea, ſhould abandon his Companions, and ſeeking to ſave himſelf in the Ship-boat, could find in his heart to laugh at thoſe that were in diſtreſs: And that if he ſhould open the door in *Parnaſſus* to the reformed Sects, that *Progreſſus in infinitum* muſt of neceſſity follow, which ought to be ſo ſhun'd by every wiſe Prince. For every thing, neceſſarily grovving old and corrupt in time, by conſequence the reformed Stoicks tranſgreſſing their Rules, vvould in time divide themſelves into nevv Reformed Sects. And becauſe the planting of Vineyards, and founding of Sects of Philoſophers vvalked hand in hand, it vvas to be conſidered, that the vviſe Husband-man vvhen he ſavv his Vineyard, vvhich before vvas very fruitful go to ruine for vvant of dreſſing, did not ſuddenly fall to plant a nevv one; but endeavoured by diligence and aſſiduous labour, to make it fruitful again, and never reſolved upon the planting of a nevv vineyard till he clearly found, that it vvas impoſſible to reduce the impair'd Vineyard to its former condition, by any vvhatſoever diligence.

In vvhich caſe, at the ſame time that he plants his nevv Vineyard, he plucks up the old one by the very roots; and turns it into arable ground; for othervviſe, in a ſhort time he vvould have fooliſhly encombred his vvhole Patrimony vvith vvild Grapes. *Apollo* ſaid alſo, That *Epictetus* ſhould reflect much upon the unfortunate condition of the preſent times, vvherein the vvhole vvorld being infected with the pernicious diſeaſe of Politicians, whoſe particular profeſſion it is, not to adhibit Faith to ſuch actions as have a certain affected appearance of extraordinary goodneſs, it was ſhrewdly to be ſeared that they would interpret his good will, and excellent intention, Of laying a new foundation of reformed Stoicks, to be but Hypocriſie; giving it out (as it is their cuſtome to do) in every corner, that *Epictetus*, a Philoſopher of ſo well a compos'd ſoul, would forſake the old Stoick Sect, whereof he was but the tail, out of ambition to become the head of a new one.

The XXVI. ADVERTISEMENT.

The Nobility of the Commonwealth of Achaia, *not being able any longer to indure the inſolency of the Commons, who governed the State, ſend Embaſſadors to* Apollo *to obtain a Prince, who may govern them; and receive a gracious anſwer.*

THe Modern Commonwealth of *Achaia* which (as all men know) is meerly Democratical, is, by reaſon of the inſolent peoples great ſedition, ſo full of tumults, ſlaughters, rapine, and all other ſort of confuſion, as the Nobility, oppreſt by the violence of the ſeditious people, to free their Countrey from ſo cruel Tyranny, thought it a more tocrable condition, to live under the command of any one Prince, how cruel or avaritious ſoever, than to ſuffer the inſolency of a domineering people: Inſomuch as they ſaid, it was neceſſary for the common good, to call in a Forraign Prince, who might govern the afflicted State, and might curb the inſolency of the rabble rout: And to this purpoſe they ſummoned the people to a parley, and deplored the publick miſeries; the ſole remedy whereof they ſaid, was, To ſubmit the Countrey, unfortunately free, to the command of a Prince.

The ignorant people, who in weighty reſolves know not what they grant, nor what they deny, eaſily aſſented that a Forreign Prince ſhould be ſent for, who re-ordering the confuſed State, might govern their Countrey, which was incapable of living free. In this Aſſembly two Ambaſſadors were choſen, who were to obtain from *Apollo*, a Prince fitting for their urgent affairs. The Ambaſſadors came to this Court three days ago, who having made their deſires known in a publick audience, they were anſwered in his Majeſties Name, That he would quickly ſend them away contented. Many prime Subjects of this State, uſed all the means they could to be ſent to command ſo Noble a Principality; amongſt the moſt remarkable whereof, were *Anna Momoranci*, a famous French Baron, very much aſſiſted by *Francis* the firſt King of *France*; and *Don Ferdinando di Toledo*, Duke of *Alva*, befriended by the moſt Catholick King *Philip* the ſecond; not ſo much out of any affection he bore to that his ſervant, as to rid his Court of one, who not able to tolerate an equal, much leſs a ſuperiour, was very troubleſome to him and to his Court. *Apollo* reſolutely choſe the Duke of *Alva*; wherein he did highly diſpleaſe the King of *France*, who complained grievouſly that *Apollo*'s Majeſtie had preferred the Duke of *Alva*, a man in rigour of juſtice not only ſevere, but inexorable, as had plainly appeared in his Government of *Flanders*, before one of ſo exquiſite goodneſs, and of ſo exact judgment in State Government, as *Monarchy* was known to be.

Apollo anſwered King *Francis*, that he had preferred the Duke of *Alva* before *Momoranus* who was a Gentleman of a mild and ſweet ſpirit, only by reaſon of his extraordinary ſeverity; which was very requiſite in this preſent occaſion; the other being unaccuſtomed to the difficulty of taming a coltiſh people, born free, with the cudgel of new ſervitude. And the King of *France* not being herewith ſatisfied, but ſaying with ſome commotion of ſpirit, that his French men, when occaſion did require, could alſo not only be ſevere, but cruel; *Apollo* in an angry tone, bad him hold his peace, and told him, he wondred that Sheep and Lambs ſhould pretend to play the part of Wolves, as if there had never been any *Gaſpero Collonni*, any* *Monſieur de la Nove*, and ſo many other great and little flies, which none of his Generation could ever find the way how to keep from about their noſes.

The XXVII. ADVERTISEMENT.

Apollo *having for a juſt cauſe removed* Gulielmo Budeo *from the Lord Treaſurers place; confers the aforeſaid place upon* Diego Covarruvio, *a noble Spaniſh Literato, and Dean of the Colledge of the Grand Sages of this Court, though he was much gainſaid therein by the French Monarchy.*

Gulielmo Budeo, a Pariſian, who for his being very expert in the knowledge of Monies, hath for many years, and with much reputation, exerciſed the place of Lord Treaſurer in this Court, was on the ſudden on Munday laſt, not only with great diſgrace removed from that place, but by expreſs order from his Majeſty, baniſht for ever out of *Parnaſſus*; which affront was the greater, for that it is ſaid, that the occaſion of this ſo high reſentment was, becauſe he was infected with thoſe Modern hereſies, which being invented by ambitious men, only to make ſubjects rebel againſt their Princes, are not worthy to be followed by thoſe who profeſſing Learning, ought to let the world ſee that they do not only know, but do infinitely abhor the popular errors of the ignorant, who are apt to be carried about by the impoſtures of impiety. After *Budeo* his expulſion, it was ſuddenly noiſed in *Parnaſſus*, that his Majeſty had deſign'd *Diego Covarruvio* to be Treaſurer, a great Spaniſh Lawyer, a man as excellent for Learning, as for his plain dealing, and ſincerity of an irreprehenſible life. As ſoon as this *Apollo*'s reſolution was known in *Parnaſſus*, it begot great jealouſies in the French Monarchy, who thought it ſtood not with her advantage, that a Spaniard ſhould be called up to ſo high a Magiſtracy, wherein ſhe was much intereſſed. The jealouſie and ſuſpition of ſo great a Queen, was the more augmented by *Covarruvio*'s auſterity, his ſteadfaſtneſs to what was juſt, his inflexibility, and for that always preferring his Princes honour and ſervice before all other reſpects, he ſeemed to value the favour or hatred of any whatſoever Prince in this Court, very little, or not at all, as long as he with uncorrupt ſincerity diſcharged the place of *Primo Savio Grande*.

This powerful Monarchy ſent firſt (according to the faſhion of great Courts) divers of her friends to *Apollo*, who, appearing to be well-wiſhers to *Covarruvio*, and very zealous of the publick good, did in a ſeeming way of praiſing him, blame him, and perſecute him by the cheatingway of feigned favours. But this way of proceeding being too well known to *Apollo*, theſe hypocrites did eaſily receive a repulſe from his Majeſty, inſomuch as the very French Monarchy her ſelf, taking off her mask of Court-diſſembling, did at an extraordinary audience which ſhe obtained from *Apollo*, appear ſo implacable an enemy to *Covarruvia*, as ſhe could acquaint him, not only with the greateſt faults that he had committed even from his birth, but with every his leaſt imperfection (ſo narrowly do Princes obſerve the ways of thoſe who were likely to come to advancement in great Courts. (*Apollo*, who infinitely wondred to hear the French Monarchy make ſo ſtrict a ſcrutiny into the life and manners of *Covarruvia*, with that freedom which is proper to her, reply'd; That he did not ſo much abhor humane imperfections in his *Vertuoſi*, but that if amongſt a hundred defects, they had put one pair of perfections, one only rare vertue, he thought he had got an excellent Officer for his ſervice, it being his cuſtome to counterpoiſe vices with vertues; and that *Covarruvia* (whatſoever he were in other things) in his Charge of *Savio Grande*, which he had for many years diſcharged with ſuch ſincerity and diſcretion, had not only proved himſelf worthy of the Lord Treaſurers place, which he was reſolved to give him, but of any other whatſoever better place in *Parnaſſus*; and that he would honour ſo high a place, by removing that ſignal Subject from the ſublime Senate of the *Savi*.

To this the French Monarchy anſwered, That the *Savi Grande* of *Parnaſſus* were twelves, ſo as his Majeſty had ſcope enough to ſatisfie her in what ſhe deſired, by chuſing other inſtead of *Covarruvia*; which would be the eaſilier done, for that the *Savi Grande* were all of them men greatly learned, and of ſingular worth. All the ſtanders by perceived, that *Apollo* was highly diſpleaſed at this preſſure, who angrily anſwered the French Monarchy, that it was a very wicked reſolution to give diſtaſte unto, and take from the reputation of ſuch Officers, who by their aſſiduous ſervice had deſerved chiefeſt imployments from their Prince; and that when a Prince took out any perſon from a Senate, or from a Colledge, to advance him to a higher Preferment, it was a dangerous thing to chuſe the worthieſt; for in ſuch elections, the Prince his intention, were it never ſo good, was interpreted partiality; and that, upon ſuch occaſion, the true Judge of worth was *Seniority*, and that *Covarruvia* being Dean of the Senate of the *Savi grande*, he had ſuch advantage of labour, and ſuch advancement of merit, as he could not without ſome apparent injury, be left out by his Prince; for in all Senates, that Senator deſerves the prime preferment, who hath laboured longeſt at the continual duties of his place: A juſt and good precept; which when it was inviolably obſerved, every honoured *Vertuoſo* propounded to himſelf his Princes ſervice for the ultimate end of all his labours; whereas, by doing otherwiſe, to the ruine of Juſtice, and confuſion of all buſineſs, even the *Savi Grande* (a Senate whereon did conſiſt the good Government of the State) and all other his good and beſt Officers, forgoing the honourable way of merit, and vertuous endeavour, would betake themſelves to the ſhameful Idolatry of adoring ſuch as by their favour in the Court, were likelieſt to help them: That therefore for the aforeſaid weighty reſpects, he, not out of any paſſionate affection which he bare to *Covarruvia*'s perſon, but for the duty he ought unto his merits, would reward that *Vertuoſo*'s labours with the Lord Treaſurers place, and encourage the other *Savi grande*, willingly to take pains in their places, ſince they ſaw their reward was not only certain, but (which was a thing of more importance) lay only in the Prince his boſome. To all theſe things the French Monarchy anſwered, That his Majeſty was Patron, and Supream Arbitrator of all rewards and puniſhments in *Parnaſſus*; That therefore without any prejudice to his Honour, he might gratifie her in her requeſt. To this new preſſure, *Apollo* more incenſt than formerly, reply'd, Nor am I, nor any man in the World maſter of that reward which is propoſed by juſt Princes, to the labours and deſerts of faithful Officers; for, the higheſt Dignities are by good Princes conferred upon their ſervants out of obligation, though modeſt Officers acknowledg to receive them out of their Princes favourable liberality. And know, French Monarchy, that that Prince who doth not reward him that hath deſerved well at his hands, commits a greater Tyranny than he, who without any reaſon ſheds his Subjects bloud, and takes away their livelihoods. After ſo reſolute an anſwer, the French Monarchy confeſt ingenuouſly, that *Covarruvia* being by Nation a Spaniard, he was conſequently one whom ſhe could by no means confide in. *Apollo* was ſo incenſt at theſe words, as he broke forth into ſudden fury, and ſaid, Get you hence, you who will play the Maſter in other folks States, and learn confidence at home; I, for my part, glory at my home to be an humble ſlave to mens merits, which, when nothing but it is found in an Officer, although he be naturally never ſo diſcourteous, yet God, whoſe will it is, that he who does well, ſhould be rewarded, takes it in good part. Whereas, on the contrary, his Divine Majeſty (the true Maſter of Metamorphoſis) hath made thoſe ſelf-affectionate people, in whom Princes, in the collation of their higheſt Dignities, do only require confidence, prove perfidious, and ſo ſtrangely ingrateful (only to confound mans depraved judgment) as they have revenged themſelves of received benefits, as if they had been mortal injuries, as is clearly known to all men, by ſo many unfortunate examples which have happened in Princes Courts; by which you Princes may learn, that to do righteouſly, is to be preferr'd before all other humane intereſt; for, when a Prince exalts one that is ungrateful, though otherwiſe known to be deſerving, all the ſhame redounds to him that hath received the reward; whereas, when it falls out otherwiſe, all the ſhame and loſs redounds unto the Prince, who fooliſhly thinks that he may receive advantage from men by offending God.

The XXVIII. ADVERTISEMENT.

Monſieur Jovanni de la Caſa *having preſented* Apollo *with his moſt uſeful* Galateo, *meets with great difficulties in many Nations, in having it obſerved.*

THe Reverend *Signior Jovanni della Caſa*, who (as you have heard by our former Letters) was with extraordinary pomp, admitted into *Parnaſſus*, after having viſited all the Illuſtrious Poets, and ended his Complement with all the *Principi Literati* of this Court, preſented *Apollo* with his beautiful and uſeful *Galateo*, which was ſo much approved of by his Majeſty, as he forth-with gave ſtrait charge, that it ſhould be inviolably obſerved by all Nations. And at the ſame inſtant commanded *Caſa* to make preſently a *Galatea*, for that the women of this Modern Age had as much need of amendment, as had the men. This Edict cauſed great commotion in ſome that were ſubject to *Apollo*'s Dominion; for, neither intreaties, nor threats were able to make thoſe of *Marca* give way to the receival thereof, who freely profeſt they were reſolved rather to forgo their Countrey and their

Children, than leave their laudable cuſtom of honouring their Maſters with ſincerity of heart, and loving their Friends with candor of mind, rather than with Courteſies, and other Court-Ceremonies, gotten without Book. It met with greater difficulties amongſt Princes; for the moſt powerful French Monarchy would never give way to the obſervancy of *Gallateo*'s Rules, *Niſi ſi, & in quantum*: which ſhe injenuouſly profeſt ſhe would rather mind, than good manners, which ſhe would only obſerve with a certain outvvard ſhevv. The Spaniſh Monarchy promiſed to ſubmit to *Gallateo*'s Rules, provided *Monſieur de la Caſa* vvould leave out one Chapter: That vvhen ſhe ſhould be at Table vvith other Princes, ſhe vvould not have it be reputed ill manners, if ſhe ſhould take a bit vvith her hand, from off her neighbours trencher; neither vvould ſhe be thought to be over-greedy, if ſhe ſhould chance to eat all her next Companions vvhole part.

The Venetians ſaid, that they vvould vvillingly admit of *Gallateo*, if that *Monſieur de la Caſa* vvould declare, That to endeavour by all means poſſible, to knovv another mans Affairs, vvas not ill Manners, but a requiſite point of Policy.

All the Italian Princes readily embraced *Gallateo*; only ſaid, They would be allowed to eat on both ſides their mouths, without being held ill-mannered. But, the Dutch-men ſtormed mightily, for they did not only deny being bound to the Italian Sobriety in drinking, but did obſtinately require *Gallateo* to declare, That the Dutch-mens over-much drinking, and being continually drunk, was one of their chiefeſt Vertues, and one of the moſt requiſite things that their Princes and Common-wealths did for their ſafety ſake, deſire in their people. The which requeſt was blamed by all the *Literati*, as impertinent and abſurd, and therefore gain-ſaid: Wherefore the Dutch were very much exhorted, and deſired to ſubmit themſelves to *Gallateo*, touching the particular of Sobriety; becauſe they were even pointed at by the beſt Nations of *Europe*, for their immoderate drinking, and being ſo often drunk.

To which the Dutch did ſtoutly anſwer, That thoſe ſober men deſerved to be eſteemed drunk, who, living under the ſlavery of Princes, were hardly uſed, and grieved every day by the capriciouſneſs, and beaſtly paſſions of one man; and that the drunken Dutch ought to be highly eſteemed, who had wit enough, both to vindicate their Liberty, and to maintain it when they had got it. And added, That they were to be chained up for fools, that did not believe that the drunkenneſs of the German Nation, was the true foundation of ſo many famous Republicks as were ſeen there. For, the ſafety of a State, and the peoples univerſal Peace, depending wholly upon the fidelity of State-Officers, and upon the candor and ſincerity of every mans Soul, what greater Jewel could there be deſired, than to ſee the Germans by their drinking too much Wine, continually vomit up their very intimate ſecrets, and moſt concealed thoughts: They added, That it was clearly ſeen by long experience, that thoſe did beſt counſel their Countreys, who having drowned their private Intereſt, and choaked their fair pretences (which ſobriety uſeth to beget in mens minds) with good ſtore of Wine, ſpake like Germans from their hearts, and not as do the Italians, and thoſe of other ſober Nations, from the mouth outward only, with falſe and feigned words.

They ſaid alſo, That the Dutch, which did ſo much affect the glorious name of Souldiers, as was well known to all men, had not patience to liſten unto the Counſels and deliberations of ſober men, which were uſually apprehenſive, and full of lewd Circumſpection, covered over with the vail of Wiſdom; but, to the end that their reſolutions might be bold and generous, they would not ſuffer any man to counſel his Countrey, whilſt he was faſting; but when by having drunk much Wine, they had enflamed their Hearts with generoſity: It being the proper vertue of Wine, rather to drive fear from the heart, than to rob the underſtanding of judgment. And that therefore the Germans, with much reaſon, *De reconciliandis invicem inimicis, & jungendis affinitatibus, & adſciſcendis Principibus, de Pace denique ac Bello, plerunque in conviviis conſultant: tanquam nullo magis tempore ad ſimplices cogitationes pateat animus, a magnis incaleſcat, Tacit. de Mor. Germ.* That whether it concern the reconciling of Enemies, the making of Affinities, the chuſing of Princes, finally, be it about Peace or War, they for the moſt part conſult upon it in their Cups: as if the Soul were at no time more open for civil thoughts, or ſet on fire for great ones. And they further added, That if the Italian Sobriety were introduced amongſt the Germans, thoſe falſe hearts, and double minds, thoſe deep thoughts, thoſe turn-coats, full of treachery, conſpiracies, plots of falſe ſouls, masked over with hidden hatred, and feigned love, would begin to be found in that faithful and ſincere Nation, wherein the Nations which glory in their Sobriety, do ſo much abound: a thing ſo true, as the French, who have been held to be ſo glorious by all the World, for their ancient candor and ſincerity of ſoul, in being alwaies faithful to their King; ſince many of them have given over the laudable cuſtom of taking off their Cups, and being drunk after the Dutch faſhion, had ſuffered themſelves to be wound about into ſuch Treacheries as the World took too much notice of. And that if that little Window to be contrived in the Breaſts of men, the better to diſcover the Hearts of certain damnable Cheaters, who being Devils inwardly, ſtudy to appear outwardly Angels, was thought to be ſo neceſſary for the good of mankind; with what ground of Reaſon could any man blame the laudable cuſtom of being Drunk, it being clearly ſeen, that by drinking of too much Wine, mens bodies became Diaphanous and tranſparent.

For theſe Reaſons, which were very much approved of, and praiſed by *Apollo*, It was reſolved, That as touching the particular of Sobriety in drinking, the Noble German Nation ſhould not be ſubject to *Gallateo*'s Precepts; the uſe of being drunk, being rather a piece of publick cunning amongſt the Dutch, than a vice of private men: It being apparently known, that thoſe Nations are very well adviſed, both in times of Peace and War, who, like the Dutch, *deliberant, dum fingere neſciunt; conſtituunt, dum errare non poſſunt, Tacit. de Mor. Germ.* Deliberate whilſt they know not how to counterfeit, and do ordain whilſt they cannot erre.

The XXIX. ADVERTISEMENT.

Apollo *finding that wicked men, by making uſe of the Sword of Juſtice to injure honeſt men, do make his Tribunals become very hateful; to remedy ſo great a diſorder, inſtitutes a Committee of the greateſt Subjects of this State; but hath but bad ſucceſs therein.*

THe perfidiouſneſs of wicked men is arrived at that height, as that the Sacred Seats of Juſtice, erected for the ſafety of good men, and to puniſh the wicked, are made uſe of to perſecute and afflict thoſe that are honeſt, and mean well; a diſorder which his Majeſty is very angry at; who can by no means tolerate, that through the ſo much miſchief of wicked men, the Seats of Juſtice ſhould become hateful: Wherefore *Apollo*, to try whether the Wit of man could find the true Antidote to this raging Poiſon, choſe many moneths ago, ſome of the beſt Philoſophers, skilfulleſt Polititians, and men moſt eſteemed for wiſdom, that are in the State of *Parnaſſus*; all which he cauſed to be ſhut up in that Apartment which ſtands by the Delphick Library, and ſtraitly commanded them not to ſtir from thence, till they had healed ſo dangerous a wound by fitting Remedies.

All the *Vertuoſi* of *Parnaſſus* thought ſuch a buſineſs might be diſpatched in a few hours; but it was eight moneths e're theſe men opened their dores; at which time they deſired Audience of *Apollo*, whom they told, that after having been ſo long ſhut up in that place, wherein they had diligently examined a thouſand opinions, and maturely ſifted an infinity of applications, they could find no expedient means whereby ſeverely to puniſh falſe accuſations, without affrighting true ones.

The XXX. ADVERTISEMENT.

Marcus Brutus *deſires* Lucius Brutus *to ſhew him the perfections of the Conſpiracy which he ſo happily brought to paſs againſt the* Tarquins; *and the Imperfections of that Conſpiracy which he ſo miſerably executed upon* Cæſar. *And receives deſired ſatisfaction from him.*

M*Arcus Brutus*, who lives ſtill diſcontented in this Court of *Parnaſſus*, becauſe that important buſineſs which he undertook of recovering the Roman Liberty, by the murder of the Tyrant *Cæſar*, did not ſucceed well; went the other day to find out *Lucius Brutus*, whom he earneſtly deſired to acquaint him with the reaſon, why both of them, being ſpurr'd on by the ſame generous thought of reducing their Countrey into Liberty; they did ſo much differ in the effect, adding, That he ſhould be very much ſatisfied by knowing the excellency of his Conſpiracy, and what the faults were of that which he himſelf plotted againſt *Cæſar*. *Menante*, who by great good fortune was by, when this demand was made, aſſures every one that *Lucius Brutus* did thus anſwer his kinſman; A good intention is not ſufficient, Cozen *Marcus*, to reap renown by great Actions, it muſt be accompanied by Judgment. Know then, that in purging the Roman Empire from the ill humours of Tyranny, wherewith I found her greatly oppreſt, I ſuccesfully imitated the Art which skilful Phyſitians uſe in reſtoring health to a body that is ſick of a malignant Feaver: which had you done, you would not only not have committed that great error which cauſed ſo many miſchiefs to your ſelf, and to our whole Countrey, but ſhould have happily acquired that glory which hath made me Immortal. Know then, that when I reſolved to reſtore liberty to our Countrey, I did firſt exactly conſider the Body of the State of *Rome* in its ſick condition, the quantity and quality of the humours which ſhe did abound with in her ſickneſs of ſervitude; and, like a wiſe Phyſitian, I prepared the peccant materials, and digeſted the crude humours, with the Syrup of diſcontent and bad ſatisfaction which I daily ſowed in the people of *Rome* againſt the *Tarquins*. And the inſolency committed againſt *Lucretia*, proved very lucky to me: for, the unbridled luſt of the Tyrant *Tarquin*, brought the people of *Rome* to that point of hatred and deſpair, which I had alwaies deſired; ſo that finding the materials of diſcontent to be excellently well prepared, by the water of the common peoples continual exclamations, with two only ounces of laxative Syrup of Roſes (Reſolution) which I knew how to make, by appearing Head of the enraged Romans, with permiſſion of the ſick Common-wealths Militia, the bad humours of Tyranny were purged out, without the pains of death, or any alteration of Tumults, in lieu whereof the health of Liberty returned to our Countrey. But, you Cozen, did not duly conſider any of theſe important particulars; for, having with a raſh reſolution given your ſelf over in prey to the zeal of recovering loſt Liberty, the light of your underſtanding was ſo blinded, as made you fall into a more cruel ſervitude; and this was, when by the immature counſel which you put into action againſt *Cæſar* in the Capitol, you gave the Roman Liberty a ſtrong Purgation, compounded of *Coloquintida* and *Antimony*, and other violent ingredients, with which, whilſt you thought to evacuate the Crude Humours, you did infinitely encreaſe that malady, which having firſt wrought your ruine, and the like of all your Aſſociates, occaſioned at laſt that ſo famous ſickneſs (the ſad Proſcription) which did kill outright the moſt excellent Roman Liberty; and the Proverb is as true as common, That Conſpiracies are not made out of curioſity of changing the Prince his Face, but for the important intereſt of changing Tyranny into Liberty. And therefore in a buſineſs of ſuch concernment, a man muſt confine himſelf by the Charity which he bears unto his Countrey, within the bounds of the love of Liberty, and hatred of the publick Tyrant; and among other conſiderations which ought to be had in a buſineſs of ſo great concernment, the chiefeſt is, To conſider with exact diligence, the means whereby a Tyrant hath poſſeſt himſelf of his Countreys Liberty, which, whilſt they continue in their vigour and ſtrength, that Citizen wiſhes no good unto his Countrey, but is rather a cruel Enemy thereunto; who, by plotting againſt the Tyrants life, is cauſe of greater ſlavery to his fellow Citizens, and of much greater ſcandals to his Countrey. The *Tarquins* maintain'd themſelves in their uſurped Liberty, by the love which they had cunningly won from the Romans, which when by their cruelties, libidinouſneſs, and avarice, they had loſt, the foundation of their greatneſs failed; and therefore it was not hard for me to reſtore my Countrey to her ancient Liberty. For, I did not drive the *Tarquins* out of *Rome* by my Conſpiracy, till being ready to be thrown headlong down by the publick hatred, I gave then a juſtle. But, you did not do ſo; for, it is evident that *Cæſar* had poſſeſt himſelf of the publick Liberty, by the great good opinion he had in his Army, of which he had ſo many years been Head, and by the miraculous affection of the people of *Rome*, which he had won by his profuſe liberality. And by killing him whilſt he was Maſter of theſe two powerful means, you did nothing elſe but change *Cæſar* (who did ſtudy to ſecure himſelf in the State, only by his clemency, and by his obliging every body) into *Auguſtus*, who having ſeen the unfortunate end which Tyrants make, by uſing the indulgencies of Pardons, thought it a ſafer way for the perpetuating of his Dominion, to make uſe of that cruel great Proſcription, the only cauſe whereby after having reigned happily ſo long, he had power to tranſmit the Roman Empire, as Hereditary, into the Perſon of *Tiberius*.

The XXXI. ADVERTISEMENT.

Marcus Cato, *having, to the infinite diſlike of Princes, writ the Word* Libera *underneath the Motto,* Pugna pro Patria, *which was ſet upon his gate; is commanded by* Apollo *to put it out.*

SInce the firſt day that *Marcus Cato*, one of the *Lavii Grandi* of this Court built his houſe in *Parnaſſus*, he made theſe words, *Pugna pro Patria*, be engraven, and written in Gold-Letters upon his Portal, to the which ſome few daies ago he added *Libera*: which the Princes of this State obſerving, they made great complaints to *Apollo*, proteſting, that unleſs that ſeditious Word, which might ſet all the World on fire, were raſed from off the Portal, great miſchiefs were likely to arrive in *Parnaſſus*. And did further very much deſire, that *Cato*, being the firſt Inſtituter of that wicked generation of men, who that they may appear to the baſe Plebeians to be lovers of Truth, do practiſe an impertinent Liberty, and ſuperſtitious pride over men, might, for the correction and dread of others, be ſeverely puniſht. *Cato* was immediately ſent for by *Apollo*, whom his Majeſty blamed for having given juſt occaſion of complaint and rumour to Princes, by the addition of that word. *Cato* boldly anſwered, That good men ought not to forbear to do, or ſay any thing that became them, and what their conſciences bade them do, for the threats of whatſoever Princes; That it was a cruel thing, and which only became ignorant and malicious men, to cozen others with Sentences which were only ſpecious in words: and, that he thought it was great impiety to make the common people underſtand, that they were bound to defend that even with their Lives and Faculties, as a thing properly belonging to them, wherein they had not the leaſt intereſt: that therefore the word *Libera* was neceſſary, to declare the full ſignification of the Sentence: for, as it would be a great folly in one to take upon him to defend the Title of an Houſe, which he had only hired; ſo that Country deſerved to be defended by Teeth and Hands, even to the effuſion of the laſt drop of Bloud, wherein a man commanded like a Maſter, not that wherein he obeyed like a Slave. *Apollo* anſwered *Cato*, that he was in a great error; for, it was not only groſs ignorance, but tending to ſedition, to affirm that Princes had not Authority to compel their people to take up Arms, and to defend their common Country, when they were aſſaulted by their enemies. *Cato* replied, that he did not deny but that Princes had ſuch Authority; but confeſt, he ſaid, that there was neither any power nor violence, which could enforce a man who took up Arms againſt his will, to ſhoot right forward, but that he might let his firſt ſhot fly rather towards his Friends than towards his enemies. To this *Apollo* anſwered, That Princes had likewiſe Authority to force their Souldiers to ſhoot juſtly, and to behave themſelves couragiouſly; but that they muſt be good Princes who have this Authority, ſuch as by their Liberality, and great love ſhewn in their excellent Government, did force their Subjects to defend their Princes Dominions with the ſame gallantry and undaunted valour, as they did their own private Patrimony: and that only avaritious Princes, and ſuch as thirſted after their Subjects Bloud, were too far from reaping any good by thoſe Souldiers, whom they forc'd to go to the Wars; as that they found them to be cruel enemies. That therefore he commanded him, to take the word that was added to the Sentence, immediately from off his gate, which was not only ſuperfluous for the Reaſons which he had given, but for that when it was otherwiſe, gallant men underſtood it to be there, though it were not written; it not being fitting that the baſer ſort of people ſhould be acquainted with the great Secret, That that is only the Freemans Countrey where he is born; the Slaves, that where he is beſt accommodated.

The XXXII. ADVERTISEMENT.

Socrates *being found dead in the morning on his bed,* Apollo *uſeth all poſſible diligence to learn the true reaſon of ſo ſudden a death.*

THis morning *Socrates* was found dead in his bed, who was well when he lay down the laſt night; and his body being exceedingly ſwoln, many do more than ſuſpect that he was poiſoned; and the *Peripateticks*, bitter enemies to the Socratical Sect, were very much blamed; the rather, for that every one knows that *Ariſtotle*, the Prince of ſo great a Sect, is very well verſt in handling poiſon. The very ſame morning, *Socrates* his whole Family was impriſoned, out of which nothing could be got, but that, ſome daies before, *Socrates* was ſeen to be very much troubled, and ſeeming to be exceedingly grieved inwardly, he oft-times cried out, O corrupt World! O depraved Age! O moſt unfortunate Mankind! *Apollo*, who was exceedingly grieved at the loſs of ſo famous a Philoſopher, commanded that his body ſhould be carefully opened, and that it ſhould be ſeen, whether any ſigns of poiſon were to be found by his bowels; which being done, all his intrails were found to be open. Whence it was clearly known, That *Socrates* having taken too much wind of ſcandal, at the great diſcompoſures, and infinite miſbehaviours which he was neceſſitated to ſee in this depraved Age, did even burſt. Great were the Obſequies which were made for this Noble Perſonage; and *Marcus Tullius Cicero*, (one who was very affectionate to the Socratical Sect) having in an elaborate Oration infinitely praiſed the Truth of ſo famous a Philoſophers Doctrine, and his exemplary Life, did with many tears bewail the ſad calamity of theſe preſent Times, wherein it being under pain of ſevere puniſhment, forbidden to play the Satyre, gallant men who ſaw things every day committed, which ought publickly to be declaimed againſt, were forc'd to ſee, and to ſay nothing, and to burſt for vexation.

The XXXIII. ADVERTISEMENT.

The Hereditary Princes in Parnaſſus, *do very much preſs* Apollo, *that the Emperor* Tiberius *may be removed from their Claſſis, and placed in that of Tyrants; and he defends his cauſe victoriouſly, before his Majeſty.*

IT is above 1500 year ſince *Tiberius*, who ſucceeded *Auguſtus*, was admitted into *Parnaſſus*, and had an honourable place allotted him amongſt the Legitimate Hereditary Princes, where he hath lived with ſuch glory and ſplendor, as he hath alwaies been held by the greateſt Potentates of *Parnaſſus*, to be the Prince of Wiſdom, the very picture of Vigilancy; not only the Counſellor, but the Oracle of all thoſe Princes who go about by violence and ſeverity to eſtabliſh not only a new Tyranny, but the Maſtery of any newly-conquered State. For, though it be to be confeſt by all men, that *Cæſar* the Dictator was he who laid the firſt foundation of the Roman Empire; and that *Auguſtus* raiſed up the Walls thereof even to the higheſt Corniſh: it is not yet to be denied, but that *Tiberius*, when, by happily tranſmitting it over to his Nephew's Son *Caligula*, he made it hereditary in the bloud of the *Julii* and *Claudii*, did wiſely eſtabliſh it, and gave it compleat perfection. A great Action certainly, and only becoming that *Tiberius*, who knowing ſo excellently well how to conceal his own private paſſions, made himſelf be known to be an excellent Doctor in the cunning Art of diſcovering other mens thoughts; by which he may be ſaid to have ſet the Roof over the Roman Monarchy. A great Conſpiracy was diſcovered ſome few daies ago againſt this ſo mighty an Emperor, which was long before plotted againſt him by the greateſt Princes of this Court, who accuſed him before his Majeſty of being a Tyrant, as he, who, to the prejudice of *Auguſtus* his heirs, had by wicked means poſſeſt himſelf of the Empire, which, they ſaid, he had governed with unheard-of barbarous cruelty for the ſpace of two and twenty years, ſhewing himſelf alwaies to be an implacable enemy of the Nobility, ravenous over the wealthy, bloudy to men of great worth, and ungrateful to thoſe that had ſerved him faithfully: And this ſhameful accuſation was aggravated by the Teſtimony of *Cornelius Tacitus*, who having ever appeared by all his actions in this Court, to be circumſpect, ſuffered himſelf notwithſtanding to be ſo far carried away by the violent paſſion of hatred againſt *Tiberius*, as he made Affidavit before his Majeſty, that, under the rigorous government of this Monſter of Nature, *Nobilitas, opes, omiſſi geſtique honores pro Crimine; & ob virtutes certiſſimum exitium, Tacit. lib. 1. Hiſt.*

This accuſation wrought much with *Apollo*, who truly ſaid that it was a great error; to have placed ſo cruel a Tyrant in the honourable Claſſis of Legitimate Princes; and at the ſame inſtant gave command that *Tiberius* ſhould have notice given him, to appear in the Court the next day, and defend himſelf againſt that accuſation. Then did all men call to mind the unfortunate condition of Princes, when *Tiberius* was ſeen to come out of his houſe alone, and, forſaken by all his Friends, to appear before the Judges; who though he thought that deſertion to be an evident ſign of his condemnation, yet entred he the Court with an undaunted ſpirit; where though he was received with ſevere looks, and threatning geſtures, both by his Majeſty and the whole Senate of the *Vertuoſi*, yet he ſeemed even then to be fulleſt of courage, when his danger appeared to be greateſt. Silence being then proclaimed, *Egiddio Boſſio* the Attorney General, read the accuſation to *Tiberius*, and then *Tiberius* was commanded to ſay what he could in his own defence. Whereupon he thus began:

“ Prince of Learning! the accuſations laid to my charge by my ill-willers, are two;
“ that I poſſeſt my ſelf of the Roman Empire by bad means; and that by the Government
“ thereof I have uſed much cruelty towards the Nobility and other ſubjects of much merit
“ and worth: The firſt is falſe; for, how can it be objected that I came by the Roman Empire
“ fraudulently, ſince, by his laſt Will and Teſtament, *Auguſtus* made me his Heir. I
“ confeſs that *Agrippa Poſthumus*, and *Germanicus* were neer allied in bloud to *Auguſtus*;
“ but it muſt be conſidered, that *Auguſtus* was not ſo great a fool, as to be deceived by any,
“ how crafty and fraudulent a wit ſoever, in ſo important an affair, as the leaving of an
“ Heir who might ſucceed him in ſo great an Empire. It muſt be believed that ſome weighty
“ reſpect moved him to prefer me, who was not at all akin to him, before his Nephews:
“ and though I could upon this occaſion, much to my praiſe, relate the excellent Art I uſed
“ to work my ſelf into the good will and affection of this great Prince, I will in this place
“ only mention this, that if *Auguſtus* had found ſuch qualities in thoſe of his bloud, as
“ he knew were requiſite in him who was to be his Heir, and which by all exquiſite diligence
“ I endeavoured to make appear to be in me; neither would the love which *Tacitus*
“ ſays *Auguſtus* bore to my Mother, nor her allurements, nor all my cunning, ever have
“ been ſufficient to induce that wiſe Prince to do ſo cruel an act, as to diſinherit his Nephews,
“ and make a ſtranger his Heir. But it will make for me, in this place, and upon
“ this occaſion, to make known that my action, from whence I have alwaies acknowledged
“ my acceſs unto the Roman Empire, as that which did compel *Auguſtus* to love me ſo
“ immeaſurably. It is well known to all men, that after the death of *Marcus Agrippa*,
“ *Auguſtus* gave me his Daughter *Giulia* for Wife; it was likewiſe known to all men,
“ what a one that great Princeſs proved; ſo as being ſcorned, by the pride and laſciviouſneſs
“ of that unchaſt woman, when I found my honour wounded, I knew how to make uſe of
“ that very occaſion for my greater advancement, which was likely utterly to ruine all the
“ hopes of my good fortune, wherein I had made ſo good a progreſs. For conſidering,
“ that if (as my honour bound me to do) I ſhould revenge the injury done me by my wife
“ by putting her to death, the little reſpect which I ſhould have born to *Auguſtus* his bloud,
“ might alienate him from me, and make him give over his intentions of exalting me:
“ and long arguing with my ſelf the great difference that there was between an injury received
“ from a Wife of a diſproportionable greatneſs to her husband, and that which is
“ done by ones equal, I put on the better reſolution of preferring the glory which I ſhould
“ win by obtaining the Roman Empire, before the ſhame of being publickly cuckolded by
“ *Julia*. *Tiberius* had gone thus far in pleading his own excuſe, when a loud voice was heard in the Court to cry out thrice, *O Traytor*. *Tiberius* thinking that this was meant by him, proteſted to *Apollo*, that that ſcorn was put upon the Court, and not upon him; *Apollo* finding how little he was reſpected by that raſh fellow, whoſoever he was that had ſaid thoſe words, commanded that he ſhould be diligently ſought for, and impriſoned, which was forthwith done, and it was found to be *Jacomo* Count of *Marcia*, a famous Prince of the Bloud of *France*; yet *Apollo* preferring the injury done unto himſelf, before the Linage of that Prince, commanded him to be led to priſon. Then the Count did publickly profeſs, that he had not ſaid thoſe words either to injure his Majeſty, or *Tiberius*; but that to unburthen himſelf of ſomewhat which lay heavy in his heart, he had called himſelf Traytor, not meaning *Tiberius*, nor any other perſon; for, when he was married to the unchaſt Queen *Jane*, by his fooliſh proceeding againſt her, (who had brought with her the Kingdom of *Naples* for her portion) as if ſhe had been a private Gentlewoman; and by the ſeverity, which he like a Coxcomb uſed towards her, he, to his infinite ſhame, loſt both his Wife and Kingdom, and conſequently his Reputation; and was forc'd to fly from *Naples*, and to bury himſelf alive in a Monaſtery in *France*, where he died for meer madneſs: and that he had learnt by *Tiberius* his wiſe demeanor in the like caſe, that it had been more honourable for him to have lived a cornuted King in Naples, than a private man of Honour in *France*. Apollo did then pardon the diſturbance which that Noble French-man had occaſioned, and bade *Tiberius* proceed to make his defence, who ſaid:

“ And becauſe the too great connivance at the ſhameful life which my Wife led in *Rome*,
“ would certainly have rendred me contemptible both to the Senate and people of *Rome*, (a

“ thing which would have been of equal danger to ſuch a perſonage as I, who lived in hope of that greatneſs which I afterward acquired, as the reſentment of ſuch an injury by way of revenge would have been) I choſe the middle way between theſe two dangerous extreams, which in dubious reſolutions proves alwaies beſt. So as, not to be an eye-witneſs of that injury which I could neither revenge nor tolerate, I went from *Rome* under a pretence of living privately, and hid my ſelf in *Rhodes*. This my modeſty, this great reſpect which I bore to *Auguſtus* his Bloud, was the true and chief cauſe which did not only induce him to love me, but which did oblige him to demonſtrate that his love, in ſuch ſort as the World hath ſeen ſince his death. For, this Prince, who was as wiſe as he was glorious, pitying my ſo much ſcorned condition, and infinitely loathing his daughters infamous life, behaved himſelf ſo rigorouſly towards her, as his demeanor may ſerve for a Rule to every wiſe Prince, how to handle their unchaſt daughters. If then ſo great patience, if the reſpect, reverence, and perfect obedience, and ſo many other lawful pieces of cunning, which I continually uſed to work my ſelf into, *Auguſtus* his affection, be vicious comportments, and fraudulent deceits, (as my enemies have repreſented them to your Majeſty) I refer my ſelf to thoſe who are to judg upon my Reputation. I now come to the ſecond Article of my Impeachment. I acknowledg the cruelty which I am accuſed to have uſed towards the Romiſh Nobility to be true, and all that *Tacitus* hath ſaid of me in that point, to be very true; but I deſire that ſuch difference as ought to be, be put between the cruelties uſed by a new Prince, and thoſe which are practiſed by an ancient and hereditary Prince: for, if I have taken away any mans life out of an innate cruelty, or thirſt after humane Bloud, or out of any capricious inhumanity, I ſubmit my ſelf to the rigour of the Cornelian Law, as if I were one of the meaneſt, and moſt abject Plebeians of this State; but if it were meer State-neceſſity which forced me to be cruel to thoſe of *Auguſtus* his Bloud, to the chiefeſt Senators, the Commanders of any extraordinary Worth, and in fine, even to Worth it ſelf; I deſire every one to conſider how new Princes are neceſſitated to do horrid and cruel acts, though it be much againſt their Inclination. And upon this occaſion, I will, for my defence, make uſe of my implacable Accuſer *Tacitus* his words. He hath openly profeſt, that the horrible Proſcription made by *Auguſtus* (which I confeſs, did ſurpaſs all the moſt immenſe cruelties that were ever commanded by cruel men) was done not out of any inclination to ſeverity by thoſe who of themſelves did infinitely blame ſuch an act, but only out of meer State-neceſſity. *Sane Proſcriptionem Civium, diviſiones Agrorum, neque ipſis quidem qui fecere laudatas, Tacit. lib.* 1. *Annal.*

“ Theſe are *Tacitus* his Words. Which, if it be true, Am I to be condemned for having wiſely known how to eſtabliſh my ſelf in a new Principality? and for having had the Wit to execute thoſe Precepts, which not only every other Polititian, but even *Tacitus* hath publiſht? And if it be true, that indulgence, manſuetude, and clemency are then vices in a Prince, when ſuch ſignal vertues are uſed towards thoſe, who, though they be pardoned, keep malice in their hearts, and covet revenge; is there any one here preſent, who thinks, that if I ſhould have ſuffered *Agrippa Poſthumus*, *Germanicus*, and the others of *Auguſtus* his Bloud, to have lived, that they would ever have ſincerely loved my Greatneſs? And if it be a grounded Precept in Policy, that Princes ought to endeavour above all things, to reign void of jealouſie; and if a Prince can never be ſaid to be ſafe in a State, whilſt thoſe live who were driven out of it, or, who pretend more right thereunto than he, Will not every one, how little knowledg ſoever they have of worldly affairs, confeſs with me, that it was not any innate cruelty in me, but meer neceſſity of State-Policy, which forc'd me to appear ſo ſevere towards thoſe of *Auguſtus* his Bloud? For, a Prince is wiſe in his cruelty, when (as *Tacitus* himſelf ſays) he runs danger by being merciful. Moreover, the many ſlaughters, which I, and after me many other Emperors gave order for, againſt the chiefeſt of the Roman Senators, ought not to be imputed to our cruelty, (as they do unjuſtly affirm, who do now perſecute me) but to the indiſcreet pride of thoſe Senators, who, though they ſaw Liberty baniſht from out their Countrey, yet through a proud ſtubbornneſs of not putting on the cloak of humbleneſs, or rather through a fooliſh oſtentation of free ſpeaking, when they were enſlaved, and of commanding in ſubjection, did every day more and more irritate Princes to uſe all ſorts of ſeverity and inhumanity againſt people ſo proudly ſpirited. Hence it is, Sir, that neither *Tacitus*, nor any other who writes my Story, could ever ſay that I was ſevere againſt any Citizens, or any of the Roman, or Provincial Plebeians; for, they never gave me any juſt occaſion of ſuſpition, but only ſay (that which I confeſs to be true) that I did perſecute the nobleſt of the Roman Senate; the which I did to abaſe them, to terrifie them, to make them miſtruſtful one of another, to diſunite them, and to make them endure that ſlavery which I ſaw they did abhor: nor can any Politician teach me any better Rules than theſe, to be made uſe of to the Nobles of a Country, which being but a little before bereft of its Liberty, will not only not accommodate it ſelf to ſervitude, but fooliſhly pretends to limit the Princes Authority in Commanding, and in ſervitude keeps the pride of Freedom, and an enraged mind, upon any good occaſion, to revenge the injury done unto its Liberty: whence it is, that Hangmen, Spies, and Attorney-Generals are the fitteſt Inſtruments to eſtabliſh a mans ſelf in thoſe new States which but a little before had loſt the Liberty of a Free Commonwealth; for, every cruel Action is held a prudent Reſolution, when it ſecures the Life, the State, and Honour of that new Prince, who knows how to uſe it. Moreover, I heartily deſire every one to conſider, that thoſe who boaſting of their Worth and great Vertue in the Roman Senate, would be known to be of a better condition than the reſt, did it not for that they were enamoured of Vertue, not out of that only Nobleneſs of mind which ought to be in every one, who can be content to die a private man, but that they might have a Noble Retinue to win popular favor, and the Armies love: a great Truth, and which hath not been better taught to ſuch a Prince as my ſelf by any Writer, than by thee *Tacitus*: for, thou freely ſayſt, that new Princes meet with no worſer, nor more wicked a Subject, than that worthy Senator, who makes uſe of Vertue to chalk out the way to the Ambition which he hath of Government. For after thou in thy Annals haſt painted to the Life the demeanour of that Traytor *Sejanus*, thou ſayſt theſe following words, which clearly prove my intention: *Palam compoſitus pudor, intus ſumma adipiſcendi libido; ejuſque cauſa modo largitio, & luxus, ſæpius Induſtria ac Vigilantia, haud minus noxiæ, quoties parando Regno finguntur. Tacit. lib.* 4. *Annal.* And thou haſt ſaid well; for, in a new State, not being yet ſecured in an Hereditary Deſcent, and where the tumultuous chuſing of a Prince hath ſo large a ſcope, as it is lawful even for him that murders the Prince to aſpire unto the Empire, thoſe great Subjects, thoſe worthy, and all-deſerving Officers, who are ſo much admired by private men, as they are thought by them to merit their Princes integral love, the higheſt preferments, beſt rewards, are notwithſtanding known by him that Reigns to be moſt pernicious, and fit to be rooted out. So, as the condition of the Roman Empire being no leſs diſorderly in her Hereditary Succeſſion, than greatly tumultuous in her Election, required in me that ſevere way of proceeding, which was only able to ſave my Life and preſerve the State. Nor can I ſee how any man can blame the cruelty which I uſed towards the Roman Nobility, and the worthieſt Subjects of the Empire, ſince it would have been thought a great defect, and much miſ-becoming ſuch a one as me, if I ſhould have uſed that clemency towards them, that mildneſs, and familiarity, which *Cæſar* to his coſt did, whoſe miſerable end, does clearly teach all men, that States which are fraudulently poſſeſt, ought to be eſtabliſhed by extraordinary ſeverity. For, the Nobility of the ſubjugated Commonwealths, make uſe of the new Princes Clemency only as of an excellent means to ſuppreſs him by Conſpiracies: nor doth it any whit at all avail (as a man would think it ſhould do) for the allaying of that rage of hatred, or quenching the great and perpetual deſire which they have to vindicate the injury done them in their loſt Liberties, though thereby they run the greateſt hazards and danger that can be incurr'd.

The Judges did much approve of *Tiberius* his defence, for they did not only allow of *Auguſtus* his laſt Will and Teſtament, and conſequently of the legitimacy of *Tiberius* his ſucceſſion, but they alſo conſidered that he being a new Prince, no waies allied in Bloud to *Auguſtus*, and there being many Roman Senators better born than himſelf, according to the true Rules of Tyrannical Policy, he was forced to uſe cruelty there where that veneration and Majeſty was wanting, which the being born of Royal Bloud brings with it, and made his way, by ſword and poyſon, making himſelf be dreaded by thoſe, who preſumed too much upon themſelves, and dared to paragoniſe their private Nobility, with his immenſe fortune who reigned; and that, where to uſe Clemency was prejudicial to the new Princes, the uſe even of unuſual ſeverity ought to be eſteemed laudable.

The XXXIV. ADVERTISEMENT.

Hippocrates *having adviſed* Apollo *how to prevent the frequent deaths of ſick folks, occaſioned through the ignorance of Phyſicians, and proving unfortunate in that his advice, is in great danger of being ſeverely puniſht by his Majeſty.*

H*ippocrates*, that great Phyſitian told *Apollo* ſome few daies ago, that the World was ſo peſtered with ignorant Phyſitians, as, unleſs ſome ſudden remedy were taken for it, all mankind would be deſtroyed: for that, ſick folks were cured by ignorant Phyſitians, by new Experiments, by contrary Medicines, and rather by Mountebanks Receipts, than by Canonical and true Rules of Art; whence it was that many ſick folk died, who if they had been adminiſtred unto by Learned Phyſitians, might eaſily have been reſtored to their former healths. *Apollo* being adviſed by ſo famous a man, reſolved to remedy ſo great an evil. Wherefore, ſome ſix moneths ago he conſtituted a Colledge of the moſt famous Phyſitians that the World ever had, the chief whereof were *Cornelius Celſus*, *Galen*, *Avicene*, *Fracaſtoro*, *Filopio*, *l' Altozmari*, and the moſt meritorious *Girolimo Mercuriale*; and made *Hippocrates*, that Prince of Phyſick, Head of the Colledge, which he endowed with ample Authority to provide experimented Phyſick, and of known vertue for mankind. Theſe Phyſitians firſt diſtributed out their Orders, and Phyſitians were ſent into all places, who for the greater ſafety of mens healths and long lives, were commanded to uſe nothing to their Patients, but common Clyſters, Roman Ointments, uſual Purges; and in peſtilent Feavers, pectoral Waters; but, that when they ſhould have occaſion to let Bloud, to cure Malignant Feavers, double Tertians, or other grievous Maladies, they ſhould be commanded to acquaint the Colledge ſpeedily with every particular accident that befel the ſick party, with the condition of his ſickneſs, with his ſeveral acceſſes of Feaver; and that in ſuch caſes they ſhould be very careful of ſending the Water and Excrements of the ſick perſon every morning and evening to the Colledge, to the end that they might with better ſatisfaction to the ſick party, take order for neceſſary Medicaments. The Phyſitians very willingly did what they were commanded by the Colledge. But, it was not long ere the World was aware, that thoſe Orders which were given with ſo much zeal to the publick good, wrought not that good effect which his Majeſty perſwaded himſelf they would have done; for, the Phyſitians who adminiſtred Phyſick to the ſick, were ſo perplext in putting on due reſolutions in their obſervations of the ſeveral alterations and changes of the Maladies, as they durſt not upon any ſudden accident that ſhould arrive, ſuccour the ſick parties with any requiſite and ſpeedy help, but ſhewing more obedience to the Colledge, than charity to their Patients, refuſed to meddle with thoſe Maladies which would admit of no delay, without expreſs Order from their Superiours; and, truly it was ſad to ſee, that the time which ſhould have been ſpent in the cure of their Patients, was employed to no purpoſe, by thoſe Phyſitians in writing Eloquent Relations, and many Learned Advices to thoſe of the Colledge, to whom with all diligence they ſent the Water and Excrements of the ſick, which altering by reaſon of the length of the way, it unfortunately fell out, that the Colledge not being able to make any perfect judgement thereby, the Receipts which they ſent, proved oft-times clean contrary to the Malady of the Patient. Moreover, the ſickneſs whereof the Phyſitians had given an exact account, changed alſo before the anſwer could be brought; wherefore they were forced to ſend new Relations, and new Advertiſements, which occaſioned the neceſſary ruine of the ſick parties, and oft times whileſt they lay expecting Medicaments from afar off, they arrived after the parties were dead, to whom they ſhould have been applyed. All which were ſo foul inconveniences, that many men died more than had wont to do; inſomuch, as *Apollo* hearing thereof, he marvelled how ſo charitable a reſolution could have ſo bad ſucceſs. Wherefore *Apollo* thinking himſelf much abuſed by *Hippocrates*, who under a pretence of publick Charity, minded chiefly his own Ambition, ſaid in a publick Audience, That he now found, that Phyſitians near at hand, though peradventure ignorant, were better for ſick perſons, than thoſe that were more Learned, if afar off; and afterwards diſmiſt the Colledge, reſolving to take ſome notable revenge upon *Hippocrates*; but was diſſwaded from it by *Æſculapius* his earneſt entreaties, who confeſſing *Hippocrates* his Ambition, excuſed it by alledging the common deſire which all men of Honour have to command, that they may not ſeem to hold the candle unto others, but to be held to be ſomewhat more than ordinary.

The XXXV. ADVERTISEMENT.

Franciſco Mauro, *a Noble Italian Poet, having married the moſt vertuous Lady,* Laura Terecina, *is ſoon after jealous of her, and kills her.*

FRom the very firſt day that the lovely Lady *Laura Terecina* was admitted into *Parnaſſus*, and that the moſt excellent *Euterpe* had taken her to be her waiting Woman, ſhe began to be much courted by many Amorous Poets; but, thoſe that made oftneſt Addreſſes to her, and which ſhe peradventure liked better than the reſt, were *Franciſco Maria Molza*, and *Franciſco Mauro*, being both of them very famous Poets of this Court. Illuſtrious *Euterpe* conſidering *Laura*'s youth, her exquiſite beauty, and how ſhe was courted by ſo many *Vertuoſi*, reſolved to marry her ſpeedily, and acquainting *Laura* with her intention, ſhe found her very ready to obey her. *Euterpe* left it to her choice, whether ſhe would chuſe *Mauro* or *Molza* for her Husband. Vertuous *Terecina* who would not reſolve upon a buſineſs of ſuch importance, by what was moſt pleaſing to her eye, as many fooliſh Women uſe to do, but, as the wiſer ſort do, by what appeared beſt unto her judgement, deſired that ſhe might ſee both their Poetries; which after ſhe had peruſed ſeveral times, and duly conſidered them, ſhe laid aſide *Le Fitche del Molza*, as related in a weak and languiſhing Style, and choſe *Mauro*'s *Fava*, wherein ſhe thought ſhe found quainter conceits, and that it was more ſolidly written. The match being concluded, the marriage was ſoon celebrated. And *Maurus* being ſo meanly ſtockt, as that he had nothing to truſt to but his *Capitola della Fava*, had by his Wife by way of Joynter, 1500 *Octavo*'s ready paid down, beſides an infinite number of Madrigals, Sonnets, and Songs, made by that vertuous Lady. They had been married above a year, when *Mauro* obſerved that his Wife wore a very rich Garter, embroidered all over with Pearl, on her right leg, and on the other an uſual ſlight one; and not being only moved thereat, but greatly ſcandalized, for that he had often marked, that his Wife was very proud of that Garter, and that when ſhe met with any *Vertuoſi*, ſhe would hold up her Coats on that ſide higher than in modeſty ſhe ought to have done: he askt his Wife what the meaning thereof might be? and whether there was any thing of ſecret therein or no? *Laura* told him, that *Edward* the Third King of *England*, in acknowledgement of her devotion towardshim, had given her that Garter, which for her greater honour ſhe wore upon ſolemn daies,and that, as being very affectionate to that great King,ſhe had ſworn to ſerve him upon all occaſions, and to be alwaies his moſt devoted faithful ſervant. *Mauro* grew ſo mad hereupon, as flying upon her, he ſaid, Haſt thou then been ſo affronted thou wicked baggage, as (being the Wife of an honourable Poet) to ſhame me, under the colour of Honour, by knowing another man, and by receiving gifts from any other than thy Husband? and ſhall not I, being thus injur'd in my Honour, revenge my ſelf? and, this being ſaid, it nothing availing the unfortunate and miſerable *Terecina* to beg pardon, nor to proteſt that ſhe had never in any manner whatſoever injur'd her Nuptial bed, he laid hold upon a prohibited Verſe of ſix ſyllables, which he had about him,wherewith he ſtabb'd her ſundry times in the throat, and kill'd her. This beaſtial reſentment did not only mightily diſpleaſe all the Lady-Poeteſſes of this State, but did very much trouble all the greateſt *Literati* of *Parnaſſus*: ſo as both of them in great numbers appeared before *Apollo*, and with bitter words accuſed *Mauro*, who was there preſent, that without having any juſt occaſion, to the great ſcorn of the honour of Knighthood of one of the greateſt Kings of *Europe*, he had villainouſly ſlain the moſt vertuous Lady of all *Parnaſſus*. To this, *Mauro* couragiouſly anſwered, That it was true, he deſerved to be ſeverely puniſhed by his Majeſty; not for the juſt revenge he had taken of his unchaſte Wife, but for that he had ſo long deferred the revenge due to the Reputation of a man of Honour, it being many moneths ſince he was aware of the lewdneſs of that Garter. All the Princes that ſtood by were ſtrangely moved to hear *Mauro* utter theſe words, who not being able to endure, that Honours conferr'd by them upon Noble Forraigners, who did adhere and were affectionate to them, ſhould be accounted vituperious, raiſed a great noiſe in the Court, when *Apollo*, to quench the fire in the beginning, which he foreſaw was likely to break forth into a great combuſtion, ſaid thus unto them. Write, O you Princes, in your Hearts, with Characters not to be razed out, this miſfortune which hath befallen *Laura Terecina*, for which *Mauro* ought rather to be remunerated by me, and commended by you, than puniſht by my Judges, and by you blamed: and believe it for a certain Truth, that theſe favours, and honours which Princes confer upon Forraigners, are plain *Præludiums* to their wanton deſires of domineering, which they continually meditate how to bring about. The Souls of Subjects are linkt to their Princes, by the ſtrait bond of chaſte and holy Matrimony; and therefor, as chaſte Wives, they ought not ſo much as with their eyes, to acknowledge or know any other Prince, than him whom Gods Laws hath ſet over them, and the Laws of men; ſo far is it from being lawful for them to love them with their hearts, and vow Loyalty to them: and you are great Fools, if to revenge the infidelity of your Subjects, you wait the time till you can take them in the very act of adulterous Fellonies. For, wounds which cauſe diſhonour, are warded, and put by, by good Fencers, before they hurt; they are Fools that cure them when they are received. The very ſelf-ſame hour that you ſee any Subject of yours but caſt an eye upon a Forraign Prince, do as *Mauro* did, hold not your Thumbs underneath your Girdles, but employ Gallowſes and Ropes; and if upon your greateſt occaſions, and particularly when you will appear with Honour before an Enemy-Prince with your Subjects Arms in Hand, be not ſeen with a pair of Horns on your Head.

The XXXVI. ADVERTISEMENT.

Thais, *the famous Courtizan of the Comick Poets, is at laſt, though after much debate, admitted into* Parnaſſus; *who much to* Apollo's *ſatisfaction, tells what good ſhe hopes to bring to his Court.*

IN the great Councel which was yeſterday held in *Parnaſſus* by all the *Literati*, and the moſt famous Perſonages of this State, many Learned in all the Liberal Arts, who were lately come to this Court, were propounded to have honourable places allowed them in *Parnaſſus*; amongſt which, *Thais*, that common Whore of the Comick Poets, was named for one, and found favourable Suffrages, being extraordinarily aſſiſted by *Publius Terentius*, who was ſo partial on her behalf, as he held ſecret practice with all the Poets. And it happened, that whileſt the Gates of *Parnaſſus* were opened to her, to the end that ſhe might preſent her ſelf before *Apollo*, and the Senate of the *Vertuoſi*, to thank them for the favour ſhe had received, the Illuſtrious Cardinal *Alexander Ferneſe*, accompanied by a Train of Prelates, withſtood *Thais* as ſhe was about to enter, crying out aloud, That if ſo unworthy a perſon, from whom nothing but publick ſcandal could be expected, ſhould be admitted into *Parnaſſus*, he for his part would rather be gone from thence, than ſee vertuous places profaned with ſuch pollutions, which were only aboads for thoſe *Literati*, who by their Words, Writings, and exemplary Lives, could preſcribe wholſome Precepts unto others, and that he knew there were many *Vertuoſi* who would put on the ſame reſolution. Whileſt the Cardinal ſpoke thus, and that he endeavoured by force to keep her out of the Gate, ſhe was ſo ſtrongly aſſiſted by a numerous ſquadron of Poets, who backt *Terentius*, as there began a very dangerous diſpute at the Gate. But, wary *Thais*, who knew that ſhe had alwaies come by the worſt, in all the quarrels that ſhe at any time before had ever been the occaſion of, ſaid aloud, That ſhe did no waies intend to enter into *Parnaſſus* by force, but with the good will of every one; and more particularly, by the approbation of thoſe moſt Illuſtrious and Holy Prelates: and that if they were thought worthy of an abode in *Parnaſſus*, who could give excellent Counſel unto others, and wiſe Precepts, ſhe ſhould be unjuſtly dealt withal, if ſhe ſhould be denied to inhabit in thoſe venerable places; and that though ſhe knew ſhe might of right claim an abode in *Parnaſſus*, yet ſhe would acknowledge it as a ſingular favour, and eſpecially from thoſe that did moſt withſtand her; and that thoſe that did not love to ſee her in *Parnaſſus*, were much deceived in the ill opinion they had of her: for that, there was not any one in thoſe bleſt Habitations, to whom ſhe was not able to give ſuch Advertiſements, as wiſer, nor more neceſſary, could not be given by any whatſoever Moral Philoſopher; and that it was not ſo much for the purchaſing of Eternity to her name, that ſhe deſired to live amongſt the *Vertuoſi* in *Parnaſſus*, as, to be aſſiſting unto many, by her perpetual walking in the Streets, and admoniſhing every one to live modeſtly ever amongſt their neighbours; and to ſhun the foul vice of calling their Companion Whore as they would ſhun Death, if their own Conſciences were not clear: for that there being many wrangling Courtiers, they had oft times fallen at ſuch odds, as by blows and calumnious ſpeeches they had wounded their Reputations: and that Officers who went to have the Government of Provinces, could not learn the important and difficult Philoſophy of getting moneys in their Governments with Reputation, from any more Learned Inſtructreſs, than from her; for that only *Thais* knew the accurate Art of fleecing the flock with ſuch diligence and dexterity, as they would rather ſeem to be tickled and rejoyce;

joyce, than exclaim or make any noiſe: in which practice ſhe boaſted her ſelf to be ſo ſingular, as ſhe had ſeen her Sweet-hearts a thouſand times, to be then moſt in love with her; when being flayed to the quick, and galled to the very bones, ſhe had ſent them raw and naked to the Hoſpital, from whence they have notwithſtanding ſent her amorous Epiſtles. That they who were greedy of Riches, who did every where, and by all means, ſweat and labour after the accumulating of Gold, might learn by her only unfortunate example, That Wealth ill got, through Gods juſt anger vaniſhes into ſmoak; for, of all the innumerable moneys which ſhe had ſuckt from out the veins of her Lovers, and the great Riches which ſhe robb'd many Families of, ſhe had now nothing remaining, but thoſe four laſhes which every one might ſee upon her back; when (if God had given a bleſſing to the moneys which had paſt through her hand, inſtead whereof ſhe had had a thouſand curſes) ſhe might have vied for Wealth with any Princeſs. Next, that every one might learn, by her Face, which was ſo pleaſing to her Friends; by her flatteries and fallacies with which ſhe uſed to delude and allure and entice thoſe ill-adviſed young men which ſhe got into her hands; by her continual ſmiles, by which ſhe covered her ravenous mind, and that ſharp Raſor, wherewith, without any manner of diſcretion or piety ſhe did ſhave, nay, even flay her Lovers; never to truſt appearances, grateful acceptance, fair words, and offered courteſies, and never to give themſelves over into any ones power, unleſs they had firſt perfectly anatomized them. For, many ſuch as ſhe, had pleaſing aſpects, good looks, and ſweet breaths, whoſe diſguiſes being taken off by diſcreet perſons, and the inſide of their Souls diſcovered, they were found to be ſtinking carrion, full of feſtered wounds, and to have falſe Souls, and fraudulent Hearts, and infinitely intereſſed. Then turning towards Cardinal *Ferneſe*, *Thais* ſaid; And, who when I ſhall have opened my houſe in *Parnaſſus*, ought more to frequent my School than your Excellency, my moſt Illuſtrious Sir, wherein you may learn that important Vertue of Neutrality, which the *P*opes Nephews, ſuch as your ſelf, have ſo much need of: a Science wherein I am ſo well known, as I may read it in the Schools; for, never being whileſt I lived in the World, without twenty Pamphilio's, all enamoured of me, who, all of them hated one another, by reaſon of the jealouſie which uſeth to be among young Rivals; yet, by my ſagacity, I have alwaies known how to behave my ſelf ſo dexterouſly with them, as I have rather taken their Weapons from them, than put them into their hands: by which means I was able to reap great advantage from them, without ever loſing any one of them. A rare Precept, and a piece of cunning as ſingular, as hard to be put in practice; and the more neceſſary for ſuch as your Lordſhip, for that you do not like me, who keep my Lovers faſt impriſoned by the ſtrong chains of Luſt; but you hold thoſe whom you have been a Benefactor unto, by the weak thread of Gratitude: which is broken by every leaſt ſhadow of diſtaſte, though it be unwarily given. And I have known many ſuch as you, who by having unwiſely been enamoured on ſome one perſon, have not only loſt their own intereſt, but greatly ruined that Friends Fortune whom they would exalt, by the jealouſies which they have raiſed in all the reſt of their followers, fooliſhly furniſhing them with weapons, whereby they have forced thoſe, who would otherwiſe have been very grateful, to change the defect of Partiality, with the vice of Ingratitude. All which are ſo true and neceſſary Advertiſements, as if they be obſerved, as they ought to be, by ſuch as you are, you ſhall never have any reaſon upon diſlike, to any complain more of your friends infidelity, than of the hatred of thoſe that love you. It being an obſerved rule by ſuch as I am, that he who will be attended by many loving followers, muſt not be adulterouſly in love with one only perſon.

The XXXVII. ADVERTISEMENT.

The Ambaſſadors of the Province of Marca *being ſent to this Court, in a publick Audience, complain unto his Majeſty of an unfortunate affair which hath befallen his inhabitants of that Province, for which* Apollo *provides ſufficient remedy, with ſingular demonſtration of true love and affection.*

THe *Marchian* Orator who came the laſt week to this Court, made his ſolemn entrance yeſterday: Being attended by the greateſt part of the Nobility, and being clad in a long Mourning Weed, he appeared in the Colledge of the *Literati*; where, after having made his low reverence to *Apollo*, he ſpake thus; Monarch and Father of Learning, and you other Princes of the *Cujus* who hear me ſpeak, Whileſt Learning flouriſht in the World, *La Marca* was ſo famous therein, as ſhe had the fame to have Poets, Philoſophers, Orators, and other great Perſonages no whit inferior to thoſe of *Mantua*, *Athens*, or *Rome*; inſomuch, as ſhe hath been by ſome great Wits compared to *Greece* her ſelf, that fruitful Mother of all Sciences. But ſince her *Literati* have been hewn in pieces and ſtarved by Barbarians, Learning hath been alſo ſo trampled upon by them, as, after the burning of ſo many famous Libraries wherein the labours of the moſt Learned Writers periſht, having loſt the Noble Latine Tongue, the very race of Doctors were quite loſt, whoſe ruine hath occaſioned the very laſt diſplanting of the Noble Province of *Marca*; for, the Noble *Marchians* being firſt called by the famous City of *Jeſi Piceini Aeſini*, after the lamentable loſs which they had of Diphthongs, as I have ſaid, they are remained *Piceni Aſini*: ſo, as truly I do not know any other greater calamity that ever befel any Nation, which can be compared to this of ours, which by the loſs of one only Dipthong, hath ſo far loſt her ancient Reputation, as the unfortunate *Marchians* cannot Traffick, nor appear in the company of any gallant men, but they muſt be twitted in the teeth with *Aſino*, Here the Orator, with abundance of tears, ended his Diſcourſe; nor was there any one *Literato* in that Audience, who were not very ſenſible of the *Marchians* misfortune; inſomuch, as *Apollo* himſelf being much moved at the miſery of ſo Noble a Province, called for ſome Paper and Ink, and with his own hand did again ſet the Diphthong to *Jeſi*; and commanded *Virgil*, who was the Regent in ſcanning Verſes, that the firſt ſyllable of *Jeſi* ſhould be pronounced long; and Ordained, upon pain of grievous puniſhment, That no man for the future ſhould dare to call the *Marchians Aſini*, ſince it was very true, that Mother Nature had ſowed *L'Aſinita* in ſo juſt a meaſure amongſt all the Nations of the World, as every one had a ſhare thereof equal to her Companion.

The XXXVIII. ADVERTISEMENT.

Gonzalvo Ferrante Cordova *deſires* Apollo *that the Title of* Magno *or Great, may be confirmed unto him; and, in ſtead of being granted his requeſt, receives a very unſatisfactory Anſwer.*

G*Onſalvo Ferrante Cordova*, called by the Spaniards, *Il Gran Capitano*, appeared ſome days ago in *Parnaſſus*, with a Noble Train of many Caſtilian Gentlemen; and having, in a haughty Oration, related unto his Majeſty his famous Actions in War, demanded the confirmation of the Title *Magnus*, which was given him by the conſent of the whole Militia, and by all the Hiſtorians of *Europe*. *Gonzalvo* was graciouſly received by *Apollo*, who bade him give in, in writing, all his Military Enterpriſes, and commanded afterwards that they ſhould be diligently examined by *Giovani Giovanno Pontano*, by *Franciſco Guicchardin*, and by the moſt Reverend *Paulus Jovius*; and that they ſhould make an exact Report thereof to the Senate of Hiſtory, to the end, that if they ſhould be found to be ſuch as did deſerve the Title of *Magnus*, they might confirm it unto him by his Majeſties Authentick Letters Pattents. *Gonzalvo* deſivered unto thoſe Hiſtorians a very perfect Commentary of all his Actions, which were by them diligently examined, and weighed; and afterwards made a full Relation thereof in open Colledge, where they reſolved what anſwer ſhould be given to *Gonzalvo*; who being ſent for into the Court, *Titus Livius* the Maſter of the Colledge, told in the name of the whole Senate, That they had very exactly conſidered his War-Enterpriſes, and had at laſt concluded, that for what he had done in *Granada*, being things done under the command of a Captain, who was his Superior, according to the ſtyle of the Court-*Parnaſſus*, they were not to be reckoned upon, the whole glory of Victory in ſuch caſes being given to the Captain-General, who commanded the Army in chief; and, that though he had been General at the buſineſs of driving the *Moors* out of the Kingdom of *Granada*, they thought the Action was not ſuch as might deſervedly confer the glorious Title of *Magnus* upon the Commander in chief, for, it was no great buſineſs for all *Spain* to drive out a few *Moors*, who were divided amongſt themſelves, out of *Granada*. Then *Livy* added, that his Enterpriſes done in *Africa*, in the taking in of ſome ſmall places, were not thought worthy to be conſidered in a Subject, who, demanding the high Prerogative of the Title of *Magnus*, muſt make it manifeſt unto the World, that he had atchieved Enterpriſes that were truly Great; and that it appeared clearly by his Writings, that he had won all his Reputation in Military Affairs, in the War which he managed in the getting of the Kingdom of *Naples*, wherein two Field Battails were famous and worthy conſideration, the one given at *Saminaria*, the other at *Garigliano*; which if they were ſufficient to purchaſe a man the Title of *Magnus*, there were ſo many *Belliſarii*, *Narſetti*, *Carli*, *Martelli*, *Scanderbeggs*, and other famous Captains in *Parnaſſus*, who had done more memorable

Acts, as there would be more *Magni* in the World than *Parvi*. To this *Gonzalvo* replied, That he thought that in the Neapolitan War, they ought not to reflect upon particular Actions, but to the whole Noble Work and Enterpriſe which he had glorioſly brought to an end, by winning a flouriſhing and ſtrong Kingdom unto his King and Maſter. *Livy* replyed, That they had alſo taken into their conſideration, his winning of the whole Kingdom of *Naples*, wherein he ſeemed to ſuffer much in his Reputation, as having therein uſed more Fraud, than true Military Valor; and that therefore the Hiſtory-Colledge had adjudged that Neapolitan Enterpriſe, not to deſerve the name of an Honourable Atchievement; and that he was therefore to know that the glorious Title of *Magnus* was by a particular Prerogative only granted to thoſe who had atchieved valiant Enterpriſes, by their meer Military Worth and Vertue: that therefore the Colledge could not poſſibly think that *Gonzalvo* could pretend to have won the Kingdom of *Naples* by force of Arms: whereinto being called but a little before as a Friend, by the ill-adviſed Neapolitan Kings; and that he might defend them afterwards, when thoſe unfortunate Kings ſtood in greateſt need of help, and juſt then, when they had put the whole Kingdom into his hands, he had the heart to declare himſelf their Enemy, which, whether it was an action fitting to confer the Title of *Magnus* upon him that did effect it, the Hiſtory-Colledge would make *Gonzalvo* himſelf Judge. *Livy* ſaid moreover, that his obſcure Cataſtrophe, might be added to what had been ſaid; miſbecoming ſuch a one as *Gonzalvo*, who deſiring to be ſtyled *Magnus*, deſired to be the *Protoſavior* of the World, ſince after the acquiſition of ſuch a Kingdom, not knowing how to ſecure his Reputation, he moſt ignorantly ſuffered himſelf to be diſarmed, to have the Government of *Naples* afterwards taken from him, and to be brought back to *Spain* and be confined, and die there mad. *Gonzalvo* then exclaimed, and ſaid; That *Pompey* had made a much more unfortunate end than he, and yet had obtained the Title of *Magnus*. To which *Livy* anſwered, That according to the Inſtitutions of *Parnaſſus*, thoſe who to compaſs an Empire loſt their Lives, or came by any other unfortunate end, loſt no Reputation; nor had *Pompey* the Great, any wayes done ſo, who had always the ſame generous thought, (though he knew how to conceal it) as *Cæſar* had. In fine, *Livy* ſaid, That the two inexcuſable errors which *Gonzalvo* made in his managing the taking of the Kingdom of *Naples*, did much derogate from his deſire, for that he did not only exceed the bounds of a Commanders Liberality, and Authority, when after the Conqueſt of ſo great a Kingdom, by rewarding ſo many Barons, Commanders, and other deſerving men, he had purchaſt unto himſelf an attendance of ſo many ſignal Subjects, not having the requiſite head of leaving means unto his King to ſhew himſelf thankful to thoſe who had ſerved him: and that with affability, and behaviour far differing from the auſterity of his Nation, he had appeared openly to affect that attendance and love of the Neapolitan Barons, which ought mainly to be avoided by ſuch a one as he, who was the Officer of a King naturally very jealous; by which fooliſh proceeding he raiſed in him thoſe jealouſies, which he could not free himſelf of without *Gonzalvo*'s ruine of Reputation; and that the apprehenſion of affecting the Government of other mens Kingdoms, was neither given, nor born withal in wiſe men; for to be luke-warm in ſuch caſes, proved always a mortal advice to them that uſed it. *Gonzalvo* was much incenſt to hear *Livy* ſpeak thus, who could not forbear ſaying, That he had ſerved his King with ſuch Loyalty as became a Caſtilian Baron, that the cunning how to betray a mans Prince, was not known in *Spain*, and that the Lords of his Nation reputed it a greater honour to receive injuries from their Kings, than to betray them. To this *Livy* replied, That if he were of ſo well a compoſed mind, he might do well to deſire to be ſtyled an honeſt man, which ſhould willingly be granted him, and not *Magnus*, which he ſhould have then deſerved, when he ſhould have thought it more glorious to dye King of *Naples*, than to be confined to a poor Caſtle of *Spain*, only for having deſerved ſuch a reward as could not be countercambiated by any thing elſe, than by the ingratitude which was uſed towards him. Then *Gonzalvo*, without bearing any reſpect to the place wherein were ſo many eminent perſons, ſaid, That they proceeded unjuſtly with him; for that, blaming his conſtant Loyalty, they affirmed unto him in publick, That he ſhould have received a better reward in *Parnaſſus*, if he had been guilty of a thouſand Treacheries; and that King *Ferdinando*'s ingratitude did not only not obſcure his Reputation, but did infinitely add unto his glory; and that the reaſon of State which taught men, That to meaſure their actions only by the Compaſs of Intereſt, not by the Yard of Reputation, was a Doctrine which better became great Kings and Princes, than ſuch Captains as he was, in whom Perjuries, Treaſons, and Treachery, were always accounted infamous, whereas the gaining of Kingdoms by Supreme Potentates, though by foul means, were termed glorious atchievements. *Livy* then replyed unto *Gonzalvo* in bitter Language, That the Italians were not ſo ignorant, but that they very well knew, that the Title which was given him in the buſineſs of *Naples*, was, *Capitano Major*, which in Italian, or Engliſh, is, General, not *Magnus*; that he put too great a value upon himſelf; and that the Hiſtory-Colledge had rather bereave Bawdy-houſes of the Title of *Signoria*, where it was buried through the vanity of Ambitious men, than that they would ſend the ſo highly-eſteemed name of *Magnus* thither.

The XXXIX. ADVERTISEMENT.

Many of the French Nobility entreat their Monarchy, that, according as the Nobility of Commonwealths do, it may be lawful for them to uſe Merchandizing; and are by her ſhamefully denied.

Many of the Nobility of *France*, went ſome few days ago to viſit the Illuſtrious Venetian Liberty, and though they did much admire the Laws of Living Free, the excellent Orders by which ſhe maintains her ſelf in that Liberty, which is now ſo hard to be found amongſt men, yet they infinitely admire, and envy the greatneſs of the Noble Venetians, and did chiefly wonder, that the prime Senators of ſo excelſe a Commonwealth, did freely exerciſe merchandizing, which their Kings of *France* had declared to be mechanick; and they thought it very ſtrange, that the French Nobility ſhould be made to believe, that the exerciſe of Arms, wherein men uſually loſe all their own Eſtate, ſhould be more Noble than that of Merchandiſe, which doth very much enrich men. Wherefore ſome of the prime Nobility of *France*, appeared not many daies ago before their Monarchy, humbly deſiring that ſhe would be pleaſed to declare by publick Edict, That it was as honourable for her Nobility to follow Traffick and Merchandiſing, as it was held to be in the famous Commonwealths of *Venice*, *Genoa*, and in many other Republicks. The French Monarchy was much moved at this unexpected requeſt; and as if ſomething of unſeemly or miſbecoming, had been asked her, ſhe with injurious words, and an angry countenance, bade them be gone; and they thinking themſelves greatly wronged, by being in ſo ſevere a manner denied a requeſt which they thought to be ſo juſt, appealed preſently to *Apollo*, to whom they gave a particular account of all that had paſt betwen them and their Monarchy, and made the ſame requeſt unto his Majeſty. *Apollo*, who thought the French Nobility had demanded nothing but what was juſt, ſignifyed unto the French Monarchy, that if ſhe ſhould not ſatiſfie her Nobility in the point that they might follow merchandiſing, without any blemiſh to their Honour, he could not chuſe but gratifie them therein. When the French Monarchy heard ſo great a novelty, that ſhe might prevent ſo great a ruine which ſhe foreſaw was likely to fall upon her, came preſently before *Apollo*, to whom ſhe ſaid, That his Majeſty knew the true baſis of her greatneſs, and her chiefeſt power lay in the ſwords of her Nobility, who having drunk-in the opinion together with their milk, that merchandiſing was a thing as becoming mechanick men, as miſbecoming thoſe that were nobly born, and that the myſtery of War, the managing of Arms, were the true Traffick, and proper Merchandiſe of the Nobleſs: and that to overthrow thoſe ſolid foundations, would be no better than to annihilate not only the Kingdom of *France*, but thoſe likewiſe of *Spain*, *England*, *Poland*, and other Monarchies; which knowing very well the great neceſſity that powerful Potentates have of always keeping their Nobleſs armed, had by myſterious cunning kept them from any thought of Merchandiſing, and that it was moſt certain, that as ſoon as her Nobleſs ſhould taſte the ſweets of Trading, they would preſently throw away their Arms, whereunto they were bred up, preferring the continual gain of Traffick, before the perpetual expence of War; and that the effect which the uſe of Merchandiſing produced amongſt Senators, was plainly ſeen in all Commonwealths, where for greedineſs of maintaining Traffick, they were ſeen to be too much inclined to peace. The ſame Monarchy did likewiſe put his Majeſty in mind of the neceſſity ſhe had of keeping her Nobleſs in Arms, for ſhe had found in all her moſt important Actions, that a few of the Nobleſs had overcome great Armies of Plebeians; for, there was no compariſon to be made between the valour and fidelity of the Nobleſs who fought to win their Princes favour, and to purchaſe glory; and thoſe Foot taken up in the ſtreets, who took up Arms only for the poor gain of three Crowns a moneth. *Apollo* was much ſatisfied with theſe Reaſons, alledged by the French Monarchy; wherefore he told thoſe French Nobleſs, who were returned to receive an anſwer of their buſineſs, that having reflected maturely upon their requeſt, he thought it not convenient, that the French Nobleſs famous throughout all the Nations of the World, for being born Warriers, and whoſe true Element was the perpetual managing of Arms, ſhould now obſcure their glory by the ſordid gain of Merchandize; and that the ends of Republicks did very much differ from thoſe of Monarchies; for the exerciſe of Merchandize, which by its continual gain did evidently abaſe mens ſpirits, made the expence of War ſeem odious, and diſarmed thoſe who gave their minds thereunto, was not only good, but very excellent in Common-wealths; where ſuch Senators whoſe *genius* led them to the Wars, living in perpetual jealouſie of their Liberty, were not a little ſuſpected in Free Countreys, who deſired that their Senators ſhould rather be prudently wiſe, and greatly given to peace, than over-much warlike; and thus were theſe French Nobleſs diſmiſt by his Majeſty. And 'tis publickly ſaid in this Court, that they were ſo exaſperated by this repulſe, as one of them was heard to ſay, O great God! What cheats, what cozenages are theſe which are put upon the Nobleſs in Monarchies? and how can it be conceived by any man, what humane Law, what juſtice of God doth command, That to gain for a mans ſelf by Merchandiſe, ſhould be thought ſhameful; and, To plunder by Arms for others, ſhould be held an honourable imployment.

The XL. ADVERTISEMENT.

The Honourable Title of Meſſere, *being fallen into a miſerable condition, is ſhamefully driven out of the Kingdom of* Naples; *and not being received into* Rome, *(as it thought it ſhould be) for its laſt Refuge hath its recourſe to* Apollo, *who aſſigns it a very ſatisfactory abode.*

IN the publick Meetings of the Seats of Juſtice at *Naples* (which the Neapolitans call *Chiazza*) it was two moneths ſince reſolved, That the Title of *Meſſere* ſhould be expell'd that Kingdom, upon pain of grievous puniſhment, if his Worſhip were not gone within three daies. And becauſe that honourable Title thought it had not deſerved ſo ſcornful uſage, to appeaſe thoſe Princes and Lords who were ſo highly incenſt againſt him, he alledged the Authority of *Giovanni Scopa*, *Antonio Mancinello*, and other excellent Grammarians, who did all agree, That the Barbarians, who from the Northern parts over-ran *Italy*, they had not only through their ignorance of the Latin Tongue, corrupted the ſupream Title of *Here* into *Sire*, but that thoſe that followed after, changed that likewiſe into *Meſſere*, which ſignified as much as *My Here*, which is, My Maſter; and that ſuch a Title with which the Kings of *France* are pleaſed to honour their Sacred Perſons, was unworthily ſo abuſed by the Italians; but, it being hereunto anſwered, that in the important buſineſs of Titles, no reſpect was had to the true worth thereof, but to the rate according to which it went in the Market; unfortunate *Meſſere* was forced to hide himſelf in the houſes of ſome worſhipful very old men, who complained very much that worſhipful *Meſſere* ſhould be ſo hardly dealt withal, even by Shop-keepers, with which they remembred, that in former times the King of *Naples* made their own ſtyle to be honoured, and reverenced. But the buſineſs growing at laſt deſperate, *Meſſere* took his journey for *Rome* by the weekly Carrier, at the ſame time that thoſe honourable Titles of *Magnifici*, *Spectabili*, *Sereni*, and *Generoſi*, fled ſecretly from the Kingdom for fear of the like affront. When *Meſſere* was come to *Rome*, he was but badly received by thoſe Courtiers, who long before had thought it much ſcorn to be cloyed with the jacket of *Illuſtre*, *Molto Iuſtre*, and who hoped ſhortly to manumit *l'Illuſtriſſimo*. Wherefore *Meſſere* took his way towards *Parnaſſus*, whither he came ſome few daies ago, and preſenting himſelf before *Apollo*, acquainted him firſt with all his perſecutions, and then earneſtly entreated his Majeſty, that he would appoint him out ſome abode, where he might reſt quiet, till ſuch time as the flouds of Ambition, which had infected even good men, were parted from the World. *Apollo* did much compaſſionate the perſecutions of that honourable Title; and having firſt communicated the buſineſs to the Cenſors, he reſolved to recommend him to the care of the Ambaſſador of *Marca*, by whom being received with great demonſtrations of love, and carried home into his Country, Letters of the twelfth of this moneth, are come by the ordinary Poſt from *Marca*, which ſay, that that kind and loving Nation hath not only willingly received *Meſſere*, but hath in great pomp admitted him into its Countrey, under an embroydered Cloth of State; and that *Meſſere* in recompence of that very great civility, taught the *Marchians*, the very next day after his arrival, the true way of roaſting the Leaf of an Hog, and of ſopping their bread in the Dripping-pan, letting that ſmoak go up the Chimney; which the Neapolitans, and other Nations which ſtudy appearance more than ſubſtance, feed much upon.

The XLI. ADVERTISEMENT.

The Cenſors of Parnaſſus, *having by Order from* Apollo, *publiſhed a rigorous Edict againſt Hypocrites, are forced to moderate it, by reaſon of a weighty particular diſcovered unto them by* Plato.

THe publick Cenſors of this Court, having learnt for certain, that a kind of goodneſs which is lately diſcovered in ſome of the *Literati* of *Parnaſſus*, is but a compoſure of artificial appearances, and real falſhood; and that helliſh Hypocriſie gets every day more footing in mens minds, to the end that all *Parnaſſus* may not be infected with ſo contagious a diſeaſe, publiſhed by Order from his Majeſty, a ſevere Edict ſix daies ago againſt Hypocrites. And is it not a great wonder, that *Plato* himſelf, who is held by all the *Vertuoſi* of *Parnaſſus* to be the true *Idea* of all purity and ſincerity, and the very pattern of goodneſs, ſhould preſently appear before the Cenſors Tribunal, and openly oppoſe himſelf to the Edict which was ſo generally well received, ſaying, with his wonted freedom, That through the manifeſt ignorance of modern men, in judging upon the true condition of mens manners, it was a very pernicious reſolution which was tane in *Parnaſſus*, to extirpate all that Hypocriſie, by which in theſe unfortunate times, even good men were forced to keep up their Reputation; for, plain-dealing men, people of open hearts, and clear minds, enemies to cunning and double-dealing, who in former times were honoured and admired like ſo many Demi-gods, were ſo far from being well eſteemed of in this preſent Age; as, to ſpeak the naked Truth, and to proceed in all a mans actions with ſincerity, were not eſteemed good nor vertuous things, but rather ſcurrility, a relaxed life, a licencious way of proceeding, an unpolliſht behaviour; wherefore even the beſt men, and thoſe that formerly walked in the approved way of *Bene vivere, & lætari*, and who appeared to be capital enemies to Hypocriſie; yet that they might by ſo wicked a vice maintain that credit and reputation, which they ſaw they loſt by living honeſtly, were much againſt their will enforced to uſe Hypocriſie. The Cenſors did ſo much approve of this Counſel given by *Plato*; as they ſoon embraced it, and by a new Edict which they publiſhed, complained, that in this ſo depraved Age, to the calamity of good men, and great good fortune of Knaves and Varlets, words freely and merrily ſpoken in publick by jovial people, were more cenſured, than all the wickedneſs done in private by modern Hypocrites; wherefore *Apollo* (though much againſt his will) granted leave, to all gallant people of whatſoever Sex, to uſe, without incurring any puniſhment, the four-ſcor'th part of one grain of fine Hypocriſie.

The XLII. ADVERTISEMENT.

The immenſe bulk of the Ottoman *Empire, which was thought by the wiſeſt men to be everlaſting, doth now of it ſelf, ſo deſtroy it ſelf, as it threatens preſent ruine.*

THe vaſt Fabrick of the *Ottoman* Empire, (as is well known to all thoſe that deal in *Parnaſſus*) is of ſo large a circuit, as it ſeems to be a great City, the Walls whereof being built (though the Princes thereof be barbarous and illiterate) in an excellent way of politick Architecture, are of ſo ſolid Materials, and with ſo correſponding Bulwarks, Curtains, Platforms, Ditches, Ravelins, Scarfs, and Counter-ſcarfs, as it was not only thought by many of thoſe who of late did conſider it, to be as Eternal as the World; but ſeemed, as if by means of thoſe Emperors, who are ſtill more and more ambitious to make it greater by the addition of new Appartments, it would like *Nero*'s Golden Houſe, poſſeſs whole *Parnaſſus*; the ſtrong Bulwarks of *Tauris*, *Servan*, *Giorgia*, *Darbecca*, and moſt of all thoſe of *Armenia*, are not only almoſt all of them fallen to the ground, but that ſtrongeſt Baſtion of the leſſer *Aſia*, hath loſt ſo large a Collop, as it threatens ſudden ruine; ſo as thoſe Walls which ſeemed to be everlaſting, do now of themſelves moulder away, and fall to ruine. A novelty which makes the beholders wonder very much, and puts them in mind of the inſtability of humane greatneſs; for, though nothing appear more potent and immortal to the eyes of men than great Empires, yet we ſee they ſuddenly and eaſily are overthrown. For, if a man will demolliſh a Tower which is ſtrongly built, he muſt labour long about it with Canon and *Pick-ax*; but, to the ruine of any Empire, how great and potent ſoever, one only puff (though but very weak) of a *Princes* folly, or of a private mans Ambition, who hath good ſtore of Followers, Money, and Wit, is able to make it totter, and fall, before the ruine be expected.

The XLIII. ADVERTISEMENT.

The Prince of Helicon *deſires by an Ambaſſador of his, from* Apollo, *the priviledge of ordaining Birth-right amongſt the Nobles of his State; which his Majeſty denies to grant.*

THe Prince of *Helicon*'s Ambaſſador, who came three daies ſince to *Parnaſſus*, had audience given him yeſterday by *Apollo*; whom he acquainted that his Prince, after having imbelliſhed his flouriſhing ſtate, with all thoſe ſingular Ornaments which render great Kingdoms reſpected, wanted nothing, but that the numerous Nobility, which he had inſtituted there, might keep up their greatneſs perpetually; and becauſe he knew that it was riches which only preſerved the ſplendor of great Families, he foreſaw that the gallantry of his State would, through peoples uſual fruitfulneſs, in a ſhort time turn to its former mean condition, if the fathers eſtate ſhould be divided in equal parts amongſt many brethren: and that the famous Nobilities of *France*, *Spain*, *Germany*, *Poland*, and other Kingdoms, had maintained their greatneſs many hundreds of years, only by the advantage of Birth-right; wherefore his *Prince* (who was much his Majeſties ſervant) did humbly beſeech him that he would vouchſafe to grant him the priviledg of inſtituting the Law of Birth-right amongſt the Nobility of his State. *Apollo* anſwered the Ambaſſador, That he perceived his *Prince* did not conſider what he asked; for, it ſeemed he did not well know what it imports in a State, by rich *Patrimonies*, and pretence of Nobility to put the Bulls-horns upon the Head, and Woolves-teeth in the mouths of meek Sheep, ready to be milkt with both hands, and ſhorn to the very quick, when they wanted the pretenſion of that vain-glorious Nobility, which teaching others only how to command like Lords, made the baſe ſlavery of obeying known, and that thoſe *Potentates* who had indeavoured to found and maintain a great Nobility in their States, by the inſtitution of Birth-right, were at laſt aware that they had fooliſhly made them the heads of thoſe people, who when they had wealthy men for their guides, and ſuch as were remarkable for their Nobility, were dreadful to all *Princes*; and that great Families in all States ſerved only for Lanthorns, which in the obſcureſt times of revolutions, gave light to the common people who walked in the dark. Wherefore in States where there was a numerous Nobility, it behoved *Princes* to live with the punctilio of reſpect which was an unſufferable burthen; which thoſe Kingdoms wanted, where no ſuch impediments being found, their poſſeſſors might juſtly, and with much reaſon term themſelves true and abſolute Maſters of their States: and that there wanted not Examples of Noble-men in *France*, *Flanders*, and elſewhere, who in foul Inſurrections made by themſelves, durſt take upon them the Title of Fathers of their Countrey, and the peoples *Protectors*; and who, that they might Tyranniſe over the people, and give Laws even to their natural *Princes*, were not aſhamed to gild over their ſeditious taking up of Arms againſt their King, with the ſpecious and charitable pretence of publick good. To this the Ambaſſador anſwered, That the Example of the warlike Nobility of *France*, was the only thing which had induced his *Prince*, to deſire it ſo much in his State, for he found clearly, that the treachery of thoſe who had made Inſurrections againſt their King, had been overcome by the glorious French Nobleſs, and that the noble Kingdom of *France*, being armed by a no leſs numerous than warlike Nobleſs, had taught the whole World, how much a numerous Nobleſs imports in a Kingdom; for, 'twas they alone, who by their unvanquiſhable ſwords had quenched the fire of thoſe French Inſurrections, which in a Kingdom that had wanted ſo great a benefit, would have burnt eternally. *Apollo* anſwered, That all this would have been true, if the French Inſurrections, of which he ſpake, had been raiſed only by the people, but that being apparently kindled by a great many of the Nobleſs of that Kingdom, the Phyſitian would prove very ridiculous who ſhould glory in the cure of a malady, of which, through his groſs ignorance he had been the only cauſe: and that every wiſe Prince ought to keep from the fault of nurſing up, and nouriſhing Companions, and brothers in his Kingdom, ſince thoſe Monarchs reigned moſt ſecurely, who put the greateſt diſtance between their greatneſs, and the lowlineſs of their Subjects. That it nauſeated his Majeſty, as much as ignorance it ſelf did, to ſee that there ſhould be ſo arrogant and vain-glorious Subjects in one of the chiefeſt Kingdoms of *Europe*, who, by the proud pretence of their Nobility, durſt affirm they were as nobly born as the King himſelf; as if any compariſon which was not infinitely ridiculous and hateful, could be made between a ſpindle, and the Maſt of a Tree, between Flies and Elephants, between commanding and obeying. And *Apollo* added, That it was this monſtrous petulancy, which made the *Ottoman* Emperors hold it the chief means of their ſecurity and greatneſs, and that not without reaſon, not to allow any the leaſt ſhadow of pretence to Nobility in their Dominions: and that thoſe who would ſee narrowly into the effects which the Nobles occaſion in a Kingdom, did not ſo much blame the reſolution of thoſe Emperors, as ſome did who underſtood very little of worldly affairs. For thoſe great Princes, who in their affairs minded only ſubſtance, and not appearance, did infinitely abhor the boaſting and vain-glory of thoſe things which ſeemed to be, and were not: and they abhorr'd to ſee that a Noble-man, who had no experience, or was not any waies skill'd in the affairs either of war or peace, ſhould notwithſtanding through the ſole pretence of his empty Nobility, think thoſe qualifications in the Militia to be due to him, which a Prince is ſo neceſſitated to confer upon the only worth and merit of ſuch Commanders, whoſe hairs were grown gray under a Murrion, and who by perpetual wearing of Curaſſes in actions of War, had made their breaſts and backs as hard as horn; and that that which above all other things made ſuch people hateful, was, to ſee them ſo wilful, as not to obey ancient Commanders of a leſs noble Extract, though they themſelves were but young; it being certainly an inſufferable pretenſion, to deſire through fooliſh oſtentation, that the gifts of Fortune ſhould be eſteemed by a Prince to be indowments of mind. In fine, *Apollo* ſaid, That he thought it was greater cruelty, and high injuſtice, that the eſtate ſhould not be equally divided amongſt thoſe Brothers, who had one and the ſame Father and Mother. That he thought it fit ſome Prerogative ſhould be given to the Primogeniture, but that it ſhould be ſuch as ſhould make him appear to be the Head of his Houſe, not the Maſter of his Brethren: and that the rich, and juſt right of Elderſhip which Fathers ought to leave in their Families, was love and concord between his Children. And that it would be both great folly, and cruelty, to introduce that Primogeniture amongſt private men, which occaſioning ſuch ſcandals in the bloud of Princes, as might be ſeen regiſtred in Hiſtory, was only born withal for the publick peace ſake, which the people would not enjoy, if Kingdoms were divided; and that Primogeniture being only advantagious to Princes Subjects, who were excluded from Paternal Inheritance, were neceſſitated for their ſubſiſtance to take pay of them, and to be trained up in War, by which Princes ſecured their States; that they might be furniſht with the ſame abundance of Military men, as now they had, with high injuſtice, and the peoples ill will, if they ſhould admit all Brothers to Paternal Inheritances; for that was only the laudable Primogeniture which neither Princes, nor Parents, but Brothers themſelves by joynt-agreement do erect in their Families, when one only of them betaking himſelf to propagation, all the reſt labour to augment the common Patrimony. *Apollo* concluded his anſwer with this, That he abſolutely denied to grant the Prince of *Helicon* the Primogeniture which he deſired, becauſe he could no longer behold thoſe horrid Tragedies, and cruel Machinations which were plotted amongſt Brethren in thoſe States where the uſe of Primogeniture was practiſed; for thoſe who were excluded from Paternal Inheritance, left no ſort of cruelty, or treachery un-indeavoured to recompence the foul injuſtice which was done them. Moreover, that all Primogeniture being grounded with much loſs of bloud, he feared he ſhould not be able to find out any form of priviledge with ſo ſtrong and ſtrict proviſo's, as would be able, to keep people excluded from their Inheritance from making, by a Dagger in their hand, their Fathers laſt Will and Teſtament ineffectual.

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PAGINATION IN

The XLIV. ADVERTISEMENT.

The Duke of Alva *being accuſed of cruelty, for having with exquiſite diligence cauſed two of the prime Subjects of his new Principality of* Achaia, *to be impriſoned, ſlain, and afterwards ſecretly buried in their very priſons, defends himſelf ſtoutly before* Apollo.

SOon after the Duke of *Alva* had tane poſſeſſion of the new Principality of *Achaia*, of which you heard at large by our late Letters, that ſevere ſpirit, who being wholly compoſed of warineſs and vigilancy, ſeemed to be indowed by Nature with all requiſites in a Prince, who will with ſecurity govern States newly acquired. After he had exactly obſerved the humours and behaviours of ſome chief men of the State, he indeavoured to know who they were who had occaſioned thoſe many popular inſurrections which had ſo much indangered the free State of *Achaia*: and at laſt he found apparently that all the former evils had had their riſe from the ambition of two principal men, who being wealthy, liberal, courteous, and more ambitious of government than became Subjects to be: qualities, which in any whatſoever corrupted Common-wealth, or newly founded Principality, make him who poſſeſſeth them formidable, and by thoſe means infinitely beloved by the people; the Prince, to ſecure the quiet of his State, thought it very neceſſary to rid the World of ſo dangerous Subjects; ſo as with admirable dexterity and ſecrecy he got them both into his hands, and with neceſſary reſolution, made them be put to death, and buried the very hour that they were impriſoned. This cruel and reſolute action, not uſually heard of, nor ſeen in a State, which never having known what belonged to ſervitude, was not acquainted with thoſe ſevere reſentments which Princes through jealouſie of State uſe to take, gave that bad ſatisfaction to the Nobility, which the ſeverity of a new Prince uſually doth, when it is exerciſed againſt thoſe ambitious popular Chieftains, who by their ſeditions abuſe Liberty, and precipitate it into Tyranny; and was of great terror to the common people: who, though they were much incenſt againſt their Prince, yet when they ſaw their leading-men were tane from them, they neither had courage nor wit to move; but as is uſual upon ſuch like occaſions, changed their inſolency into admiration or wonder, their boldneſs into fear, their acting of reſentments into complaints by word, and to threatning that revenge, which of themſelves they had not wit to execute. The end of their rancor was then, the making of ſuch appeals to *Apollo* againſt their Prince, as his Majeſty ſtraitly commanded him to make his preſent appearance in *Parnaſſus*, and pleaded his juſtification againſt thoſe imputations. *Alva* obeyed, and having acquainted his Majeſty with their tedious conditions, ſhewed him clearly, that to ſecure himſelf in the Government of his new Principality, he was neceſſitated to uſe the wonted remedy of taking off the heads of the ſeditious people, which *Apollo* ſeemed to be but little ſatisfied with; but told *Alva*, That though the death of thoſe two ſeditious men might be requiſite, yet he could not approve of the manner; for that Princes, who in the important reſolution of putting any of their Subjects to death, did not proceed by the rules of known Juſtice, injured their own reputation and intereſt; and that Princes were obliged to make known to all the World, the true reaſon which made them proceed with ſeverity againſt their Subjects; and that the Delinquents puniſhment ought to be publick, not only for the Prince his Juſtification, but to terrifie others, and keep them from doing amiſs. The Prince grew pale, to hear *Apollo* ſpeak thus poſitively, and anſwered, That the aforeſaid two perſons were ſo mightily beloved by the people, as, if they ſhould have been proceeded againſt by the uſual courſe of Juſtice, and that they had been executed (as he acknowledged they ſhould have been) in the publick *Piazza*, it was odds but that the people would by violence have taken them from the hands of Juſtice: which diſorder, though it might have been prevented by guards of armed men; yet it was moſt certain, that the publick death of ſuch prime men, and who were ſo dearly beloved by their State, would have cauſed ſuch compunction, and ſuch alteration in the minds of his Vaſſals, as, if not at that inſtant, they would at leaſt at ſome other time leave nothing unattempted to revenge it. Which reſpects made him keep from purging the body of his State, from thoſe malignant humors which it abounded in, by approved Medicines; for certainly, he ſhould have ſtirred up ſuch ſtore of more pernicious humors, as would have much aggravated the malady. That it was a trivial politick Precept, to frighten the meaner ſort of people from committing wickedneſs, by the ſpectacle of mechanicks in the Piazza's, and other publick places; but that perſonages of quality, who were beloved by the people, and whom Princes put to death, only for the ſafety of their State, their deaths and burials muſt enſue their impriſonment, in ſecret places; for to puniſh ſignal-

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Men publickly upon Scaffolds, did not beget fear in men, but rage of revenge. *Apollo* then asked the Prince, How long it had been ſince he had learned that Precept? the Prince anſwered, That whilſt he was a young man, he learned it of a *Florentine*, who was his Maſter in the Politicks; *Apollo* asked him again, Why he practiſed the contrary in the memorable and fatal reſolution which he took in the buſineſs of Prince *Egmont*, and Count *Horn*? *Alva* boldly anſwered his Majeſty, That the intereſts were different in him who governed a Province as another mans ſubſtitute, and in him who was abſolute Prince thereof; and that Nature had made men wiſer in governing their own particular affairs, than thoſe of their Maſters; and that many who ſeemed to be blind in the government of other mens States, were more than *Argus*-eyed in their own affairs.

The XLV. ADVERTISEMENT.

A chief Subject of the Province of Macedonia, *being hired by the Prince of* Epire *at a great ſalary, when he came to know the right cauſe why that penſion was given him, doth magnanimouſly refuſe it.*

THe Prince of *Epire*, who gives great Penſions to the chief Counſellors of divers of his neighbouring Potentates, hath, for a long time paſt, paid great ſums of money yearly to a chief Baron of *Macedonia*, who is very well beloved, and hath many followers in that Nation: who believing that this the Prince of *Epires* Liberality, proceeded from meer love and ſincerity of mind, to free himſelf from the ſuperiority of any other Prince, which might diſturb him in his ſervice, that he might be the more able to ſerve the Prince of *Epire* to the utmoſt of his power, ſold all his Eſtate in *Macedonia*, and by the moneys which he got for it, purchaſt great ſtore of Land in *Epire*, whither he went to make his abode, intending for the future to make *Epire* his Country; and applied himſelf with ſuch aſſiduity, and ſo faithfully to the ſervice of that Prince, as he ſurpaſt all the reſt of his Highneſs ſervants, in his diligence and care in all thoſe things of importance, wherein he was truſted. But going to the pay-Maſters to receive his wonted half-years penſion, he much to his admoniſhment found, that by order from the Treaſurers, his penſion was taken away. Which he preſently acquainted the Prince with, and complained, That whilſt the merits of his ſervice increaſed, his reward was leſſened. The Prince anſwered, That he having changed his Country, and being of a friend become his ſervant, his caſe was altered. That he could purchaſe that of his equals, which though he named it not, yet the Baron might be wiſe enough to underſtand; that upon all occaſions he could purchaſe Loyalty and diligence a great deal better cheap of his own Vaſſals. The Baron underſtood then whither the penſion tended, that had been aſſigned him by the Prince of *Epire*, and bluſhing very much, ſtoutly anſwered him; Sir, the reputation which I live in, in my Country, hath coſt me an ounce of bloud for every ten pounds worth thereof, in all the War that hath hapned in *Europe* ſince I wrote man; let not your Highneſs think me ſo great a Prodigal, as that I will ſell it you for three ſhillings the pound. And after this having withdrawn himſelf from his new Barony, which he had purchaſt in *Epire*, he took his leave of the Prince, and returned to his own Countrey, admired, and commended by all men for that his noble reſolution, but imitated but by a few.

The LXVI. ADVERTISEMENT.

The tenth of June *is obſerved as a ſad and mournful day in* Parnaſſus; *in memory of the unfortunate loſs of the Decads of* Titus Livie.

YEſterday, which was the tenth of *June*, was (according to cuſtom) obſerved, as a day of mourning in *Parnaſſus*; for that, on that unfortunate day, by the burning of the Library in the Capitol, the greateſt part of *Livies* Decads were loſt; which loſs is bitterly bewailed, and will ever be ſo by all the Lovers of Learning. On which day, in ſign of extraordinary ſorrow, the Royal Palace diſ-robes it ſelf of all its Majeſty: and together with all publick Schools, and chief Market-places, is lined with mourning Bays; and the very Delphick Library, (a thing not done upon any other ſad occaſion) is ſhut up all that day. Honourable Obſequies were made to ſo famous Writings; and, the Ceremony being ended, *Rafael Volaterano*, in a mournful Oration lamented ſo great a loſs: and juſt as he was in the height of his inveighing againſt the ignorance of thoſe ſacrilegious perſons, it hapned that a nimble Poet, were it either out of meer compunction of mind, or that he would purchaſe reputation, by ſhewing the whole Colledge of *Vertuoſi*, how very ſenſible he was of that loſs, broke forth into ſo loud lamentations, as the Orator could be no longer heard: and not being able to quiet himſelf, though he was willed to do ſo by the Cenſors; *Apollo*, who was preſent at the Obſequies, and who upon this mournful occaſion had covered himſelf with a dark cloud, being impatient to hear that noiſe, and that he might the better behold his face who wept ſo down-rightly, by the violence of his beams rarified the Cloud, and found it to be *Cæſar Caporali*, who, not caring to ſee the yet remaining Decads of that admirable Writer, did with ſuch lamentations bewail thoſe that were loſt: which extraordinary affection cauſed ſo loud a laughter in all the ſtanders-by, as *Volaterano*'s Oration, which in the midſt thereof was interrupted by the general lamentings of the *Literati*, could not be ended by reaſon of every ones great laughter.

The XLVII. ADVERTISEMENT.

Apollo *having appointed Hoſpitals to every Nation, for their Fools, puts down that of* Florence, *by reaſon of the Few Fools that are found amongſt the Florentines; and adds the Revenue thereof to the Lombards Hoſpital, which by reaſon of the greater number of Fools that flock thither, was run far in Arrears.*

IT being found by long experience, that there is no Nation in the World, wherein there are not great ſtore of Fools, *Apollo*, that he might find timely remedy according to his cuſtome, for mens miſeries, erected many hundred years ago, an Hoſpital for Fools in every Nation; which he endowed with rich Revenues, to the end that they might be furniſhed with all things requiſite for the cure of ſuch as Divine Juſtice had for their miſdemerits puniſht, by making them ſhallow-brain'd. And becauſe the Hoſpital of the Noble Florentine Nation, by reaſon of the very few Fools that it produceth, is at little or no coſt; and it being on the contrary ſeen, that there is ſo great a concourſe of *Lombard* Fools, as their Hoſpital is not able to receive them all, nor can ſupply the great expence which it is forced to be at; his Majeſty ſome few daies ago, of his own meer motion, put down the Hoſpital of the Florentine Fools, and gave the Revenues thereof to that of *Lombardy*; the Lombards being for the moſt part beſotted with the foul indignity of playing the Hectors, holding it to be a great Honour, to be followed by a great number of Swaſhbucklers.

The XLVIII. ADVERTISEMENT.

Apollo'*s Sea-Captains, having in one of their Aſſemblies made many uſeful Decrees for their Militia, his Majeſty orders that they be made known to Courtiers, and commands the punctual obſervancy of them.*

THe many Meetings had by his Majeſties Sea-Captains, ended not before yeſterday; whereupon the General, *Andrea Doria*, came this morning with the Conſtitutions therein eſtabliſhed to *Apollo*, to have his Majeſties Royal aſſent thereunto: It is known that his Majeſty received great ſatisfaction by the Decree made touching the Gally-ſlaves, who, when they are beaten by the Maſters Mate, may not turn about to look upon him, not fence the blow, not complain, and much leſs rail at him that beats them, upon pain of undergoing thrice as many laſhes; but they muſt ſo patiently, and ſo contentedly receive their correction, as their great humility moves the Maſters Mate to be rather charitable than ſevere unto them. After *Apollo* had much commended this Decree, he gave order that it ſhould be judiciouſly intimated to all thoſe miſerable Creatures, who for their ſecret miſ-deſerts, are by Divine Juſtice condemned to tug at an Oar in the Court of *Rome*, or in any other Court; to the end that they may learn with patience to ſuffer the blows,

blows (the miſuſage,) the laſhes, (the diſtaſtes) which they in Courts receive from their Maſters; and that they do not murmur thereat, but may rather thereby with courage ſuffer tribulation, and betake themſelves with the better will to the Oar of Slavery, and by ſo doing, enforce the Prince to be rather liberal and gracious towards them, than to redouble their blows, (their diſcourteſies,) their laſhes, (their ill uſage;) For to murmur, complain, or call their Maſter ingrateful, doth beget in him ſuch obſtinacy, not to reward one who may otherwiſe be of ſome deſert; even as the curſes and blaſphemies which the Gally-ſlaves uſe to thoſe that correct them, are the true cauſes which draws on their more ſevere correction. Which is ſo true a thing, as Princes hold it an undeniable Maxim, That an open Enemy, and a diſtaſted Courtier, *differant nomine, non re.*

The XLIX. ADVERTISEMENT.

Natalis Comes, *an Hiſtorian, is ſeverely puniſht by* Apollo, *for having ſaid ſomewhat in an Aſſembly of the* Literati, *which did hainouſly offend his Majeſty.*

WHilſt *Natalis Comes*, the Latin Hiſtorian, diſcourſed ſome daies ſince under *Melpomene*'s Porch, together with many other *Literati* of this Court, of the glory of thoſe great Princes, who have left eternal memory behind them, of their honourable actions; according to the cuſtom of Hiſtorians, he termed the ſeiſure, or getting of a Kingdom, made by a potent Prince, without any Title of Right or Juſtice, a glorious atchievement: Which being ſuddenly carried to *Apollo*'s ear by thoſe malignant ſpirits, which both the Air and Earth do continually abound in, his Majeſty grew ſo incenſt againſt *Natalis*, as at the very inſtant that he was brought priſoner to him, he forbade him entrance into any of the Libraries for three years: And though his Majeſty hath been entreated by the chief Hiſtorians of this State, to ſhew ſome mercy to this his *Vertuoſo*, he hath not only denied to do it, but hath freely ſaid, That ſince there could be no greater wickedneſs committed, than the unjuſt liberty which ſome Princes have uſurped to bereave one another of their States; an action which hath filled the whole World with thoſe ſad diſorders, wherewith mankind is ſo much afflicted; he thought it too ſore an iniquity, that any ſo perfidious *Literato* ſhould be found in his State, who ſhould dare to call thoſe wicked Thefts, which are not committed without a million of aggravating circumſtances, glorious Atchievements.

The L. ADVERTISEMENT.

The chief Monarchies of Europe *and* Aſia, *which now reſide in* Parnaſſus, *fall ſick at one and the ſame inſtant, and not being to be cured by* Æſculapius, Hippocrates, *or any other able Phyſician, they are reſtored to their Health by a skilful Farrier.*

EVery one in *Parnaſſus* did infinitely wonder, that upon one and the ſame day, all the chief Monarchies of *Europe* and *Aſia* ſhould fall deſperately ſick, which many thought occaſioned through the putrifaction of the Air, or by ſome unauſpitious Aſpects of the Heavens. *Apollo* did not only ſend excellent Remedies to all thoſe Potentates, but all the chief Phyſitians of this Court; and commanded, that great *Æſculapius* ſhould himſelf be aſſiſtant to their Cure, ſo as no Remedy was left untry'd by ſo rare Phyſitians, that ſo eminent perſonages might recover their Healths: but, all proved to no purpoſe: for, all the Phyſitians did infinitely wonder, That though their Medicines were moſt generous, and very proper for the malady, yet they did not work according to their particular vertues; that their Manna, Laxative Syrup, and Sena it ſelf, though given in great quantity, ſhould rather prove reſtringent, than cauſe uſual evacuations; by reaſon of which ſtrange novelties, wiſe *Æſculapius*, and the reſt of the rare Phyſitians, thinking that Nature yielded to the Malady by reaſon of her weakneſs, gave over the Cure, as deſperate. It hapned in this interim, that a Learned Polititian went meerly by way of viſit, to ſee one of thoſe ſick Princes, who had been his ancient Maſter; from whom he underſtood the con-

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condition of his ſickneſs, and then deſired to know what Remedies were apply'd unto him, and when he was ſatisfied in this his deſire, he found fault with the Medicines which were given him, and exclaimed mightily againſt the Phyſitians, not ſticking to call them all ignorant Puppies, and forthwith ſent with all ſpeed for the Farrier of *Parnaſſus*, who is truſted with the cure of *Pegaſus*. Who ſuddenly appearing, he ſtaid not to hear the Relation of the Sickneſs from the Patients own mouth, as Phyſitians uſe to do, but without either Feeling of Pulſe, or caſting of Water, he preſently knew the quality of the Infirmitie, and ſtraitwaies made a Compoſition of Dragons Blood, Bole-armenick, Whites of Eggs, and ſpreading it upon Lint, made Plaſters of it, and applied them to thoſe Princes, and then made large Swathes for their Legs and Arms; afterwards he gave them a Laxative potion to drink in a Syrup, ordained by *Galen*. Theſe Medicines which were very much blamed and laught at by *Æſculapius*, *Hippocrates*, and all the prime Phyſitians, did in a few hours work ſo well with theſe Princes, as they ſoon forſook their Beds, and ran skipping and leaping about more nimbly than ever they had done before. Whereupon all the *Vertuoſi* of *Parnaſſus*, when they ſaw ſuch admirable Effects, were much aſtoniſhed, that Empires, Kingdoms, and great States, which could not be cured of the diſorders which they were run into, by skilful Phyſitians, with their Rubarbs, and other Canonical Medicines, ſhould be ſo ſoon reſtored to their Healths by a drench for a Horſe, given them by a ſilly Farrier.

The LI. ADVERTISEMENT.

The Achaians *being much incenſt againſt the Duke of* Alva, *for his cruel proceeding againſt their two Chieftains, take up Arms, and drive him out of their State.*

WHileſt the Duke of *Alva*, after the execution of the two chief Heads of the people (whereof you lately heard) ſought to ſecure his State, by uſing great ſeveritie in the taking away of mens lives, his Countrey grew ſtill more and more unquiet it not being always true, That to fall at the firſt, in new-gotten and jealous States, to the extirpating of ſuch as are moſt eminent, either for Birth, Attendance, Worth, or Riches, does free Princes of the jealouſies which they have of the Nobility and people: For, ſome chief men of *Achaia*, as ſoon as they ſaw thoſe two Ring-leaders of theirs put to death, only becauſe they were much eſteemed and beloved by the people, began to apprehend their own ruine: And, becauſe gallant men cannot live long in fear of danger, they thought it not only a ſafe way to be ſpeedy, but (not being able to live quietly and void of ſuſpition) they fell chearfully upon raſh Counſels; many of the beſt Wits of *Achaia* made themſelves the peoples Heads, being grieved to ſee that the Love which they bore to thoſe two who made ſo unfortunate an end, ſhould be judged a fault deſerving death. So as the Duke of *Alva*'s ſeverity wrought the effect, which is uſual in new Tyrannies which are crept into Free Countries, by reaſon of the diſcord between the Nobility and commonalty of re-uniting the Nobles and Plebeians in perfect love and Charity, that ſo they may recover that Liberty by union, which they loſt by fooliſh civil diſcord. The whole people of *Achaia* therefore, led on by the Nobility, took up Arms upon an appointed day, and falling foul upon their Prince, drove him eaſily out of the State. And it is now two days ſince *Alva* recovered *Parnaſſus*, and came immediately to do his obeiſance to his Majeſty, who did not only receive him very coldly, but was ſorry that he had been deceived in the good opinion he had had of him. The Duke would have excuſed himſelf, and have alledged Reaſons for his diſcrimination, but *Apollo* bad him hold his peace, and told him that ſuch a one as he ought to know, that it was unwiſely done by them who intended to make a Free People willingly to accept of Slavery, to uſe cruelty (as he had done) at the very firſt beginning, and open inhumanity againſt the chief Perſonages of the State; whereby the people being made to deſpair, they would try all means to free themſelves from that heavy yoak of ſervitude, which they were unacquainted with; and that a buſineſs of ſuch importance muſt be purchaſt by length of time, by little and little, inſenſibly introducing ſlavery amongſt the people, and bereaving them of their Liberty, whileſt they were not aware of it. The Duke reply'd, That he had learnt by *Auguſtus* his Proſcription, by which extinguiſhing all the prime Nobility of *Rome*, he bereft the people of their Chieftains, that new Principalities were to be grounded by ſuch means as he had uſed, which Counſel he had likewiſe learnt of *Tacitus*, who ſaies, *Nihil auſuram plebem Principibus amotis.* Tacit. Lib. 1. Annal.

To this *Apollo* anſwered, That he failed always in his Reſolutions, who governing his own preſent Actions by former Examples, had not the ſame requiſite Circumſtances as they had, whom he took for his ſafe Preſident; and that he ought to have conſidered, That in new Principalities, he could only ſafely practiſe that Tarquinian Precept, of cutting off the heads of the higheſt Poppies, and with great *Auguſtus* knew ſo well how to put in execution, who had the like circumſtances as that great Emperour had, who being Armed and victorious, could not only with ſafety make that ſo famous Proſcription, but might eaſily quell any popular inſurrection in *Rome*, by the ſame forces whereby he had annihilated the Roman Nobility: And that the Duke wanting that leaning-ſtock, in the uſing of the ſame ſeverities which *Auguſtus* had happily practiſed, was much deceived; and that the Example of the unfortunate Duke of *Athens*, who was called in by the Florentines to govern their Countrey, being very like his caſe, did make it clearly appear to the whole World, That Principalities whereunto others are called by reaſon of the diſſention of Citizens, are not ſecured by ſudden and ſevere cruelties uſed againſt the chief Subjects, but by cunningly keeping up, and heightning thoſe diviſions between the Nobility and common people, which having occaſioned the expulſion of the ancient Liberty from out the Commonwealth, had introduced new ſlavery; and that ſuch Princes ought, above all things, to keep themſelves from doing any thing which might cauſe ſuch univerſal diſtaſte, as through meer diſpair, might make the people re-unite themſelves with the Nobility; and that he ſaw every day more clearly, that the Spaniard's Wit was miraculous in the well-governing of thoſe people, which being born, and having perpetually lived under Monarchy, received all ſervitude willingly; but that in governing Nations that were either naturally Free, and endowed with ample Priviledges, or which being lately paſt from Liberty into Slavery, *Nec totam Libertatem, nec totam Servitutem parti poſſunt. Lib.* 1. *Hiſt.* was a buſineſs which did not ſuit well with the wits of thoſe Nations, which having *promptum ad aſperiora ingenium, Tacit. Lib.* 1. *Annal.* were extraordinary *prompti ferocibus.*

The LII. ADVERTISEMENT.

An Italian Gentleman, for having loſt much blood in the Service of a great Prince, is honoured by him with a Noble Order of Knighthood; who being but ſlightly eſteemed of by thoſe of his own Country, asks Apollo *by what Reaſons he may ſatisfie thoſe his deriders, that he was the more richly rewarded, in that he was paid in Honour, and not in Gold or Silver.*

THe Gentleman of *Italy* who came to this Court the laſt week, did not (as many did believe) negotiate the publick affairs of any Prince, but treated of ſome things concerning his own particular ſelf: For being brought to have Audience of his Majeſty, he told him, that having for many years ſerved a great Prince in his important Wars, for the much blood which he had loſt, and moneys which he had therein ſpent, he was rewarded by that Liberal Prince with a noble Order of Knighthood; and that when he returned to his own Country, that rich reward was laught at by thoſe his fellow Citizens, who love nothing but ready money: That therefore he moſt humbly beſeeched his Majeſty, that he would be pleaſed to furniſh him with ſuch Reaſons as might ſerve him to convince thoſe his deriders. To this *Apollo* anſwered, That he might ſufficiently ſatisfie every one by giving an account of the annual Revenue of the *Commendum* of his Order of Knight-hood. The Gentleman ſaid, the Order of his Knighthood had no advantage of *Commendum.* To which *Apollo* ſaid, That his affairs being in ſo ſad a condition, it could not by any concluſive reaſon be proved, That the Honour of Knighthood added more to him who received it, in point of Honour and Reputation, than what he had formerly merited by his honourable Actions, but that it was the ſimplicity of mind, and ſincerity of heart, which did believe well in the favour of Princes.

The LIII. ADVERTISEMENT.

Apollo, *finding that his having allowed the uſe of the* 80th *part of one grain of hypocriſie to his* Vertuoſi, *had wrought very bad effects, does not only recal that his favour by publick* Edicts, *but thunders out exceeding ſevere puniſhments againſt Hypocrites.*

YOu heard by our former Expreſſes, That the gallant men of this Court, who follow the noble Rule of *Bene vivere, & lætari*, not being ſufficiently informed of the malice and wickedneſs of thoſe falſe Hypocrites, who by way of looſe life, and corrupted cuſtoms, have the liberty of ſpeaking from their hearts, were by *Plato*'s means perſwaded to deſire leave of the Cenſors, that they might make uſe of a little Hypocriſie: which they obtained with very bad conſequence; for they ſoon were aware that Hypocriſie is like a Contagious Diſeaſe, never ſo little whereof ſpreads ſoon over the whole body: A diſorder with thoſe gallant men which have been ſpoken of, found to be very true: Who, though they did ſtrangely abhor ſo lewd a vice, and conſequently bore a mortal hatred to Hypocrites, yet that eightieth part of one grain of Hypocriſie which they took, was ſufficient to infect, in a few days, all their ſincere and plain dealing. For they grew ſo in love with the credit and reputation which they got by that ſeeming modeſty and counterfeit devotion and charity, as they gave themſelves wholly over, both in ſoul and body, in prey to that horrid vice, which but a little before they did ſo much deteſt: And all this with ſuch diſorder to the Affairs of this State, as in a ſhort time whole *Parnaſſus* was nothing but Hypocriſie. As ſoon as *Apollo* found this inconvenience, he reſolved by all means poſſible to extirpate ſo venemous a plant by the very root from out his State. And knowing that Cankers, and fiſtulated Wounds muſt be cured by Fire and Raſor, he forthwith fell upon an extraordinary piece of rigor; for, on Tueſday morning he cauſed an Edict to be publiſhed in the place appointed for ſuch purpoſes, whereby he ſtrictly Commanded every one that was Subject to his Juriſdiction, That within three days he ſhould cleanſe his Soul from that wicked filth of Hypocriſie; declaring that from that time forward, he did annul and make void that permiſſion which a little before was by his Cenſors granted to Gallant men, of the uſe of the eightieth part of one grain of Hypocriſie: And that thoſe three dayes being over, which he peremptorily preſcribed as the utmoſt limit of time to all men; all ſuch as ſhould be found guilty of ſo infamous a fault, ſhould not only be declared open enemies to all Vertue, uncapable of any fame or glory, or of ever acquiring any honour, but he declared them to the whole World, to be viperous Creatures, ſhameleſly infamous; and that by all the plenipotentiary Power, which he had over his *Vertuoſi*, he declared them from that time forward to be groſly Ignorant. Moreover, that ſo horrid a Monſter ſhould for the time to come, be for ever baniſhed from out his *Vertuoſi*, and be by them for ever deteſted and abhorred; he commanded that thoſe who ſhould be known to be guilty of ſo foul a fault, might without any puniſhment to the Inflicters, be aſhamed, vituperated, and rendred infamous, as putrified members fit to be amputated from the body of the *Literati*, by Satyrical Poets with their biting verſes, by Orators with their ſtinging Invectives, and by all the *Vertuoſi*, with all ſorts of Weapons apt to derogate from the fame of any man: And that not only all kinds and ſorts of teſtimony, how weak ſo ever, ſhould ſerve for full proof againſt any one that was impeached of ſo wicked a fact, but that it ſhould be lawful for any man to *baſtenado*, or ſtone one who was noted for an hypocrite, though it were but by ſuſpition, or any other remote cauſe: And that to be much ſcandaliz'd at matters of ſmall moment; to ſpeak much of Charity, without ever giving any Alms; to wear a thread-bare Cloak, and yet be very rich; to appear poor in publick, and yet live plentifully at home; to be damnably avaritious, and yet boaſt of Angelical devoutneſs; to ſpeak ſlow, and with a weak voice, and under colour of finding fault with publick vices; to ſpeak bitterly againſt particular men; to bow the head with much humility, and yet to have a proud mind; and to preach that to others, which it was plainly ſeen that they themſelves did not practiſe; ſhould be eſteemed and reputed ſufficient proofs to condemn any one of ſuch a vice.

The better ſort of the *Literati* of this State, thought this his Majeſties Edict too ſevere; who to ſecure their Lives and Reputations from the ignorance of the meaner ſort of people, who are not wiſe enough to diſcern between true and counterfeit goodneſs, preſented themſelves before *Apollo*, whom they deſired that wicked Hypocrites might be ſeverely puniſhed, but ſo as that good and honeſt men might not incur the danger of being hardly dealt with; and they ſaid that Judicial Aſtrologers, and Hypocrites were a certain race of men, who were always baniſht, and yet every place abounded with them; not for that Princes wanted Authority to extirpate them out of their Countries, but for that thoſe very Princes who did prohibit them, did nouriſh and foment them, and that the only Cure for Hypocriſie was, That Princes ſhould love, cheriſh, enrich and exalt ſuch as being ambitious of glory, thirſting after riches, and deſirous of their good will, who affected thoſe things out of meer worth and merit; and that they ſhould ſuffer great Hypocrites, who covered their deviliſh Pride with the Cloak of Humility, an unquenchable thirſt after Gold, with a vail of poverty, and execrable abomination of domineering over the whole World, by ſeeming to deſpiſe the World; to live in their condition of appearing humility, of feigned poverty, counterfeit ſolitarineſs, and retired life: A Counſel whereby Princes would be ſure to keep from erring; for if piety, humility, contempt of worldly vanities, which ſome do ſo much boaſt of, were realities, and things done from the heart, they would by this way of proceeding, give men their own delights, when they ſhould be juſtly puniſhed by their own falſe weapons, it being very true, that Prince could not better diſcover Hypocrites, than by ſuffering them (like Oyſters) to ſtew in their own water.

The LIV. ADVERTISEMENT.

Guicchardine *having ſpoken many things prejudicial to the reputation of the Marqueſs of* Piſcara, *in an aſſembly of divers* Vertuoſi, *that renowned Commander doth ſufficiently juſtifie himſelf before* Apollo.

DOn *Franciſco Ferrando d' Avalo*, Marqueſs of *Piſcara*, being told ſome few daies ago, that in an Aſſembly of the beſt Hiſtorians of this State of *Parnaſſus*, *Francis Guiccardine* had ſpoken words of him, tending much to his diſhonour: *Piſcara*, who was naturally high minded, and very proud, was ſo incenſt at the injury done him by *Guiccardine*, as he had made his complaint to *Apollo*; to whom his Majeſty, who very well knew *Guiccardine*'s circumſpect proceeding, and exact Wiſdome, anſwered, That it not being likely that *Guiccardine* ſhould have ſpoken of him, otherwiſe than became a true Hiſtorian, and free from any paſſion of an ill-affected mind, he would, as in Juſtice he ought to do, hear them both ſpeak for themſelves, before he would reſolve any thing in the Cauſe: And that if he ſhould find that *Guiccardine*, in ſpeaking of a man of his quality, had unjuſtly wounded his Reputation, he would take ſuch courſe as he ſhould think himſelf ſufficiently ſatisfied. Which being ſaid, he forthwith gave *Guiccardine* to know by the publick Cenſors, that he was to appear before him at ten of the Clock the next morning, to make good the words which the Marqueſs of *Piſcara* pretended he had ſpoken to the prejudice of his Reputation. At the news hereof, the *Literati*, who were very curious, and hoped to hear ſomewhat of excellent diſcourſe in that point-blank argumentation, came in great numbers thither. *Guiccardine* failed not to meet at the appointed time, and freely told the Marqueſs, who was there likewiſe preſent, that he might very well have purchaſed favour from the Emperour *Charles* the Fifth, by diſcovering the Conſpiracy unto him, which many Princes of *Europe* had plotted againſt him, but that in the worlds eye he had thereby purchaſed eternal infamy; not only for that moſt men did firmly believe, that from the very beginning his intention was to prove falſe to *Cæſar*, but for that, though he had been ſtill faithful to him, yet that by ſo many cozenages, and ſuch double dealing, he ſhould have encouraged ſo great Princes, and enticed them to joyn in conſpiracies with himſelf, that he might have occaſion to betray them, and aggrandiſe himſelf by ſins which he had by fallacies and flatteries drawn on, appeared generally to be an action of infamy. Though all the *Vertuoſi* thought this to be a very heinous impeachment which *Guiccardine* had made againſt the Marqueſs; yet that Commander, who in moſt deſperate caſes was ſtill moſt undaunted, anſwered *Guiccardine*, That it was an uſual fault amongſt Hiſtorians, but infinitely unſufferable, to be miſtaken in their penetrating into the hidden ſenſe of their actions, who had done great things both in Peace and War, and in rendring the true Reaſons thereof, to give ſo raſh Judgments, as they were ofttimes ſeen to blame worthy actions, and praiſe ſuch as were to be blamed; and that he was very much ſcandalized, that there was not ſome ſevere Laws publiſhed by the Colledge of *Vertuoſi*, againſt men who by their Pens do daily occaſion great ſhame, and irreparable blame to others; which Laws ſhould ordain, That Hiſtorians (as it well became their profeſſion) ſhould only meddle with the bare Narration of things done, and that they ſhould leave the judgement thereof,and the Prince's ſecret meanings therein to be judged of by the Reader, and that with all due reverence and reſpect to the place wherein he ſpake. They lyed who durſt ſay, that from the beginning *Jerollimo Marone* diſcovered unto him the Conſpiracie which was framing by the greateſt Princes of Chriſtendom againſt *Cæſar*,his intention was to prove falſe to his Maſter. For thoſe who underſtood the true bounds of Policy, knew that whileſt a man communicates a Conſpiracy to any great Officer, which is in agitation againſt his Prince, the Officer ought at that very inſtant to reſolve whether he liked the buſineſs or no ; for to be doubtful in ſuch caſe, was interpreted by Princes to be an ill-taken Reſolution , a mind not only contaminated , butalready wholly putrified with the diſeaſe of Rebellion, and that he had not encouraged *Marone* (as *Guiccardine* had been bold inconſiderately to ſay) with an intention of double-dealing , nor yet to purchaſe his Princes favour by the ſins of others ; nor had he enticed the Princes who endeavoured to make him riſe, to diſcover unto him all the particulars of the Conſpiracy , but by a ſtrict tye of Honour , and to ſerve his Maſter compleatly ; as alſo , becauſe the weighty buſineſs which he had in hand did force him ſo to do: For, ſuch wounds ought not to be diſcovered to their Princes by wary Officers , blindly, bound up without knowledge of the particulars, but plainly laid open with perfect knowledge of every the leaſt circumſtance ; and that for one like him, to have ſhewn the leaſt negligence, or to have been never ſo little remiſs in a buſineſs of ſo great jealouſie, would have been thought ſo ſhameful an omiſſion, as would have redounded to his apparent damage, and perpetual blame, and that the reaſon hereof was very evident ; for, he who hears conſpiracies plotted againſt his Prince, muſt have his eyes open, and his ears ſtretcht out, and muſt be exquiſitely diligent in perfectly underſtanding and diſcovering every particular ; for, by doing otherwiſe , a man might be juſtly thought by his Prince to be a fooliſh ſervant, and an unfaithful Officer ; and that, in ſuch caſes, negligence was rather puniſhed than excuſed ; that therefore before he was to reveal the conſpiracie to *Cæſar*, as it became him well to do, he would inform himſelf of all the particulars of each perſon that had a hand in it, and of every other neceſſary circumſtance : and that he did not believe there was any one in that honourable place , who did not very well know , that no greater misfortune , nor more certain danger could befall a Souldier of Reputation , than to be ſought unto by great Princes to betray his Maſter : For to quit a mans ſelf of a buſineſs, to the undertaking whereof he is as good as compelled by the intreaties of powerful perſonages, and think to ſave both his life and reputation , was to act the part of common ignorant people ; and that the onely way for a wiſe man to ſhun ſplitting againſt ſo dangerous a Rock , was to live with ſuch a reputation of honour in all his actions , to be ſo ambitious of doing his Prince faithful ſervice , and appear ſo deſirous of purchaſing a place in his affection, as that theſe good parts , and honourable qualities might deter any one from communicating any ſuch wicked affair unto him. But that though he had very much obſerved this rule , yet had it no wayes availed him ; he knew not by what diſhonourable action , by what appearing avarice , or by what appearance of inclination to commit wickedneſs , he had encouraged the Princes that conſpired againſt *Cæſar*, to make *Marone* acquaint him with a buſineſs ſo diſſonant from his Genius , ſo contrary to his Nature. That he did not deny , but that after the noble Victory at *Pavia* , wherein his comportments were witneſſed to the world by *Paulus Jovius* , he was not well ſatisfied with *Cæſar* , as thinking his ſervice not ſufficiently acknowledged , nor himſelf enough rewarded ; but that he did not think any ſuch behaviour in a Prince ſo wiſe , ſhould be thought ſufficient to make one Rebel againſt him ; for if his diſtaſte aroſe , from not being ſo highly favoured by his Prince , as he thought his fidelity deſerved , they might conſider , that by diſcovering the conſpiracy , they had furniſht him with monies, whereby he might purchaſe ſo much of the Emperours favour as he knew he wanted , to obtain the Supreme dignity of General, and the Government which he ſo much deſired of the Dutchy of *Millan* and which afterward he had ; that no man who profeſt himſelf to be an honourable Souldier, could receive a greater affront , than being ſought unto , to do an unworthy action ; for whoſoever treated with any one about ſuch an action, ſhewed clearly,that he thought him he treated with,to be a man inclined to wickedneſs.That he could not (as heknewit became him to have done) revenge this great injury done him by *Marone* with his Dagger,becauſe his Princes ſervice,which required other reſolutions from him , kept him from ſo doing. And that if his duty to *Cæſar* had not moved him (as certainly it ought) to propagate ſuch a Machination ; certainly he ſhould have been moved thereunto, more out of rage to revenge himſelf for that great injury which the Princes did him , when they ſeemed to eſteem one like him , a Traytor , and vainly ambitious , than out of any other reaſon. And that he ſhould have been very ſimple , if he ſhould have imbarqued himſelf in the buſineſs, by reaſon of their promiſes ;

who for reward of his treachery, aſſured him, that they would make him King of *Naples*; for that, Spaniards, of which he gloried to be one, were better pleaſed with ſuch a little Marquiſat as *Piſcara*, gotten by loyalty, and by fighting valiantly in their Prince his Service, than with the Kingdom of *Naples*, purchaſt by treachery. That *Franciſco Davalo* was not ſo ſhallow-brain'd, nor ſo little vers'd in worldly affairs, as not to know that the Princes of the League, who did ſo much covet his Rebellion, aimed more at keeping *Cæſar* from the total acquiſition of the Dukedom of *Millan*, than at the making him King of *Naples*. And that it was known to him, as it was to the whole world, by ſo many ſad Examples which had happened, that great Princes, after they had imbarqued an ambitious perſonage, out of their ſeveral ends, in vain hopes, and wrought him into the certain danger of treacherie, and after having made good uſe of him, did ſo totally abandon their protection, not only becauſe *Graviorum Facinorum Miniſtri, quaſi exprobrantes aſpiciuntur. Tacit. lib.* 4. *Ann.* But to give Examples to their Subjects, not to commit the like wickedneſs, by proving compleatly infamous, as they were likely to be the firſt who would deliver them up into the power of their incenſed Prince; as (to leave the more hatefull Examples of modern times) the World ſaw it formerly fared with *Charles* Duke of *Burgundy*, towards the unfortunate and ill adviſed Count Saint *Paul*, unluckily imployed by him; and that though Spaniards were thought by all men to be puſt up with the wind of Ambition; yet was it not that vain-glory, with which ſome Princes of *Europe* have of late years ſwoln many French Ballowns and not a few Flemiſh Pilots. But that thoſe of his Nation being very hard to be imbarqued in the getting of great riches by indirect ways, ſinned onely in their too immenſe deſire of being ſo honoured and reſpected in the places, which they by their faithful ſervice had deſerved of their Prince; and that they were far from coveting by oblique and ſhameful ways, thoſe greatneſſes which they ſaw they could not arrive at, with ſecure peace and quiet; that to be a Coy-Duck for other mens ambition, ſo to become afterwards the peoples laughing-ſtock, or Town-talk, was a thing abhorred by his *Spain*; and that it would have been too great a folly for one like him, to ſuffer himſelf to be perſwaded that the Kingdom of *Naples*, which was always Hereditary in the blood of *Spain*, and which would never accept of any Baron of the Kingdom, though ſome of them had been very powerful and ambitious,& who by the effuſion of their blood, had driven out Princes born of the Royal blood of *France*, who would have conquered it, would accept of him, who was inferior to many Barons of that Kingdom,& of a Nation ſo hateful to the Neapolitants.

That in Hereditary Kingdoms, as was that of *Naples*, Kings were there born, not made or choſen: And that thoſe fools, who would aſpire thereunto by any other means than by lawful ſucceſſion of the Blood-Royal, did climb up a Mountain of miſery, to fall down headlong with the greater ſhame into the valley of infamy: and that if any one ſhould compaſs it by fraudulent means, he would be like thoſe ridiculous Kings of *Seſſana*, who that they might afford paſtime to the rabble-rout,failed ſoon after their creation. That he had always kept firm to the reſolution which he was born with; rather to dye a glorious Commander, than a ſhameful King. That he had rather ſought to deſerve than that he ever coveted greater Titles than that of a Marqueſs; and that having obſerved by what he had read, and in conſideration of the preſent times, that all Conſpiracies begin merrily, with high thoughts, but end baſely with weeping, he was contented to ſerve the Prince whom God had ſet over him, with thoſe means which he had been pleaſed to beſtow upon him; for too immenſe greatneſs promiſed by Forreign Princes to ſuch as he was, were but break-necks.

Apollo was ſo well pleaſed with *Piſcara*'s Apology, as he anſwered *Guiccardine*, who ſtill affirmed, That to entice the prime Princes of *Europe*, with ſo much duplicity of heart, to joyn with him in Conſpiracie, of purpoſe that he might have the better occaſion to diſcover it afterwards, had rendred the Marqueſs eternally infamous, that *Piſcara* had not enticed any Prince to joyn with him in framing any Conſpiracy, againſt the Emperour, that afterwards he might make advantage by revealing it: In which caſe he would juſtly have incurred infamy; but that, much to his praiſe, he had uſed requiſite double-dealing, to diſcover the Complices of the Conſpiracie, and every other particular, which for his Maſters better ſervice, he was to know; and that the Marqueſs was the more to be praiſed, for that by his honourable fraud, he knew how to overcome the Princes ſo artificial deceits; and that upon that occaſion he had ſo fully done what became him to do, as he deſerved to be imitated by every worthy Commander, who might fall upon the like misfortune.

In Conſpiracies which are communicated to others, both he who accepted thereof, and joyned therein, and who refuſed, yet held his peace, incurred the ſame penalty; in ſo dangerous affairs, the beſt counſel was to precipitate into the ſudden, but clear, revelation of ſo unfortunate enterpriſes: And that in the moſt mortal infirmities of Conſpiracies, two of the Politick *Hippocrates* his Aphoriſms were very true: That, *Qui deliberant, deſciverunt*; and That, *In ejuſmodi conſiliis, periculoſius, eſt deprehendi quam audere.*

And that they that were deſired to enter into a Conſpiracy, were fools and ſelf murderers, if in ſo miſerable a caſe they pitcht their thoughts onely upon the ſweet of Revenge, the accumulating Wealth, or preferments to Principalities and Kingdoms, which might be propounded to them in reward of ſuch wicked actions; and thoſe wiſe and charitable, who held before their eyes the pictures of Fetters and Gibbets, which are the right rewards, and certain acquirements of deſperate and ambitious people, and of ſuch as were giddy-headed.

The LV. ADVERTISEMENT.

Giovan Franciſco Pico, *not being able to reconcile the differences between* Plato *and* Ariſtotle, Apollo *commands thoſe two great Philoſophers to end the buſineſs in a publick Diſputation, and being therein obeyed, they do not, notwithſtanding,. part friends.*

THe task which as you heard of late, the Count *Giovan Franciſco Pico della Mirandola*, that Phenix of the *Vertuoſi*, undertook by order from *Apollo*, of reconciling the immortal differences, which are diſcuſt between the two ſupreme Luminaries of Philoſophy, *Plato* and *Ariſtotle*; hath been to ſo little purpoſe, as not having given any ſatisfaction to his Majeſtie, nor to his *Literati*, it hath kindled new, and much more eager argumentations in *Parnaſſus*. Wherefore *Apollo* for the quiet of his State, for the agreement between his *Vertuoſi*, and for the honour of Philoſophy, cauſed *Plato* and *Ariſtotle* to be ſent for on the firſt day of the laſt moneth, to appear before him, to whom with an auſtere look, he ſaid, That therebeing but one truth of Sciences, they much injured Philoſophy by the diverſity of their opinions; that he did love peace and agreement between his *Vertuoſi*; that he likewiſe knew that the multitude of Sects was that which occaſioned great miſchief in States; and that he might obtain from them ſuch concord between themſelves, which he knew to be altogether neceſſary for his State, he was pleaſed to uſe ſuch reſpect to them both, as not to proceed againſt them with violence, but did let them know, that he ſhould be very glad that both of them would ſo much honour Philoſophy, as to agree in opinion, in point of the greateſt differences that were between them. Then turning towards *Ariſtotle*, he ſaid; That it made not for his honour to diſſent from the opinions which ſo great a Maſter as *Plato* had read unto him in the Schools: and then told *Plato*; That he ſuffered much in his reputation, That the World ſhould ſee ſo great a Rebel as *Ariſtotle* ſhould iſſue out of his School.

Both *Plato* and *Ariſtotle* ſeemed very willing to yield to each others opinion, when by good arguments, and ſufficient reaſons, they ſhould be made appear to be the better; and joyntly agreed, that they would diſpute the buſineſs in two ſeveral Chairs, hand to hand, without any Moderator. *Apollo* did not onely accept of ſo glorious a defiance, but, for the conſolation of his *Vertuoſi*, made papers be fixt that very hour upon the gate of the greateſt Philoſopy-School, and in other publique places, wherein all the *Vertuoſi* were invited to come and ſee ſo gallant a Spectacle; and to the end, that thoſe who inhabit in far Countrys, might have time to come to *Parnaſſus*, and be preſent at ſo famous a conteſt, he allowed the two Philoſophers tvventy days to appear in the field. The mean vvhile, for the *Vertuoſi*'s better commoditie, many Scaffolds vvere built about the great Court of *Urania*; and on the day appointed for the Diſputation, *Adriano*, *Orlando*, *Ciprione*, and many other Modern Muſitians, ſung firſt in ſeveral Chorus's, their excellent Compoſitions, accompanied not only by the Organs, Viols, Harps, and other grave Inſtruments vvhich are uſed at the meetings of the *Vertuoſi*, but (according to the defect of the Modern age) vvith the interpoſition of the Lute, Cornet, Theorbo, and of the very Violin, taken but a little before out of the ignorant Conſort of trivial Fidlers who play *fum fum* in the meaneſt Aſſemblies. The Muſick being ended, the two famous Paladins of Philoſophy appeared in the field, and their diſpute held for ſix hours together; but it was not, notwithſtanding, poſſible to meet with the deſired agreement. For in the curious Phyloſophical wreſtling, which is ſo delightful to the *Vertuoſi*, the Arms of ſolid and ſtout Arguments are onely made uſe of, backs of efficacious reaſons, ſtrange nimbleneſs of foot in apparent demonſtrations; and yet that laſt effort, which is ſo pleaſing to

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the ſpectators of ſeeing the enemy thrown flat upon his back, overthrown and convinced by undeniable Arguments, doth never enſue: For Philoſophical wreſtlers, though they fall reſolutely to catch where they catch can; yet by means of diſtinctions which they have at their fingers ends, they ſtill keep themſelves on foot. Theſe two great Luminaries of Philoſophy, gave ſuch content to the ſtanders by, as they did infinitely admire the reach of humane intellect, which having waded through all the Heavens by the excellency of her ſpeculation, did not only exactly know the *quantitas*, *qualitas*, and the *motus* of them, but is arrived even at the knowledge of God himſelf, and of the Divine Nature, of which ſhe can diſcourſe very handſomely. With theſe wonders did the Diſputation end, which afforded as much content to the *Literati*, as if thoſe two Philoſophers had been perfectly reconciled and agreed; onely *Apollo*, by the apparent ſadneſs which was ſeen in his face, diſturbed the univerſal mirth; wherefore great *Averroes* askt him, whether *Ariſtotle* and *Plato* had not given him ſuch ſatisfaction as he deſired: To which *Apollo* anſwered, with a ſigh fetcht from the bottom of his heart; That thoſe two Princes of Philoſophy had fully ſatiſfied the opinion, which all men had of them; but that he had ſeen in this Argumentation, what would keep his mind perpetually afflicted: For, he was forced to bewail the infinite corrupt condition of this age, wherein ſenſualitie was grown ſo great amongſt men, as he who ſaw their hidden paſſions had clearly found, that many were come to theſe diſputations even from far Countries, rather to pleaſe the itch of the ear, by hearing the Muſick, than to feed their ſouls by thoſe *Vertuoſiſſimi*, which he ſaid were introduced into the world by thoſe wicked Mountebanks, who in their defect of too much mingling pleaſure with profit, were gone ſo far, as having admitted of Jack-puddings, and Pantalouns into their Company, many flockt to them rather to laugh at their ſports and wantonneſs, than to buy uſeful medicines for their maladies.

The LVI. ADVERTISEMENT.

Gonſalvo Ferrante Cordua, *not having obtained the confirmation of his deſired Title of* Magnus, *from the reverend Colledge of Hiſtorians, demands an other place in* Parnaſſus *of* Apollo, *from whence he is likewiſe excluded.*

Gonſalvo Cordua was very much grieved at the repulſe which he received from the Hiſtory-Colledg, when he was denyed the Title of Great; and to try whether the favour and recommendation of Princes were available to effect buſineſs in *Parnaſſus*, which Juſtice could not do, he addreſſed himſelf for help to his King *Ferdinando*; whom having acquainted with his buſineſs, and received for anſwer from that wiſe King, That he ſhould have thought them very ſimple, who ſhould have favoured a Subject of his, in obtaining the Title of Great to be conferred upon him, which made him Little: That he was none of thoſe who would commit ſo great an errour, as to deſire ſuch glory might be atchieved by others, as did greatly leſſen his Honour; and that his Conſcience told him, he muſt be ſo charitable to himſelf, as to endeavour that the whole glory of the purchaſe of the Kingdom of *Naples* might be attributed more to his wiſdom, than to *Cordua*'s valour. Wherefore *Gonſalvo* being much incens'd at ſo reſolute and ſharp an anſwer, went preſently to *Apollo*, and told him, That ſince it had not pleaſed the Colledge of Hiſtorians to think him worthy to be rancked with *Pompey*, *Alexander*, *Charles* the Emperour, and others, who for their glorious Actions have deſerved the Title of Great; that yet he might be favoured with admittance into the Squadron of his Majeſties *Gens d'Armes*, wherein was that famous *Belliſarius*, *Bartholomeus*, *Alvianus*, *Pietro Navarre*, *Antonio de Leva*, Count *Petigliano*, *Lorenzo de Ceri*, and many other famous Warriours. *Apollo* graciouſly granted *Gonſalvo* what he deſired; but it fell out, that whileſt, in his Majeſties preſence, the Ceremony of putting on the accuſtomed upper Weed was a performing (whereat, all the chief Military men of this Court gave their attendance) *Boſſio* the Attorney General accuſed *Gonſalvo* of Perjury. *Apollo*, who doth very much abhor thoſe who are noted for falſifying their words with men, much more thoſe who are perjured before God, allowed the Attorney-General three days to make good his impeachment, and ordered that *Gonſalvo*'s buſineſs might be adjourned until then. *Gonſalvo* being very much troubled at this foul imputation, told the Attorney *Boſſio*, That he had always profeſt fidelity, and that he did not only wonder, but was very much ſcandalized, that ſo wicked an accuſation ſhould be laid on ſuch a one as he, born & bred up in a Kingdom where Loyalty to his King, & fidelity to every privat man, did abound as much as in any other place of the world. *Boſſio*, deſiring that he would be pleaſed to relate the caſe of the impriſonment of the Duke of *Calauria*, how it had been carried; for, for what appeared to him, it would be proved, that he was not troubled without reaſon. *Gonſalvo* ſaid, That having beſieged the young Duke of *Calauria* in the Caſtle of *Taranto*, who was Son to *Frederick* the laſt King of *Naples*, he capitulated with that young Duke, when he reſolved upon rendering, that he ſhould have free leave to go whither he pleaſed beſt; and that he plighted his faith to keep this promiſe, and thereupon he received the holy Euchariſt; but that afterwards falſifying his Oath, he made ſure of the Duk's perſon, whom he ſent with a good guard priſoner into *Spain*. *Apollo* ſeemed then to be mightily offended with *Gonſalvo*, and told him, That ſo wicked and execrable an action rendred him altogether unworthy of any place in *Parnaſſus*, and therefore willed him to get quickly out of his State. *Gonſalvo* was much confuſed and aſtoniſhed at this ſo ſevere ſentence, and anſwered in his excuſe, that though he acknowledged it to be a very foul action, yet that he was neceſſitated to do it for his King's ſervice: for, it being a practiſed rule amongſt good Politians, that no Prince doth ſecurely poſſeſs any conquered State, whilſt they live who were driven out of it; the noble acquiſition of the Kingdom of *Naples*, could not be eſteemed a compleat Victory, unleſs he had ſecured that Prince his perſon. *Apollo* was ſo far from allowing of *Gonſalvo*'s excuſe, as, growing much more incenſt, he bade him be ſure not to be ſeen any more above two days in *Parnaſſus*; which ſhould not be a receptacle for thoſe, who by their actions ſhewed, they more reſpected the ſervice of men, than the good will of God. Then did his Majeſtie's Maſters of the Ceremonies, drive *Gonſalvo* out of the houſe; who whilſt he went diſconſolately down the ſtairs, told the Attorney *Boſſio*, That apparent wrong was done unto him; for *Cæſar*, who to purchaſe the Roman Empire, had not only violated the Laws of God and man, but was the firſt Author of that wicked ſaying, That all things were lawful which conduced to government, was ſeen to have a glorious place in *Parnaſſus*, from whence he was ſo unjuſtly driven out. 'Tis ſaid that *Boſſio* boldly anſwered *Gonſalvo*, That *Cæſar's* example did not ſquare with him; for, it was one thing to commit foul actions, thereby to purchaſe a Kingdom to a mans ſelf; and another thing, to do the like to purchaſe one for one's Maſter. For by the Laws, both of God and man, a Pander deſerved greater puniſhment, who meerly out of the malignity of a depraved mind delighted in doing ill, than he who committed Fornication out of the frailty of the fleſh.

The LVII. ADVERTISEMENT.

A Barque loaded with Inventors of new grievances, running ſhip-wrack upon the ſhore of Lepanto, *his Majeſty treats them well, though he do greatly abominate ſuch like men.*

THe dreadful ſtorm at Sea, occaſioned ſome days ago by the furious South-weſt winds, drove a Veſſel upon the Strand of *Lepanto*; to the ſuccor whereof, all the inhabitants along the River ſide made in, for they ſaw it was fraught with paſſengers) and were ſo fortunate therein, as though the Barque ſplit, they ſaved above fourſcore perſons that were in her; who were by order from *Apollo* commodiouſly lodged, and were then askt, Who they were? whence they came? and whither they were bound? They anſwered, They were all of them Italian Arcigogalanti, and were lately come from *Italy*: which when his Majeſty underſtood, though he be naturally very courteous, yet doth he ſo abominate thoſe cruel enemies of mankind, as he had almoſt repented the ayd which he had given them, thinking thoſe wicked ones unworthy of commiſeration, who ſpend their lives in nothing elſe but in inventing execrable grievances, by which many modern Princes ſo cruelly torment their miſerable people. Yet ſome *Vertuoſi* ſaid, That ſince there were ſo many of thoſe Raſcals in that Barque, all of them come from *Italy*, they muſt needs believe that they brought the good news to *Parnaſſus*, that the Italian Princes had put on the noble reſolution of purging their States from that wicked ſort of men. *Apollo* commanded, that they ſhould be asked, Wherefore they parted from *Italy*, and whither they were going; They anſwered, That having happily finiſhed all the moſt witty Inventions, whereby to empty the peoples purſes, and fill the Prince's Coffers therewith, ſince they had raiſed the Gabels and Taxes as high as it was poſſible for them to do, and having nothing more to work upon in *Italy*, they had ran over *France*, and *Spain*, in which noble Kingdoms they had ſo behaved themſelves, as they had left eternal memory in both of them, of the Florentines, and Genoueſes. That afterwards endeavouring to get into *England*, the *Low-Countries*, *Germany*, and *Poland*, all of them Provinces abounding with Gold, and wealthy Inhabitants;

and where they thought to have done wonders, they were driven out with cudgels, by thoſe people who were born to a kind of Liberty, and who might be ſaid to be Sheep, which giving their Shepherds a little milk by way of Recognition or Fealty, in a certain little mark'd meaſure; and who will not ſuffer themſelves (as it is uſual elſewhere) to be milked at diſcretion? Wherefore, like thoſe famous Trojans led on by *Æneas*, they went plowing up the Sea, with that their little Veſſel, to find out new people, and new Countries, where to the praiſe, and glory, and profit of Princes; and to that perpetual deſolation of the people, which occaſioneth ſecurity in reigning, they might uſe their Talents, and open their Shop. When the *Literati* had heard theſe things, many of them preſently beſeech his Majeſty, That he would publickly revenge the injuries done to ſo many Nations, which through the malignity of that race of Vipers, had been fleaed by their avaricious Princes, with the Raſor of exorbitant grievances, making them be burnt in the remainders of that their Veſſel. But *Apollo*, whoſe deep Judgement exceeds all humane Wiſdom, having underſtood the ſhameful profeſſion of thoſe raſcally people, commanded, that their entertainment ſhould be doubled; and that they ſhould be better treated: and cauſing money to be given them, and great ſtore of Victuals, ſent them to *Conſtantinople*, willing them to ſee whether they could reduce the *Ottoman* Empire, which was ſo Capital an Enemy to Learning, into that deſolation, and deſperation by their exorbitant damn'd new inventions, into which they boaſted themſelves to have brought *France*, *Spain*, and *Italy*.

The LVIII. ADVERTISEMEMT.

By Letters intercepted, which were ſent by an Expreſs from ſome Princes to the Lake of Avernus, *People come to know that the enmities, which are ſeen to reign in the Nations of the world, are occaſioned by the cunning of their Princes.*

A Poſt was robbed on Munday night laſt, between the coaſts of *Pindus* and *Libetrum*, which ſome great Princes had diſpatcht away in much haſte, towards the Lake of *Avernus*. And becauſe the Poſt had no injury done to his Perſon, it was believed, that the exceſs was committed only to take his Letters from him, as it proved afterwards. For they only took from him a packet directed to the three infernal Furies, *Alecto*, *Tiſiphone*, and *Megera*; by which it is known for certain, and not without great ſcandal, that ſome great Princes did hire thoſt Furies, to ſow, and foment perpetual ſtriſe and diſcord, not only between Nation and Nation, but oft-times between the Subjects of one and the ſame Prince. And, to aggravate the diſtaſtes, there was a Letter of exchange found in that packet, of ten thouſand Crowns for ſix months pay. The Subjects to theſe Princes, who writ theſe Letters, have ſent them by ſome of their Deputies to *Apollo*, heavily complaining, that their Princes, who ought to ſtudy nothing more than the peace, and unanimous agreement, not onely of their own particular Subjects, but alſo of all Nations, did by ready mony purchaſe ſedition amongſt others, and miſchief to themſelves; and that they had not till now learnt, that it was meerly the cunning and machinations of Princes, which cauſed thoſe ſeveral diviſions and innate hatreds between Nations, which are the true root of thoſe evils wherewith Mankind is ſo afflicted; which if they were extirpated out of the world, men would injoy the comfort to ſee the French love the Engliſh; the Spaniard, the French; the Germans, the Italians; and perfect peace would be amongſt all men. Whilſt theſe Deputies were reaſoning thus, *Apollo* was ſeen to weep bitterly out of meer compunction of what he had heard. Inſomuch as the ſtanders by believed, that his Majeſty would have broken out into ſome great heat againſt the Princes, who were accuſed of ſo foul faults, when he ſpoke thus: My friends, your complaints are as true, as grievous; but you muſt know, that the exceſſes which you now complain of, are not occaſioned by the ill nature of Princes, but out of the peoples ſeditious ſpirits; whoſe inſtability is ſuch, as the univerſal peace of mankind cannot be better compaſſed by any other means, than by ſowing that diſcord amongſt Nations, and thoſe diviſions which you now ſo much complain of; for long experience hath taught Princes; that the great frame of reigning ſecurely, is wholly grounded upon the ſound foundation of dividing well. And it is apparent, that, were it not for Princes that govern them, people would of themſelves fall into greater ſeditions, than thoſe which are ſown amongſt them for the publick peace, and univerſal good of all men. All which, my well-beloved, are neceſſary evils, though it exceedingly grieve me to ſee, that the diſeaſe of univerſal diſcord, which reigns amongſt men, cannot be ſooner cured by any other medicine, than by that bitter Pill, which you complain ſo much of.

The LIX. ADVERTISEMENT.

The Prince of the Laconicks *Nephew, being after his Uncle's death, to return to a private Fortune, ſhews no well compoſed mind in making ſo dangerous a paſſage.*

THe Prince of the *Laconicks* Nephew, who during his Uncle's life, of famous memory, did with extraordinary Authority govern that State; by reaſon of the choice which was made ſome few days ago of a new Prince, was two days ſince to return to a private life. And becauſe the parting from Authority, after the ſweet thereof hath been a while taſted, is a thing much more fearful, than the parting of the ſoul from the body; and it having formerly hapned in *Parnaſſus*, that the too great ambition of Government hath ſo ſuffocated the vertue of humility, and thoſe vital ſpirits of the minds moderation, which keep a well compoſed heart alive, as ſo great a paſſage is not to be made without reluctancy: *Apollo* compaſſionating ſuch ſad caſes, that he might provide for the ſaving of ſo great mens honours, in that time of terror, Inſtituted in *Parnaſſus* many years ago, the charitable Company of Commiſeration, whereof the chief Moral Philoſophers of this State are members. The night preceding the day, wherein this Prince was to make ſo ſore a change of condition, Reverend *Petrarch* made him a viſit with his Book, *De remediis utriuſque Fortunæ*, as alſo learned *Girolimo Cardano*, with his work, *De utilitate capienda ex adverſis*: and *Annæus Seneca*, the worthy Preſident of the Company, with the precious Writings of *Boetius Severinus de Conſolatione Philoſophiæ*: whom after a long preamble of fair words, they acquainted with the ſad return he was to make the next morning to a private life. Certainly, moſt unwelcome news; and which he heard with ſuch impatience and diſturbance, as with exclamations which deafned all that heard him, and howlings which reacht Heaven, he began to lament, and bewail his perverſe fortune, by which he ſaid he was aſſaſſinated: crying out, That ſhe had hardly ſuffered him to taſte the ſweet of Government, the ſuavity of Command, when ſhe hurryed him down to the miſeries of a private life, making him to ſwallow down the unpleaſant potion of changing Command for Obedience; oft recommending his honour in this his Agony to theſe his Comforters, and earneſtly deſiring that they would not abandon him in this his urgent neceſſity. Then both *Seneca*, *Cardano*, and *Petrarch*, did with unſpeakable Charity embrace this Prince, intreating him couragiouſly to undergo this his adverſity; and, the more to comfort him, they alledged all they could in praiſe of a private life, letting him know how great a happineſs men found in knowing how to govern themſelves and their affairs, and making him often repeat thoſe Words of the Maſter of the Politick Sayings; *Quam arduum, quam ſubjectum Fortunæ, regendi cuncta onus. Tacit. lib.* 1. *Annal*, Excellent words, which being chewed by a palate that knows truely how to taſte them, are of ſuch efficacy, as they had the power to make the great Emperour *Charles* the Fifth, (who had been more ambitious of Government than any other) to withdraw himſelf into a Monaſtery, and become an Hermit. But theſe Conſolations wrought ſo little upon this Lord, as he ſaid more than once to thoſe Reverend Comforters, That to prefer a private Life before Reigning, was a moſt odious Paradox; a thing, which was uttered by the mouth, but not believed by the heart; a Doctrine which they did mainly hate, who went about to make others believe it. The next morning this Gentleman was ſtript of all his Juriſdiction, which cauſed ſuch a paſſion of the heart in him, as the Comforters not being able to keep alive the ſpirits of his Patience, he ſwooned three times in their hands, whereſore the unfortunate Gentleman was carried half dead out of the Palace; who when he ſaw his own private Houſe, fell into yet greater Agonies; ſo as theſe Comforters laboured very much to make him uſe, in ſo dangerous a nick of time, the vertue of a well-compoſed mind, which men of ſtrong complexions can ſhew in caſes of Adverſity, when they ſeem to do that chearfully, of meer choice, which they are forced unto by inevitable neceſſity. But this Gentleman deſpairing every hour more and more in his misfortune, grew ſo horn-mad, as to call every man ungrateful; And it was clearly ſeen that the new Prince his happineſs, the *Grandetſa* of his Nephews, and the proſperity of his more intimate Servants and Friends, did vex him more than his own Calamity. When he was come to his Paternal Houſe, he had not heart enough to look upon it, but ſtill kept his eye fixt upon the place where he had been. Wherefore the Comforters to do the very utmoſt that they could, to ſave this Gentlemans Reputation, which was in ſo evident danger of being loſt, blind-folded him; he was no ſooner come into the Hall, (ſo drunk are men with the thought of Rule, when they have once taſted it) but he called for the Agents, and Princes Ambaſſadors, as if he had been under the cloth of State in the Palace, and would negotiate with them, having no buſineſs at all, and ſeemed as if he would ſtill govern the World, though he had no Authority; entertaining himſelf continually with grave Affairs, not having any thing to do. By which Actions this ill-adviſed Gentleman made every one know, That being in Greatneſs, with abſolute power of Command, makes men ſeem wiſe *Solomons* to others, who, when they return to their private Fortunes, are found to have no more Brains than a Gooſe.

The LX. ADVERTISEMENT.

Antonio Perez *of* Aragon, *having preſented* Apollo *with his Book of Relations, his Majeſty does not only refuſe to receive it, but commands it to be preſently burnt.*

Antonio Perez, formerly Secretrary to *Philip* the Second King of *Spain*, knowing the ill opinion which people have of a Secretary who parts diſtaſted from his Prince; as ſoon as he was got into *France*, he publiſhed in his own diſcharge, thoſe his unfortunate Relations, for which he hath been ſo much blamed: for, whilſt he ſhould have endeavoured by all means poſſible to conceal them, he had the boldneſs to preſent them on Thurſday morning to *Apollo*, who, as ſoon as he ſaw the Book, and was informed of the Contents thereof, he was ſo incens'd againſt him, as he made it be immediately burnt in the chief Market-place; and told *Perez*, That he had given his Relations ſuch a place in *Parnaſſus*, as they deſerved: to the end that other his fellow-Secretaries might take example, and might learn to prefer ſecreſie and faithful ſilence before the love of their own lives, or of themſelves. For, as he deſerved the name of a wicked man, who upon any new diſtaſte diſcovers the ſecrets wherewith he was truſted in time of former friendſhip; ſo, that Secretary was to be held a thouſand times more baſe and infamous, who for whatſoever bad uſage he could receive from his Prince, publiſhed thoſe ſecrets to the World, which being acquainted with by his Prince, when he had formerly had confidence in him, ſhould not only not be willingly divulg'd, but ought not to be extorted from him by any whatſoever Fortune.

The LXI. ADVERTISEMENT.

Apollo, *to afford Paſtime to his* Literati, *makes two uſeful Scenes be repreſented upon* Melpomene'*s Theatre. In one of which he ſhews the leſſer Princes, with what warineſs they ought to preſerve themſelves from a greater Potentate; and in the other, lets Senators of Republicks know, how ill-adviſed they are, who through partiality ſide with a Subject of their own Faction, who notoriouſly aims at Tyranny.*

THe ancient Romans, Carthaginians, Athenians, and other the famouſeſt Commonwealths and Monarchies of the World, have with much reaſon always thought publick ſhows and entertainments to be the beſt means to maintain States in that univerſal peace, and quiet to every particular man, which is eaſieſt received by a people, who live content and ſatisfied in perpetual jollities. Wherefore the ancient Romans built magnificent Theatres, and Amphitheatres, in which, to delight their Subjects, pleaſant ſpectacles were (not without immenſe charges) repreſented: it being a dangerous advice for ſuch as govern, to keep their people diſcontented, and buried in ſloath and idleneſs. Hence it is, that *Apollo* doth not employ himſelf more willingly in any buſineſs, than in what may rejoice the minds of his *Literati* by diverſity of ſhows. It is true, that whereas in *Rome*, *Athens*, *Carthage*, and other places; all the delights which the people found in thoſe ſhows, were occaſioned ſometimes by the obſcenity of Players, oft-times by the cruelty of their Gladiators, and their hunting of Wild-beaſts, the delight of the *Vertuoſi* of this State conſiſts wholly by extracting uſeful Precepts from Noble repreſentations, thereby to enrich their minds. *Apollo* therefore having finiſht the icy way of Winter, when he was to begin his pleaſant journey of the Spring, was pleaſed, for the better ſatisfaction of his *Literati*, to have extraordinary Solemnities uſed at his entrance into *Aries*: To which purpoſe he cauſed two ſeveral ſhows to be repreſented on two ſeveral days in *Melpomene*'s Theatre, which were extraordinary uſeful, and of great content. The firſt that entred upon the Theatre, were, the Aſſociates, Confederates, Friends, and that ſort of Militia which the Romans called Auxiliary Souldiers. And to the end that his *Vertuoſi* might be the better ſatisfied by the ſight of ſo numerous Armies, he commanded that ſuch Souldiers ſhould appear upon the Theatre, with the ſame Arms, Enſigns, and with all thoſe warlike Inſtruments, with which they had ſerved in the Roman Armies; and all this was performed with ſo great a number of Foot and Horſe, with ſo magnificent pomp of Regal Enſigns, and with the ſound of divers Inſtruments of War, with ſuch rich Accoutrements, and other things thereunto appertaining, as all that were preſent at it freely confeſt, that they never ſaw ſo curious a ſhow in *Parnaſſus*. After that this Militia had marched divers times round, both within the Theatre and without it, *Apollo* ſent for the chief Leaders thereof, and bade them withdraw for a while to within their Quarters, and that they ſhould return to the Theatre in the very ſame poſture, in which they ended their unfortunate Militia with the Romans. Not long after, thoſe very Souldiers who had appeared upon the Theatre in the aforeſaid pomp, were ſeen to come naked, with their hands tyed behind them, ſtript of all their goods, loaded with Irons, full of wounds, ill handled by Executioners, robb'd by the avarice of rapacious Conſuls, Proconſuls, by the Emperours Agents, and other Officers of the Roman Empire. So as the Romans, who at their firſt entry made ſo ſtately a ſhow, whom *Parnaſſus* had ſeen ſo Noble an Auxiliary Militia, who had raiſed their Empire to ſuch an immenſity, and who were ſo glad to hear their Civil Government ſo exaggerated by all the *Literati*, in being able to dilate their Empire by the blood of other men, were forced to quit the Theatre, and to hide themſelves in holes, that ſo they might ſhun hearing the ſcorn and injurious ſpeeches which were uttered againſt them by all the *Literati*, that were preſent at the ſhow. For, the Noble *Vertuoſi*, hating from their very ſouls the Roman cruelty, and ingratitude, uſed towards thoſe Nations, who by their expence of blood had deſerved ſo well at their hands, asked, Where was the Faith, where the Sacred Friendſhip, where the Gratitude uſed to thoſe their Friends, to thoſe who had ſo well deſerved of the people of *Rome*, and by their Lives had exalted their Empire to ſo great a height? And whether theſe were Actions becoming that Roman Senate, who made ſo great a ſhow, and boaſted ſo much of Religion, Faith, and unviolable Friendſhip, inſomuch as all did deteſt that execrable Reaſon of State, which following only that which brings men apparent advantage, can ſo impiouſly turn its back upon what is juſt and honeſt, and, which when her occaſions are ſerved, forgets all Obligations, how great ſoever. As ſoon as this miſerable ſight was ended, *Guicchardine* by order from *Apollo*, got up into a very high place, and made a long Political Diſcourſe upon the little Diſcretion, and upon the want of Charity, of great Monarchs towards petty Princes, that are of leſs power than they: wherein he ſaid, That when in a State conſiſting of many Princes, one Prince more great than any of the reſt, took up Arms to bear down one of the other, all the reſt, to keep from being ſuppreſt, ſhould think their Companions loſs, their own ruine, a means to bring them into ſlavery, a preparation for their overthrow; and that therefore, abſolutely forgetting all private hatreds, and heart-burnings, they ſhould all of them embrace the publick Cauſe, and run by their common Forces joyntly to aſſwage that Fire which was likely in a ſhort time to reduce their own homes into aſhes: for, in former times, *Aſia* and *Africa*, not at all betaking themſelves to Arms, were unfortunate Spectators of the ſervitude of whole *Italy*, ſubjugated by the famous Romans: and, in more Modern Times, the whilome powerful Kingdom of *Hungary*, to its now great ſorrow, laught at the overthrow of the Grecian Empire; that therefore in like dangers, every Prince ſhould have the two golden Sentences of that Maſter of true Policy, *Tacitus*, written in their hearts; *Omnibus perire quæ ſinguli amittant. Tacit. in vita Agricolæ.* It being very true, that in ſuch like caſes, *Singuli dum pugnant, Univerſi vincuntur.* And that they ſhould eſteem ſuch honours as were done them by thoſe who were more powerful than they, ſhameful diſgraces; Alliances which they might contract with them, preparations to betray them; the advantage which they might get by Penſions, hooks baited with poyſon; tricks to lull them aſleep, only that they may afterwards, with a little money purchaſe that their Liberty, which cannot be paid by Mountains of Gold. And that above all things elſe, they ſhould take example by the ſlavery which they had ſeen of the Roman Aſſociates, and ſhould think that the ambition which the more Powerful have to reign, having no Horiſon, the accompliſhment of conquering an Enemy, was the beginning to ſubjugate a Friend.

The ſecond day *Apollo* commanded, That upon the ſame Theatre, all thoſe great Senators ſhould firſt appear, who had aſſiſted *Cæſar* his Tyranny, and that of *Auguſtus*, out of the Intereſt of private Ambition, or out of meer Avarice, which being forthwith done, he gave order, that all thoſe ſhould appear who were wickedly ſlain in the cruel Proſcription made by the *Triumviri*, and in *Auguſtus* his long Reign, and thoſe who had been put to death by *Tiberius* his cruelty, *Caligula*'s beaſtiality, and by *Nero*'s fierce Nature. This was the moſt ſad and lamentable ſpectacle that was ever ſeen repreſented in the memory of man in any place whatſoever; for then all *Parnaſſus* broke forth into deep ſighs, and ſhed tears in abundance, when thoſe that had aſſiſted *Cæſar* in his Tyranny, ſaw that not only *Tiberius*, *Caligula*, *Claudius*, and *Nero*, but even *Auguſtus* himſelf, forgetting the obligations which they ought to their poſterity, who had aided them in atchieving their Tyrannical power, were by them deſtroyed and cruelly put to death. For, Children not inheriting their Fathers Humours, as they do their Eſtates, many of the Sons of thoſe Senators, who following *Cæſars*, and *Auguſtus* his Colours, had appeared enemies to publick Liberty, were afterwards the cruelly ſlain by enſuing Tyrants, only for that they diſcovered too much their love to live Free; others for proving more vertuous Senators, than would ſtand with Tyrannical Government: and an infinite number by the meer beaſtiality of thoſe that governed. This ſo horrid ſight, at firſt occaſioned great ſilence, wherein the *Vertuoſi* conſidered, That ſince not any Plebeian appeared amongſt the vaſt number of thoſe that were ſlain, nor any other principal Subject of the Provinces, but only worthy Senators, and Gentlemen of infinite deſert; the cruelties uſed by the Tyrants who Reigned in the Roman Empire, againſt the Senators, and nobler ſort of Gentry, were for the moſt part occaſioned, thorow the defect of the Nobility; who (not able to preſerve publick Liberty by Peace, as they ought to have done) could never ſubmit themſelves to receive that total ſervitude which muſt of neceſſity be embraced under the Government of one only man: but, by their many Conſpiracies, by continual miſgovernment of their Tongues, and by their pride of ſpeaking like Freemen, whileſt they were in ſlavery, did ſo provoke and anger them that Reigned, as made them become cruel Butchers of the Roman Nobility. This uſeful conſideration being ended, thoſe unfortunate Senators, who to make *Cæſar* and *Auguſtus* great, had with their ſwords in hand, and with ſo much effuſion of bloud, baniſht liberty from out their Country, ran as if they had been mad, to embrace their Children, Grand-children, and Great-grand-children who had been ſo tyrannouſly treated; but being by them driven away with reproachful ſpeeches, thoſe Senators more afflicted than ever, ſaid; You have reaſon to look upon us your Progenitors, with an incenſed eye, and to drive us like enemies out of your ſight; for, you may truly ſay, theſe your wounds were occaſioned by theſe our hands, the Tyranny which hath made you ſo miſerable by our imprudency, your calamities by our fooliſh Ambition, all the inhumanities whereinto we have moſt imprudently hurried you, by our unfortunate jars, and deplorable diſcord; and now, when repentance ſerves only to make our afflictions the greater, we clearly ſee by this your miſerable Spectacle, that nothing is ſweeter, that there is no greater conſolation, no greater Jubilee of content than by forgetting injuries, pardoning offences, and embracing enemies, to live in a Free Country, in ſuch peace as eternizeth Commonwealths, ſo to keep from falling by deſire of revenge, into thoſe miſchiefs into which we are ran, who out of our capricious humours having loſt the Liberty of our Country, have wickedly precipitated our Families, and our blood into thoſe dire miſeries which we are bound to behold; and have learnt to know at laſt, by the bloud which you have loſt, that great Dignities, and Supreme Magiſtracies in a Free Country ought to be conferred upon the vertue and merit of honourable Senators, and ought to be ſought for by ſuch, not upon thoſe who endeavour the procurement thereof (as we have wickedly done) by private diſorders, Sedition, and Civil Wars; there not being any greater folly, than for a Senator to adhere unto a Friend that is a Tyrant, out of vain hopes of bettering his condition, and Family in publick ſlavery.

The LXII. ADVERTISEMENT.

Lewis de la Tremoglia, *a Noble French Baron, renounceth his Nobility, and all the Priviledges which he thereby enjoyed, in preſence of the Monarchy of* France.

WHen the Illuſtrious French Monarchy, was (like the King of Bees) environed the other day by an infinite number of the Barons of his Nation, *Monſignior Lewis de la*

Tremoglia a Noble French Lord came before her Majeſty, and boldly ſaid, That though he were born a Noble man of *France*, yet he freely renounced his Nobility, and all the priviledges thereunto belonging, contenting himſelf to be numbered in the third rank of the people of *France*. Thoſe who were preſent at this ſo great Novelty, ſay, That the French Monarchy, which never knew what fear meant, ſhewed manifeſt tokens of Apprehenſion at the hearing of this his ſo reſolute deliberation: and ſome are of opinion that it was occaſioned; for that *Tremoglio* being known by all the Nobility of *France* to be greatly wiſe, the French Monarchy doubted leſt this example might make many others take the ſame Reſolution; a diſorder which might, if not altogether deprive him of the gallant and couragious Sword of his Warlike Nobles, yet at leaſt very much weaken it by the admirable worth whereof ſhe had not only founded and augmented ſo powerful a Kingdom, but did maintain it in great tranquillity. This opinion was increaſed, for that the French Monarchy ſeemed not only not to be offended at this ſcandalous Reſolution of *Tremoglia*'s, but taking him by the hand, led him into his private Cabinet, where, for a good while he had private diſcourſe with him. The French Barons who ſtood without, though they were very deſirous to know what paſt between *Tremoglia* and their Monarchy, yet could they not poſſibly learn any thing of it; they only obſerved by *Tremoglia*'s laying often his hand upon his breaſt, that he ſeemed as if he made ſome Oath to the French Monarchy, to keep ſome certain promiſe, which thoſe Barons thought might be, that he would never diſcover the Reaſon to any one, which had made him put on ſo ſtrange a Reſolution. Every one wondered to ſee that ſo gallant a perſonage could reſolve to relinquiſh the honour of the French Nobility, which is held in ſo great eſteem, as thoſe who have purchaſed it at the price of much bloud, thought they came cheaply by it. But ſome great men of this Court, whoſe uſual cuſtom it is to endeavour to know, and freely to ſpeak their minds of all mens Actions, ſaid, That *Tremoglia* having found at laſt with what tricks the French Monarchy doth fetch about her Nobility, would, by renouncing his Nobility, let the world know, that the condition of the common people of *France*, who ſatisfie their Impoſitions by ready money, was much better than that of the Nobility, who being bound to ſerve their King in his Wars, pay it with their bloud.

The LXIII. ADVERTISEMENT.

Don Ferrante Gonſaga *being Governour of* Corinthus, *is exhorted by* Domitio Corbulone *ſeverely to reſent a great exceſs, committed by a chief perſonage of that City; which counſel* Gonſaga *wiſely refutes.*

DOn *Ferrante Gonſaga* was ſent ſome weeeks ago to be Governour of *Corinthus*; an important and difficult charge, that Province abounding in a powerful, and wealthy Nobility, given to be proud, and lovers of Arms: who do not only (according to the uſual cuſtom) deal hardly with thoſe that are leſs powerful, but by reaſon of their ancient Factions, living ſtill contentiouſly, it ſeldom happens that the Governour is of ſuch intellectuals, as to give full ſatisfaction both to *Apollo*, and to the people. *Gonſaga* had not paſt over his firſt moneths Government, when one of the chief of the Nobility chanced to commit a very inconſiderate inſolency. *Don Ferrante* ſeemed not only to be much perplext how to revenge, but appeared to many to be very ſad for what had happened. *Domitto Corbulone* a gallant Roman, and a great Friend to *Gonſaga*, told him, That he had now another fair occaſion, which required the ſame Reſolution which he took when he was Governour of *Cicily*, againſt thoſe Spaniſh Souldiers who mutinied: that therefore he ought rather to rejoyce, than to be troubled, for what had now happened in his Government; for Governours of Provinces where there was a ſeditious Nobility, might think themſelves Fortunate, when at their entrance into their Government any great perſonage ſhould commit ſome henious fault, by whoſe exemplary puniſhment, the unquiet Nobility might be ſo terrified, as the Government of the whole Province might be the better for it a great while after: which he ſaid was ſo true a Document, as others who had practiſed it had reaped much honour thereby. For, when the charge over the Roman Forces which were afterwards to fight in *Armenia*, was given to him, he finding that through the meer ſimplicity of thoſe who had the care thereof, the Souldiers were grown to be very licentious, not obſerving any manner of Military Diſcipline, by his meer reſolution which he put on in the very beginning of his charge, of condemning two Souldiers to undergo the ſevereſt puniſhment, the one for that when he was working in the Trenches, he had not any Arms at all about him; the other, becauſe he wore a Dagger without a Sword, he reduced that ſo licentious Army to the exact obedience of the good ancient Military Diſcipline. And he further ſaid, That the World was ſo well pleaſed with this his ſeverity, as *Tacitus* himſelf having authenticated it in his Annals, as an undoubted maxime in Policy, fit to be imitated by all Officers, had tranſmitted it to Poſterity in theſe words; *Intentumq; & magnis delictis inexorabilem ſcias, cui tantum aſperitatis etiam adverſus levia credebatur.* *Ferrante* anſwered *Corbulone*, that one ſort of Government was to be uſed with Souldiers in Armies, and another ſort with Citizens in the Government of Provinces. That Commanders in War judged according to their Humours, and with free Authority: but Governours of Cities were bound to obſerve Laws, and having their hands thereby bound, they muſt be thereby regulated. That he very well knew that many Officers, to the end that they might humble the inſolent, quiet the ſeditious, and pacifie the tumultuous, uſed unheard-of ſeverities at their very entrance into command upon ſuch Delinquents as fell firſt into their hands; but that he had likewiſe obſerved, that thoſe that did ſo, ran danger at laſt, by their brutiſh way of proceeding. For, he ſtrayed very far from the right way, who thought to attain good ends by unjuſt means. For, God who did abhor that faults ſhould be puniſhed by greater faults, could not any ways tolerate without exemplary puniſhment upon the Judges, that injuſtice ſhould be done to any one, though it tended to the univerſal quiet. That he loved only ſuch underſtanding Officers who could conſcientiouſly apply fitting puniſhments to faults; that he deſired rather that men might erre on the charitable ſide, than exceed in rigour, and that he had obſerved, that thoſe who begin their Government with too much ſeverity, muſt either continue it with too barbarous cruelty, or loſe their credit by altering their manner of Government. That he had rather leave *Corinth* with the Reputation of being a too indulgent, than too ſevere an Officer; That all times, places, and perſons not being alike, that Officer was very unwiſe, who would put himſelf upon a neceſſity to proceed always after one and the ſame manner; and him wiſe, who being ſometimes indulgent, ſometimes ſevere, and ſometimes cruel, who knew how to keep himſelf Free in all his wayes of proceeding, could upon any exceſs ſuddenly committed, or by too powerful a perſonage, or in times of trouble, or when to puniſh inſolency with uſual ſeverity, would rather aggravate than amend the malady, make men believe that he had paſt over ſuch a fault meerly out of his own clemency, which he could not poſſibly puniſh according to the rigour of the Laws, out of important reſpects. That he confeſt he might infuſe the ſame terrour into the Nobility of his Government, by uſing extraordinary rigour toward that powerful Delinquent, which *Corbulone* had infuſed into his whole Army, by his ſevere proceeding with thoſe two Souldiers; but that then *Corbulone* muſt likewiſe confeſs, that upon another occaſion, at another time, or in another place, that ſame Nobleman, or any other might commit a greater inſolency, which was for the good of the Country to be winkt at; nay, ſometimes praiſed and rewarded: that this was a great advantage, which was gotten by the adviſed Officer, only by a judicious variety in his proceedings: and that too much rigour in a Government to frighten Delinquents, was only then good when it was uſed towards the meaner ſort of people, who through their innate timerouſneſs do more dread puniſhment than love reputation. But, that the Nobly-born (who uſually erred more in revenging the injuries done unto his Honour, than through any malignity of mind) thought himſelf injur'd by the too great ſeverity of the Law, and together with his Kindred and Friends who account that ſhame, whatever it be, as done to their whole Generation, grew ſo incens'd, and enraged, as to affront the too humorous Officer in his Reputation, and ſtudy revenge. By all which, he clearly ſaw, that the Officer was ill adviſed, who, whileſt he might carry himſelf freely in all his actions, ſhould by his cruel uſage of the Nobility exceed the terms of that equal Juſtice which ought to be ſo adequate to the crime committed. That to proceed otherwiſe, was fooliſhly to put fetters upon a mans own feet, by obliging him to be equally ſevere to all ſorts and conditions of men, and make himſelf ſlave to ſhameful and dangerous cruelty. To this *Corbulone* replied, That he was not wiſe enough to weigh buſineſſes with the diſtinctions of time, place, and perſons; but that practice, being the Rule that he went by, he knew that the puniſhment of thoſe two foot Souldiers, had kept him from being troubled with uſing many the like ſeverities. But, ſaid *Gonſaga*, it would have proved otherwiſe if you had uſed the ſame cruelty to any of the chief Officers of the Army: and that the Cuſtom uſed by Gardeners was excellently good, and very fit to be imitated by all wiſe Governours of Provinces, who make ſcarecrows of the filthieſt rags and clouts about the houſe, to frighten birds from eating their fruit, and not of rich ſilks and velvets.

The LXIV. ADVERTISEMENT.

The Prince of Macedon *accuſeth the Nobility of* Athens *of Treaſon before* Apollo, *who are freed from that imputation, by his Majeſties Council of War.*

THe Duke of *Athens* died about the laſt of *September*; and difference aroſe between the Prince of *Macedon*, and the Lord of *Epire*, touching the ſucceſſion of that State. The Prince of *Macedon* being called in by the people, took poſſeſſion of *Athens*, againſt whom the Lord of *Epire* came with a numerous Army, and beſieged his enemy in the City of *Athens*, and according to the modern way of warfare, begirt it with Trenches and Forts; and, that he might bring the Defendants the ſooner to yield, he aſſaulted *Macedonia* with another flouriſhing Army, making great progreſs there, and doing much harm. The Prince of *Macedon*, who knew he could not long maintain himſelf in the beſieged City, and defend his own Patrimony, to keep from loſing both, reſolved to yield, and was contented to deliver up poſſeſſion of whole *Athens* to the enemy, upon condition he ſhould reſtore ſuch place unto him as he had taken in *Macedon*. As ſoon as the Nobility of the beſieged City heard of this Reſolution, the chief of them came unto the Prince, and told him, That as they had called him in, to be their Lord and Maſter, ſo would they never acknowledg any other Prince but he; and, that if he would but be of good courage, he ſhould find them ready to defend that State even to the laſt drop of their blood. To this the Prince anſwered, That the danger of his becoming a private foot Souldier, was too great; that therefore for the better ſecurity of his Fortune, he was reſolved to deliver up *Athens* to the Lord of *Epire*. Thoſe Lords did then again beſeech their Prince to confide in his ſubjects, who did not only aſſure him that they would defend *Attica*, but that they would likewiſe recover *Macedon*; and laſtly, conjured him to remember, That they who with ſuch readineſs, and ſingular affection, had choſen him to be their Prince, did not deſerve in this their urgent neceſſity, to be ſo ungratefully abandoned, and given up in prey to the Prince of *Epire*; who was much enraged againſt them for being rejected by them in that Election: The offers and intercedings of theſe Noble men, did not only not at all encourage this Prince, but at the very ſelf-ſame time he diſpatched away an Herald to the enemies Camp to conclude the agreed-on Capitulation. Then the people of *Athens*, that they might not be ſold as ſlaves to that their enemy, whom they knew they had ſo hainouſly offended, ſeized on their Prince, and made him priſoner, and ſecured his perſon in the Palace, putting a numerous and faithful guard upon him of the beſt men of the City. This mean while the Deputies of the Prince of *Epire* came to conclude the Agreement, to whom the Nobility of *Athens* anſwered, That it was they that muſt be treated with in the point of Surrender, who were ſo far from making any Agreement with the Prince of *Epire*, as they willed him to know, that they were reſolved to defend their Countrey, and ſent away the Deputies with this reſolute and ſtout Anſwer. The next day the young men of *Athens* ſallied forth armed, and in a couragious aſſault ſlew many of the enemy; and ſoon after making many other ſallies, put the enemies Camp into ſuch confuſion, as the Prince of *Epire*, who thought himſelf before to be very ſure of the buſineſs, began much to doubt the victory, and after many moneths ſiege, in all which time the Citizens of *Athens* appeared to have no leſs reſolute hearts, than ready hands, came to parley with the enemy, who had already enough of the buſineſs: and on the eleventh of this preſent moneth, ſuch advantagious Conditions were agreed upon for the people of *Athens*, as became Free-men; which being done, they ſent the Prince of *Macedonia* home to his own State; who three daies ſince came to *Apollo*, and did not only complain bitterly of the hard proceedings uſed unto him by the Nobility of *Athens*, but preſt very hard, that they ſhould be hung up in Effigies as Traytors, in the great Pegaſean Tower, for this their execrable Rebellion. His Majeſty thought this a very weighty buſineſs, wherefore he referred it to his Counſel of War: The Reaſons of both ſides were divers times heard, and diſcuſt by the Counſel, which at laſt gave ſentence, That the offers of the Attick Nobility being made ſo chearfully to the Prince of *Macedon*, and they being by him refuſed, it being apparent, that he was reſolved for other particular ends of his own, to give over the defence of the City, it was lawful for thoſe Noble men, when their Prince had abandoned that protection of the people, to which all Princes ſtand deeply bound, to uſe that expedient, though it were very ſevere. A thing done by *Il Signor Lodovico Orioſto*, cauſed much wonder in all thoſe who were preſent at this ſo ſignal Sentence; who, when he had heard the judgment given, took his Hat from off his Head, and like a mad man threw it on the ground; then lifting up his eyes to Heaven, and fetching a deep ſigh, uttered theſe words in a ſorrowful tone, *Dii immortales, homo homini quid præſtat! ſtulto Intelligens quid intereſt?*

The LXV. ADVERTISEMENT.

A Shop-keeper is condemned to the Gallies at the very inſtant that he was ſeized on by the Sergeants, not being ſo much as examined.

THe Shop-keeper who dwelt at the ſign of the two Crowns in *Mercers-ſtreet*, was four daies ſince taken priſoner by the Sergeant; and being immediately upon his being taken, carried to the Haven, and put into the Gallies; whole *Parnaſſus* wondred very much hereat, to ſee that the execution of the Judgment ſhould precede Proceſs. 'Tis ſaid, that this was done at the inſtance of the chief Monarchs of the World then reſident in this State, who held themſelves mightily offended with that Shop-keeper, becauſe he ſold publickly meer Smoke, a Commodity which Princes pretend is not to be ſold by private men; and therefore it is thought, that by his example they would affright others from not troubling them in things which concern their Juriſdiction; and although the leſs ſordid ſort of men thought that the Shop-keepers fault deſerved not ſo great a reſentment, yet thoſe who ſee further into the intereſt of great Princes, ſay, that they dealt very gently with him; for meer Smoke ſerving Princes upon many occaſions inſtead of ready money, all their richeſt Treaſure would ſoon be exhauſted, when the ſo current money of meer Smoke becoming of no reputation amongſt people, Princes ſhould be forced, like to common people, to pay their debts in ready coyn.

The LXVI. ADVERTISEMENT.

Bernardino Rota, *a famous Neapolitan Poet, being greatly beloved by the* Vertuoſi *of all Profeſſions in* Parnaſſus, *is accuſed before* Apollo, *for having purchaſt ſo general a good liking by ſome ill means.*

B*Ernardino Rota*, a Noble Neapolitan Poet, to the great wonder of all the *Literati* of this Court, is ſo ſtrangely beloved by the whole Colledg of the *Vertuoſi*; as he is ſtiled by every one, The delight of *Parnaſſus*. And truly, it appears a great Miracle to every one, that ſince there are more than capital jars, diviſions, and enmities between the Greeks and Latins, between the Latins and Italians, between Phyſitians and Doctors of Law, between the Peripatetick and Platonick Philoſophers; between the Grammarians and all other profeſſions of the *Vertuoſi*; only *La Rota* is rather adored than beloved, by all, and by each of them. And becauſe it appears very ſtrange to every one, that if ſo amiable a Nature proceed only from the vertue of the Soul, it be not found to be in any other of the *Vertuoſi* of this State; its being only ſeen to be in *La Rota*, hath made every one ſuſpect, that this man who appears to have a candid and liberal ſoul, is in effect otherwiſe; and that he hath won this univerſal good will by the vice of playing Jack of both ſides, a vice which his Majeſty doth ſo much deteſt; and therefore being queſtioned by *Marioulo* in the Tribunal *Della Vicaria*, he was made priſoner two daies ſince, and it hapned, that whilſt the Tipſtaffs of the Court, ſearched him to ſee whether he had any weapons about him or no, they found a great deal of Storax and Incenſe bound up in a paper in his pocket. Severe Proceſs was made by the Judges againſt *La Rota*. But *Apollo*, the better to inform himſelf of what was proved againſt this his *Vertuoſo*, commanded that he ſhould be brought into the *Quarantia Criminale*; where his Majeſty asked him, Whether he did inchant mens minds by the Magick of flattery, by the ſacriledge of aſſiſting others in their foul vices? or, whether it was only by the chains of Vertue, that he did ſo ſtraitly faſten unto him his *Literati*; and chiefly, that he ſhould tell him what uſe he made of that Storax and Incenſe which was found about him? To which *La Rota* anſwered; That he had purchaſt the love of all the *Vertuoſi* in *Parnaſſus*, only by deteſting to imitate others in their contentions; and that he won upon the affections of all men, and made them love him, by the ſincerity of his ſoul, and candidneſs of heart, by not deſiring to know, much leſs to buſie himſelf in other mens affairs; and by practiſing the excellent Vertue with all men, in all places, and at all times of ſeeing, hearing, and concealing the actions of his loving Friends and Companions, and by divulging only ſuch as might purchaſe others glory and reputation, and chiefly, by applying himſelf to every one's humour; and that, to the purpoſe, that he might rather make himſelf be idolatrized than beloved by all men; he uſed to perfume every one with the Storax of praiſe, and with the Incenſe of commendation, which was found about him.

Apollo then ſpoke aloud, and ſaid, O you that are overſwaid with paſſion, who are ſo obſtinate in your opinions, learn from this my moſt wiſe Poet, the Art ſo neceſſary for men, of applying your ſelves to the humour of thoſe with whom you converſe. This is the way to live in the World: this is the true means to make men flock after you, by making your ſelves ſlaves to all men, ſo to arrive afterwards at the happy condition of commanding all men.

The LXVII. ADVERTISEMENT.

A Carpenter being cudgelled ſomewhat ſeverely, for having uttered certain inſolent words againſt the moſt noble Scaliger, *to his greater Calamity, complains firſt of him to the Lord Chief Juſtice, and afterwards appeals to* Apollo.

JUlius Cæſar Scaliger, that famous *Literato* of *Verona*, cauſed ſome curious ſhelves to be made ſome few daies ago in his Library, by a Carpenter: which being finiſhed, a diſpute aroſe between them, not ſo much concerning the price, as the ill workmanſhip; and whilſt they were at variance, the Carpenter being more bold than became him (as is the faſhion of Plebeians, who negotiating for the moſt part with the common ſort of people, weigh not their words, when they have to do with people of quality) ſaid, that *Scaliger* was ſubject to the fault of other Noble men, to ſtand upon hard terms with poor Artificers. *Scaliger* was ſo touched to the quick with this injury, as appearing preſently to be very well ſatisfied with the ſhelves, and with their price, he cauſed the money to be forthwith paid unto the Carpenter, which he demanded. The Carpenter anſwering, that he was fully ſatisfied. *Scaliger* reply'd, That it now reſted, that he muſt likewiſe have his ſatisfaction, which lay in teaching ſuch arrogant fellows as he, how to govern their tongues: which being ſaid, he commanded a ſervant of his to take a Cudgel, and therewithal conjure out the foul Fiend of inſolence that was in him; wherein he was inſtantly obeyed. The miſerable Carpenter being ſoundly beaten, preſented himſelf all bleeding before the chief Juſtice, and complained grievouſly of *Scaliger*, for having treated him ſo ill. The Juſtice, before he would reſolve on any thing, would (as it became him) inform himſelf fully of the fact; and when he heard the inſolent words wherewith the Carpenter had provoked *Scaliger*, he commanded the Gaoler forthwith to give that inſolent fellow three ſound laſhes with a Rope; which was done. Whereupon the Cudgel'd Carpenter went about *Parnaſſus* crying, and exclaiming more againſt the Juſtice, than againſt *Scaliger*. The *Literati* of this Court differed in their opinions touching the Chief Juſtice his Act; ſome of them blamed him extreamly, for that by that Action he did too much encourage the Nobility, who were naturally given to deal too injuriouſly with the common ſort of people; and ſome of theſe, who bore ill will to the Chief Juſtice, egg'd on the Carpenter to complain to *Apollo*, both of *Scaliger*, and of the Chief Juſtice. His Majeſty, who had a little before been very particularly informed of all that had paſſed in this buſineſs, ſpeaking to the Carpenter, and thoſe who were back-friends to the Chief Juſtice, who had egg'd him on to make his appeal, ſaid, That he as much hated the inſolent proceedings of his Nobility with the common ſort of people, as he was very much diſtaſted that Shop-keepers, and others of the meaner ſort of men, ſhould by bold ſpeeches injure the reputation of thoſe who live only to purchaſe honour and renown; and that the common ſort of people were much deceived, if they did believe that ſuch Juſtice was practiſed in *Parnaſſus*, as wrought no other effect than what would make the rabble-rout inſolent, and that it was great folly to trouble a Noble man, who having moderately revenged himſelf for an injury done unto him by a Plebeian, had only deſerved puniſhment if he ſhould have baſely put it up, and ſo much the more, for that it did much miſbecome ſuch a perſonage as *Scaliger*, to apply himſelf to Courts of Juſtice for injuries done unto him by ſuch people, and thereby become the Table-talk of Juſtices and Notaries. That he much commended the diſcretion of the Emperor *Charles* the Fifth, who, as he was returning with his Empreſs from a Turney which was made about *Toledo*, did not only not reſent an Action done by the Duke of *Iſantaga*, who cut a Provoſt-Marſhal ſoundly over the head, that whipt on his horſe, bidding him ride faſter, though the action was done againſt a publick Officer, and in his preſence; but with like Juſtice as ought to be uſed to a Noble man injured by a Plebeian, gave the Duke to underſtand, that if he pleaſed, he might hang that ſawcy fellow; which the Duke would not only not ſuffer to be done, but with a *Caſtilian* magnanimity, beſeeched the Emperor to pardon the Provoſt-Marſhal, and accompanied the wound with 500 Crowns which he ſent the Wretch, that he might be the better cured. Then *Apollo* added, That there being three chief felicities which made humane men happy, Peace, Juſtice, and Plenty; unleſs Princes who govern the World, were the more circumſpect, ſevere Juſtice ſerved only to make the Rabble-rout proud; univerſal Peace, to make men cowards; and perpetual Plenty, to make people, who living formerly by the ſweat of their brows, were induſtrious, idle, of no uſe, and vagabonds. And that it being very true, That Princes were the Shepherds of mankind, the common people the Sheep, and the Nobility the Dogs which guard the Flocks, and keep them from the Wolves: it was likewiſe as true, That by all right of good Government, the Nobility ought to be maintained bold, and to be rather armed with Iron Collars of Generoſity, to defend them from the Wolves: than through the fear of equal Juſtice (ſo peculiar to ignorant men) be cow'd in ſuch manner, as that the very Sheep with the Horns of unſupportable Inſolence, durſt dare to butt at them.

The LXVIII. ADVERTISEMENT.

The great Emperor Maximilian *the Firſt, having ſaid in a great Aſſembly of the chiefeſt Princes of this State, that the Mahometan Religion was nothing but Policy, proves by excellent Reaſons to the very Teeth of the* Ottoman *Monarchy, who complained hainouſly thereof to* Apollo, *that he had ſaid nothing but truth.*

WHilſt ſome daies ago the Emperor *Maximilian* the Firſt, *Lodwick* the Eleventh King of *France*, *Matthias Corvino* King of *Hungary*, *Stephano Battori* King of *Poland*, and the famous *Andrea Gretti*, Prince of the Venetian Republick, were reaſoning together (as it is the cuſtom of Great Princes to do) touching the affairs of the World, they ſpent much time in conſidering the greatneſs of the *Ottoman* Empire; and whilſt every one ſpake their opinion of that Government, the Emperor *Maximilian* did freely confeſs, that there were many Military Diſciplines practiſed in the *Ottoman* Empire, which were worthy of admiration, but that the Mahometan Sect was throughout ſo impure and foul, as it ſeemed to be altogether unworthy the practice of men; and that a deſire of Piety was manifeſtly ſeen in many Inſtitutors of Divine Laws, although the Religion which they profeſt, was notoriouſly falſe; their errors being occaſioned meerly out of their ignorance of Divine things; but that the infinite impieties which were diſcovered in the *Ottoman* Sect, were wholly malicious in giving Laws to her followers; *Mahomet* having proved himſelf to be a better Politian than Divine; it being clearly ſeen, that, to purchaſe followers who would embrace that new Sect, he had more reſpect in the forming his *Alcharon* to ſatisfie the body than the ſoul, and to aggrandize an earthly Kingdom, than to make others [illegible]in Heaven. And that, in other Sects, the Inſtitutors thereof made uſe of Divine Precepts, for the bettering of humane affairs; very cunningly cloaking over all their impieties, leſt people when they ſhould come to the knowledge of their foul hypocriſie, might be ſcandalized. But, that *Mahomet* alone, out of a meer greedineſs of Government, did effrontedly laugh at Sacred things, to raiſe the value of profane ones.

Theſe words, though they paſt between Princes of ſuch eminency, were ſuddenly brought to the Ottoman Monarchy, who took them ſo ill, as he immediately gave the Emperor *Maximilian* to underſtand by a *Baſſa* of his, that he would, as it became him to do, defend with his Arms, the contrary to all that he had ſpoken to the prejudice of his Laws; and at the ſame inſtant that he ſent this Ambaſſie, he made ready his numerous Army. *Maximilian* nothing affrighted at this defiance, ſummoned the Dyet at *Ratiſbon*, that he might have ſuch aſſiſtance from *Germany* againſt ſo potent an enemy, as is uſually given either firſt or laſt. *Apollo*, who was ſoon acquainted with this news, to the end that he might appeaſe thoſe two great Monarchs, called an Aſſembly of all the Princes the next day; who when they appeared, he much complained of the Ottoman Monarchies barbarous proceedings;

ſince even in *Parnaſſus*, where Argumentations, and differences in Opinion being only decided by the Rule of Truth, he had dared to uſe Force.

He then told them, that he had ſummoned that Honourable Aſſembly, only that they might hear from the Emperor *Maximilian*'s own mouth, all the Reaſons which had induced him to accuſe the Mahometan Sect, as being compoſed of nothing but Policy. His Majeſty afterwards commanded the Emperor to begin his Juſtification. Whereupon *Maximilian*, with ſuch Majeſty as became him, began thus;

I was moved to ſay, that the Mahometan Sect was nothing but Policy, meer Ambition, and intereſt of Reigning, and that the firſt Inſtitutors thereof were more ambitious than pious; out of theſe clear Reaſons. For that, *Mahomet*, to the end that his Armies might be free from thoſe incumbrances, and expence of Wine, wherewith the Militia of Chriſtian Princes is ſo much moleſted, did forbid the uſe thereof to thoſe of his Sect; a Precept wholly Political, as that which frees the Turkiſh Souldier from that expence which doth ſo abound in the Chriſtian Militia, particularly where there be Dutch-men, or Northern Souldiers, who conſume more in drinking, than in meat, clothes, or even in providing themſelves with Arms. Moreover, the great advantage which their Princes receive from their Souldiers ſobriety, though it be known to all men, yet are they more particularly known to me, who whilſt I made war in the World, was much more troubled with my Dutch Souldiers drunkenneſs, than with my enemies Arms. Add to this, that whereas amongſt the Turks, the fields ſerve either Arable ground, or Paſture, our grounds are encumbred with Vines. The other more than Political Inſtitution of the Mahometan Law, is, That the greatneſs of a Prince conſiſting in the multitude of his Vaſſals; the Mahometan Law, to the end that her diſciples may have ſo great a benefit, permits them by a rare example of unbounded luſt, to have at one and the ſame time, but in divers places, plurality of Wives, and as many Concubines as they pleaſe, without any ſin unto their Soul, or prejudice to their Honour: A thing which more reſembling the cuſtom of Beaſts, than any Inſtitution of man, is altogether unfitting to be named, much more to be practiſed by any Nation: A Law, which by reaſon of the unexhauſtible multitude of Children which the Fathers of Families have in the Ottoman Empire, is altogether Political: For, the infinite number of Turks ſerves not only for abundance of Food for Powder in the Ottoman Wars, but to reap the ſame benefit, which we Chriſtian Princes do out of that trite Politick Precept, of keeping the people low: For the cuſtom which many of us have of burthening the people with extraordinary Taxes and Impoſitions, ſo to keep them low, and by the ſeverity of our penal Laws, which are now become matter of money, are things, which breeding ill bloud in our Vaſſals, doth oft-times make them rebel. But, wiſe *Mahomet* hath only known how to keep the people low perpetually, and yet with their delight and ſatisfaction, which was never yet known to any other politick Legiſlator; for infinite number of Children being of neceſſity to be born unto the Turks, through their plurality of Wives, and abundance of Concubines, Politick *Mahomet*, to the end that he may bring the wealthieſt Families in a ſhort time to beggery, hath not been aſhamed to command in his *Alcoran*, that Baſtards, which are by all Laws ſo much deteſted, ſhould ſhare equally in paternal Inheritance with Children lawfully begotten. And, if it be true, which I have often read, and heard ſay, that a Taylor of *Conſtantinople* ſhewed *Solyman* the Emperor thirty of his Sons, and that one *Giambelat*, a man famous amongſt the Turks for his fruitfulneſs, had eight Sons born in one and the ſame night, and left fourſcore Sons alive when he died; What is the richeſt inheritance of whatſoever Turk alive, which being equally divided amongſt ſo many children, will not become poor, and their Families be perpetually kept low, and forced to beg their pay of their Prince by following the Wars? And if that be true, which we Princes have daily experience of, That the Souldier that fears not death, overcomes all difficulties which he undertakes, and happily compaſſeth his end, whatſoever it be, and that it be impoſſible to withſtand the moſt inconſiderable man that is, who deſpiſeth his own life; What more politick and deviliſh Precept could be infuſed into men by any ambitious Legiſlator, thereby to get the Government of the whole World, than that of Fate, which wicked *Mahomet* hath enjoyned his followers to believe? who being ſhamefully ſeduced by ſo falſe a Doctrine, believe firmly, that all men have the prefixt and inevitable day of their deaths written in their Forehead in Divine Characters, though not diſcernable by the eye of man. A Law as wicked before God, as greatly miraculous to aggrandize an Empire: to which infernal Inſtitution, the extent of the Ottoman Empire is ſolely attributed.

To theſe may be added the other powerful Precept, That it is not lawful for the Ottoman Emperors to reſtore any Kingdom to any whatſoever Prince, where they have built a *Moſchey*. A Rule, which (as everyone may eaſily diſcern) is only made to overcome the great difficulty which all Princes meet with, of keeping States newly acquired, and to make the Militia ſo obſtinate in the defence thereof, as thoſe Provinces which were conquered by victorious Arms, are only loſt by ſuch Arms as were conquered. Nor is the Decree, given to the Ottoman Emperors, leſs politick than this, That they ſhall not be allowed, either for the maintaining of their memory alive, or for the burial of their bodies, or out of any pious zeal, to build any *Moſchey*, unleſs they have firſt acquired ſome Kingdom: A Law only inſtituted to excite the baſeſt and moſt cowardly-minded Ottoman Emperors, to the ambition of Glory, and propagating Empire. But of all the Precepts that I have touched upon, or that can be related by any other, there is none, in my opinion, more political, than that of their not admitting of any Woman into their *Moſcheys*, to pray there: A moſt wicked Law, and which doth manifeſt that the Mahometan Sect doth more effrontedly make uſe of Religion as a pretence whereby to reign, than any other Sect that was ever heard of. For, what doth ſuch a Law denote, but that *Mahomet* is content to oblige only the Maſculine Sex to Sacred things, to the end that he might from them receive the advantage of Loyalty, obedience, and meekneſs of ſpirit, and of the curb of piety, which moderating mans too great inclination to ſenſuality, makes him keep the right road of not offending any one; and receive the other advantages which by a well-regulated Religion, men partake of from peaceable Commerce; which, becauſe he cares not to receive from Women, who are not apt to raiſe inſurrections, to acquire or keep States, he is content to ſay, only to keep them from falling head-long into all kind of laſciviouſneſs, when they ſhall ſee themſelves utterly excluded from all heavenly glory; that if they live chaſtly, they ſhall, when their lives are ended in this World, paſs into a place, where, if they do not enjoy the bleſſings of Heaven, they ſhall not, at leaſt, ſuffer any evil. A ſhameful Doctrine, and ſuch a one as never any Legiſlator durſt dream of, in making a fooliſh and ignorant diviſion, or diſtinction between the Souls of men and women. I ſhall conclude this my Juſtification with this laſt and chiefeſt Politick Law; That *Mahomet* knowing very well how much it makes for Monarchy, that Monarchs ſhould keep their Vaſſals in exact obedience, as is due to all that reign; hath not ſtuck to ſay, that thoſe mens Souls ſhall not ſhare of Salvation in the World to come, who for any faults committed by them, or for any other miſdemerits, die in their Princes diſpleaſure. As if a man, how wicked ſoever he be, may not reconcile himſelf to God, either by contrition, repentance, or condign penance for offences done unto man.

Though the colour which appeared in the Ottoman Monarchies countenance, ſhewed plainly how much ſhe was confuſed, yet according to her accuſtomed effrontedneſs, ſhe would have reply'd; when *Apollo* beckning to her to be ſilent, asked her, Whether it were true or no, that by the Mahometan Law, no man might diſpute touching the Articles of her Faith, but that it was to be made good by force of Arms? And the Ottoman Monarchy anſwering, that it was true; *Apollo* reply'd, That ſhe her ſelf had confeſt thoſe things to be true, which the Emperor *Maximilian* had affirmed. For, as wealth honeſtly come by, by good men, was maintained and defended by Juſtice, and plundered goods, by the ſame violence by which they were taken; ſo Truth was defended by Reaſon, but Falſhood by Violence and Obſtinacy.

The LXIX. ADVERTISEMENT.

Annæus Seneca, *after having read Moral Philoſophy in the publick Schools of* Parnaſſus, *obtains a Writ of Eaſe from* Apollo; *and being deſirous to endow the Philoſophy-School with a rich Revenue, is not ſuffered by his Majeſty to do ſo.*

Seneca having for above the ſpace of forty years read Philoſophy in the publick Schools of *Parnaſſus*, to his infinite praiſe, and the unſpeakable good of the Publick; *Apollo* (as to one who had ſo well deſerv'd) gave him the laſt week a Writ of Eaſe; and the place being ſued for by very many, *Apollo* beſtowed it upon *Plutarch*. And, becauſe *Seneca*, by reaſon of his rich Patrimony, had diſcharged his place with Regal Magnificency, to the end that ſo honourable a place might not fall ſhort of its ancient ſplendor under *Plutarch*, who was but poor in reſpect of *Seneca*, he endowed it with an annual Rent of 6000 Crowns a year: A piece of magnanimity whereby he hath won immortal fame from all the *Vertuoſi* of this State. But, when he came before *Apollo*, to acquaint him with ſo honourable a Donation, inſtead of being commended for that his ſo glorious action, he was, contrary to the expectation of all men, much blamed by his Majeſty, and in theſe very words reprehended: *Seneca*, To trouble the Fountains head when a man hath quench'd his thirſt, is an action full of malice; nor ſhould I ever have imagined, that ſuch a one as you would have gone about to vituperate that School, whereby you have been honoured; I muſt praiſe your excellent intention, but greatly blame the deed, and (as pernicious) not ſuffer it to be done. It is great wiſdom to keep ſuch places poor, as muſt of neceſſity be diſcharged by men of worth: To the end, that anſwerably to the publick good, they may be provided of men; which, ſhould it be otherwiſe, to the great prejudice of my *Literati*, men would be provided of ſuch wealthy Employments. The School which you have given over, will alwaies be ſought for by ſuch *Literati* as your ſelf, whilſt it is but of poor means; but, were it endowed with the large Revenue which you would now give it, even ignorant men, out of avarice, would ſo endeavour the having of it, as by means of favour, which ſuch men by unwarrantable waies know how to win, it would be very hard, if not impoſſible, to keep it from them.

The LXX. ADVERTISEMENT.

Diego Covaruvia, *after having for a ſhort ſpace exerciſed the place of his Majeſties Chief Treaſurer, betakes himſelf to the Stoicks Sect.*

Diego *Covaruvia* had diſcharged the honourable place of his Majeſties chief Treaſurer, juſt two moneths, with ſo general ſatisfaction to all men, as every one clearly ſaw how well-adviſed Princes are when they promote Subjects to places of higheſt Dignity, from but a little inferior places of Magiſtracy: This perſonage of exquiſite judgment, after having freely imparted his ſeveral reſolutions to his domeſtick friends, he unexpectedly gave up the place of Treaſurer into his Majeſties hands, and betook himſelf to be a Stoick. Many *Literati* of this State, who were very great Friends to this glorious *Vertuoſo*, when they heard ſo ſtrange a novelty, went to *Covaruvia*, and ſeemed very ſorry, that by quitting a place of ſuch Dignity, he had foregone the fair occaſion which he had of making himſelf famous, and gratifying his Friends. Then they bade him conſider his own Reputation, which by this unexpected reſolution he did totally bury; ſince not only ſuch as did envy and malign him, but even his very beſt Friends, might blame that action (and peradventure not without Reaſon) as proceeding rather from a melancholy humour, from ſickleneſs of mind, as a lover of novelties; from weakneſs of wit, as unfit for ſuch an employment, and uncapable thereof, than to the laudable deſire of a ſolitary life, whereby he would cloak his being unfit for ſuch a place. It is well known that *Covaruvia* anſwered theſe Objections very reſolutely, thus; My Friends, the reſolution which you ſee I have taken, is not (as you believe) any new *capricio*, but an ancient reſolution which I have ever had ſince I learnt by Court-fallacies, by the perfidiouſneſs of Courtiers, and by the inſtability of earthly affairs, that this worlds greatneſs, which is gotten with ſo much toil and labour, managed with ſuch cark and care, and poſſeſt with ſo much danger, was nothing elſe but meer vanity; and I did not that at my firſt entrance into the Court, which I have done of very late, only that I might enter into this famous Sect, with all the reputation that becomes one like me; for I did not deſire that the World ſhould imagine that I had embraced the Stoick Sect, out of a meanneſs of ſpirit (which is a friend to idleneſs, and an enemy to labour) for weakneſs of parts, as not fit to attain the moſt ſupream Dignities, for not being able to bear with the bitter diſtaſies of Court, or for any diſlike that my home-affairs had occaſioned in me; but only that I might attain to that happineſs as is uſually enjoyed in a ſolitary and vertuous life, by ſuch, who being given to Learning, deſire nothing but much knowledg: Now, that I have abandoned the happy condition that you all know I was in, only that I might retreat to a better life, my friends, enemies, and enviers, will certainly praiſe my reſolution: for then doth a man with much honour embrace poverty, when he foregoes Riches; and, when to enjoy a ſolitary Life, he gives over weighty and gainful Negotiations. And ſuch men as I, do with glory ſpurn at the pomp and vanity of this World, when by their honourable labour and ſervice in Princes Courts, they have known how to compaſs the prime places, and ſupream Dignities.

The

The LXXI. ADVERTISEMENT.

Cornelius Tacitus *being impriſoned at the complaint of ſome great Princes, for having made ſome Politick Spectacles, which were very prejudicious to their Government, is freed by* Apollo.

THe whole Colledge of the *Literati* were much aſtoniſhed, when they heard that *Cornelius Tacitus*, one ſo famous in *Parnaſſus*, one ſo well beloved by *Apollo*, the firſt Counſeller of State, chief Chronicler, and Maſter of his Majeſties Sentences, was ſeized upon the laſt night by expreſs Order from the Lords Cenſors. It was ſoon after known, that this had hapned by reaſon of a complaint made by divers great Princes, that *Tacitus* by his ſeditious Annals and Hiſtories, had made certain Spectacles which were very pernicious to Princes; for, let the ſimpleſt perſon put them on his Noſe, they would make him ſo ſharpſighted, as to ſee into the very hearts of other men, and diſcover their moſt ſecret thoughts: And that which they ſaid they neither could nor would any waies endure, was, that he ſhewed unto the people the very eſſence and quality of Princes ſouls, what they were indeed inwardly, and not what through the neceſſary tricks of Government they were forced to make themſelves appear to be outwardly. Yeſterday morning the Counſel of the chief Monarchs of this State came before the Cenſors, amongſt which, for *Tacitus* his greater honour, who was to be tried, *Apollo* would make one. The Advocate told them, That all the underſtanding men of the State knew very well, that Princes, for the peace and quiet of their Kingdoms, were oft-times neceſſitated to do unwarrantable actions, which, to maintain the peoples opinion of their being good Princes, (as is fitting for all to do that will govern) they had wont to palliate with ſpecious pretences of good intentions, and great zeal towards the publick good, thoſe pieces of policy which they would be no longer able to uſe, if the true meanings of their minds were known to all men; and that if it were poſſible for people to be governed without ſubmitting themſelves to their Juriſdiction, Princes would willingly renounce their Princely Titles, and their power of Command, as having found at laſt, that Principalities are nothing but unſupportable burthens, Affairs ſo full of difficulty and danger, as they could not taſte any one ſavoury bit at thoſe their plentiful Tables, which jealous men do ſo envy, which did not ſtink of Arſnick; but, that if experience had made the World know, that all mankind would ſoon ſuffer under ſad confuſion, were it not for wiſe Princes who do govern them, it was fitting that they ſhould be permitted to uſe all thoſe juſt waies, which were requiſite for them for the well-governing their Subjects: For, if for cultivating grounds, Husband-men were not denied Oxen, Ploughs, and Mattocks; if Taylors for the cutting out and making up of clothes, were allowed Needle and Sheers; and Smiths, Hammers and Pincers; wherefore ſhould Monarchs be hence-forward denied to throw duſt in their Subjects eyes, or caſt a miſt before them, which was the beſt advantage, and the moſt neceſſary Inſtrument for the right Government of States, which any Politician had ever yet found out in any of the moſt excellent Reaſons of State. All which things Princes, by reaſon of *Tacitus* his ſeditious inventions, ſhould now be no longer able to do; it being clearly ſeen, that the devilliſh Spectacles invented by that alwaies-ſeditious *Tacitus*, to boot with what hath been ſaid of their making the people ſharp-ſighted, had alſo another pernicious effect, by ſticking ſo cloſe to mens Noſes, as Princes were now no longer able, as formerly they had with as much eaſe as advantage done, to throw duſt in their Subjects Eyes, though it were moſt artificial, and *ſuperfine*, but that they would be aware of their being abuſed.

The Complaints made by the Monarchs, ſeemed to be very juſt, both to *Apollo*, and all the Cenſors; and they therefore thought worthy of mature conſideration; and after a long diſcourſe had about ſo weighty a buſineſs, their opinion ſeemed to prevail; who voted, that *Tacitus* with his ſcandalous Annals, and ſeditious Hiſtories, ſhould be baniſhed the company of Men. But his Majeſty, that he might not diſgrace the Prince of Political Hiſtory, and not to diſtaſte gallant men by depriving them of their delights, was content that *Tacitus* ſhould be told, He might do well to make as few of thoſe Spectacles as poſſible he could, which were indeed ſo pernicious to Princes; and that he ſhould chiefly be ſure not to part with any but to choice Perſonages, to the Secretaries, and Privy Council of Princes, to the end that they might know the more eaſily how to govern the people; and that, above all things, as he valued his Majeſties favour, he ſhould keep from communicating them to ſuch ſeditious people, who in troubleſome Times might ſerve for Lanthorns to the ſimpler ſort of people, who ſuffered themſelves eaſily to be governed, when not being enlightened by Learning, they might be ſaid to be blind, and want a Guide.

The LXXII. ADVERTISEMENT.

Many Carriers, who contrary to the Laws, brought great ſtore of Beans into Parnaſſus, *are taken Priſoners by the Scouts.*

THis morning, being the twentieth of this preſent moneth, the Field-Scouts met with ſome Carriers, who brought ſtore of Beans into *Parnaſſus*, a ſort of Pulſe which was long ſince baniſhed out of all *Apollo's* Dominions; for, his Majeſty having found in many unfortunate former occaſions, that many paſſionate *Literati*, that they might vent their mad paſſions which burn'd within their boſoms, whilſt they made uſe of theſe Beans in the Senate, have utterly undone themſelves and their whole Families, to the end he might maintain peace and concord amongſt his *Vertuoſi*, did many years ſince forbid the ſale of any ſuch Pulſe, under pain of ſevere puniſhment; it having been uſed by divers inſtead of Musket-bullets, only to blaſt the Reputation of honeſt men. It was learn'd from the ſame Carriers, that this inhibited Merchandize was ſent from ignorant and malignant Countreys, to ſuch perfidious Courtiers of this State, who ſtudy nothing elſe, but how to ſcatter Beans upon other mens ſtairs, only to make ſuch ſimple people fall and break their necks, who firmly believe, that no man can walk ſafely any where, but with the feet of upright meaning, and good conſcience.

Whereupon *Apollo* did very much wonder to ſee, that through the malignity of the times, all Princes Courts are ſo peſtered with theſe malignant ſpirits, as they ſtudy more how to diſcompoſe other mens affairs, than how to accommodate their own.

The LXXIII. ADVERTISEMENT.

Seneca *having bought great ſtore of Poultry in a Countrey-houſe of his, which lies in the* Gnides *Territories; thoſe people come to the true reaſon of that his foreſtalling the Market.*

SOon after that, (as you have heard) the moſt excellent *Annæus Seneca* obtained a Writ of Eaſe from his Majeſty, from further exerciſing his place of Chair-man in the Moral Philoſophy-School, he, that he might refreſh his eminent Wit, which was much harraſs'd in his perpetual Studies, with-drew himſelf to a pleaſant Countrey-houſe of his, ſeated in the Territories of *Gnido*, from whence they write, That this ſo famous *Literato*, at his very firſt coming thither, made ſo great a proviſion of Cocks, Hens, and Capons, as they that ſaw them in the place where they were kept, judged them to amount to the number of above five hundred; a thing which all the Inhabitants of *Gnido* did much wonder at; and thoſe ſpeculative Wits, who ſpend more time in vainly prying into other mens Actions, than in well-governing of their own, were of opinion, that *Seneca* had avarice joyned to the other faults which were imputed to him; and that therefore he had foreſtalled, and bought up all thoſe Poultry (which was an action misbecoming a man of his parts) only that he might inhance the price of them. And it was ſaid by the ſame Letters, that ſome thought that he had added the deteſtable vice of Gluttony, to his infinite thirſt after Riches.

But it being obſerved in proceſs of time, that *Seneca* ſpent three hours daily after dinner, in looking upon thoſe his Poultry: it was at laſt known, that this great Philoſopher learn'd from that ſort of Poultry, the Art, wherein he did not only exceed all other Writers, but hath been followed therein by an infinite number of others, Of crowing well, and ſcraping ill.

The LXXIV. ADVERTISEMENT.

The Grand-child to the Prince of the Laconicks asks Counſel of Apollo, *what courſe he ſhould take to live with Reputation in* Laconia.

THat Grand-child of the Prince of *Laconia*, who (as you heard by the laſt Poſt) through the froward ſtubbornneſs of his mind, betook himſelf, to the general ſcandal of his Government, to lead a private life, being much afflicted and troubled in mind, is this morning returned to *Parnaſſus*; and preſenting himſelf before his Majeſty, told him, that much to his ſorrow and trouble, he had at laſt found that to be true, which had been often told him by his beſt and deareſt friends; That moſt men were ſo full of ingratitude, as they loved the Fortune only, and not the Perſons of their beneficent Princes; a fault which occaſioned that which good men were ſorry to ſee, that they were as ſure to fail their Friends when their Fortunes failed them, as *Tacitus* had reaſon to ſay, That, *Intuta erant adverſa. Tacit. lib.* 12. *Annal.* For, much to his grief, he found the Chain of Munificence, whereby he had endeavoured to faſten unto him the affection of an infinite number of Friends, in his Uncle's Kingdom, from whom he expected a return of much gratitude, to be but very weak: And that if it were true which many Elective Princes had together with himſelf experienced to be true, That a ſtroak of ingratitude gave the deadlieſt wound which could be received by a Noble mind; and that to ſow benefits, and reap neglects, was the ſaddeſt and moſt ſorrowful Exerciſe which could be practiſed by a Prince, he deſerved not only to be pitied by his Majeſty, and by all good men, but to be aſſiſted by advice! And that in this his horrid change of Fortune, to ſee himſelf not only little reſpected by thoſe whom he knew not, but wounded by the ſpeeches of thoſe his deareſt Friends, whom he had endeavoured to oblige, and ſcorn'd by the actions of thoſe which had formerly adored him, was an affliction which did ſo inwardly grieve him, as he was not able to ſupport ſo ſtrange a Metamorphoſis. That therefore, ſince he was forced to paſs from a Principality to a private life, from commanding to obeying; he greatly deſired to know from his Majeſty, what courſe he ſhould take to live with Reputation in *Laconia*. To this *Apollo* briefly anſwered, That he ſhould firſt inform himſelf in the Court of *Rome*, where all the examples of the moſt Heroick Vertues did abound, and then imitate the great ſpendor of *Edward* Cardinal *Ferneſe*, who, by a Princely generoſity, and profuſe liberality uſed towards all men, had made the Court, and the whole Nobility of *Rome* ſo in love with him, as he was now more honoured and obſerved in anothers Popedom, than the great *Alexander* Cardinal *Ferneſe* was formerly in the Popedom of his Uncle, *Paul* the Third.

To this the Prince reply'd, That he knew the counſel which his Majeſty gave him, to be very true, but that the Receipt being very coſtly, he thought it to be too dear; That therefore he humbly beſeeched him to teach him a cheaper Remedy. *Apollo* laughed, and freely told this Prince, That to pretend to be beloved and honoured by the people, to be attended and followed like a great Prince, and yet to keep his Purſe cloſe tied, his Cellar-door ſhut, his Granaries lockt up, and cloſe barr'd, was a greater vanity than to pretend to open the gates of Heaven by impious blaſphemy; for the face of a ſordid covetous man was much more dreadful to the people, than the face of *Lucifer* himſelf; whereas Liberality uſed towards Friends, to keep men in perpetual protection, and to be continually ready to patronize them, defend, help, and aſſiſt them in their oppreſſions, was the true Magick, and pious Inchantment by which men were faſcinated, and that they did ſtrangely hate ſuch avaricious people, who being unwilling to bait their hooks with little Pilchards, dare not venture at catching a great Sturgeon.

The LXXV. ADVERTISEMENT.

Iſabella *of* Aragon, *Dutcheſs of* Milan, *being continually proſecuted by adverſe Fortune, is brought to a very unhappy condition in the City of* Epheſus.

THat famous Dutcheſs of *Millan*, *Iſabella* of *Aragon*, who, by unparallel'd example of misfortune, within the ſpace of a few moneths, loſt her Grand-Father, Father, Brother, and her Nephew, having all of them been Kings of *Naples*, as alſo her Paternal

Kingdom of *Naples*, and the Dukedom of *Millan*, which was her Husbands and her Sons Patrimony; when ſhe ſubſcribed her name to any Letter that ſhe writ, after her name of *Iſabella* of *Aragon*, Dutcheſs of *Millan*, added (as ſhe had good reaſon to do) the only Unfortunate. For, Fortune, when ſhe once begins to perſecute any one, never leaves her malignity, till ſhe has buried them alive in the grave of moſt deplorable miſery. Her unfortunate condition did daily ſo impair, as, to the woful example of the viciſſitude of humane greatneſs, ſhe lives now in *Epheſus*, where, from the firſt day that ſhe entred into *Parnaſſus*, ſhe gets her living by the ſad and woful means of ſelling Tinder and Matches, as ſhe goes along the Streets.

The LXXVI. ADVERTISEMENT.

Many of the Literati *who do much apprehend the ſeverity of the Reformation, which, by Order from* Apollo, *is now in Treaty in* Parnaſſus, *do ſeditiouſly riſe in Rebellion againſt the Reformers; and his Majeſty appeaſeth the Tumult, by applying a fitting Remedy.*

ALL thoſe that ſubmitted to the Reformation which is at this time treated of in *Parnaſſus* with much ſeverity, took up Arms in a ſeditious manner ſome eight daies ago, and ran to the Reformers houſes, carrying Links and Fire-brands with them, to burn thoſe Reverend Reformers in their own houſes. Who, as ſoon as they were aware of the uproar, fortified themſelves within their houſe, and they from within, and the other from without, let fly at one another, ſo as a very bloudy and cruel skirmiſh was begun; and thoſe without grew ſo outragious, as they faſtned a Petard to the Gate. *Apollo*, who was ſoon advertiſed of this diſorder, that he might prevent any inconvenience which might ariſe from this tumult, ſent forth-with his Guard of Provincial Poets thither, who were commanded in Chief by the great French *Ronſard*, ordering him to let thoſe men in Arms know in his name, That they ſhould immediately lay down thoſe their ſeditious Arms, upon pain of being from that very inſtant declared to be ignorant; and that as ſoon as they ſhould apply themſelves to him, he would be ready to hear their grievance.

Theſe men immediately obeyed his Majeſties commands: before whom, when they appeared, *Apollo* with an angry countenance asked them, Whether or no they were thoſe raſh, thoſe inſolent people, who pretended to live in that diſorderly and abuſive way of licencioufneſs, and not be made return to the way of well-living, from which it was evidently known, that they had very much gone aſtray. Sir, ſaid *Jovanni Scopa*, a Neapolitan, in the name of all that were to be reformed, We ingenuouſly confeſs, that our faults are heinous in condition, in number infinite, and very fitting to be amended; we are ſo far from hating (as your Majeſty may perchance believe) Reformation, and the Reformers, as we do greatly love it, and them; but the rage, to ſee that the end of our Reformers is far from the pretence wherewith they palliate their Reformation, hath put into our hands theſe weapons of deſpair. For, if thoſe who pretend our Reformation, as zealouſly intending our welfare, ſhould let us plainly ſee that they deſire nothing of us but our own good, we ſhould as willingly ſubmit to the pleaſing yoak of Reformation, as any man of honour ought to do; but it is long ſince, that after our ſo many ſufferings, we have at laſt clearly found, That this Reformation is not introduced out of any charitable intentions towards us, not out of a deſire to remove ſcandals, but out of a wilely end, to keep thoſe grand *Literati*, who do ſo much hate a private life, and covet nothing but food for their Ambition, in the power which they have of domineering over their inferiors. Hence it is, Sir, that this our Reformation meets with ſo many complaints, and ſuch venom againſt our Reformers, who fooliſhly perſwading themſelves to be able to correct mens vices, and to purge the World of that ignorance which doth ſo much deform it, by their only outward appearing good intention to Reformation, are pleaſed with our complaints; their main ends being, that the World may believe, that our complaint, which is occaſioned by their foul proceedings with us, ſprings from our being nauſeated with our correction; and yet the clean contrary to this, is true: For, finding our ſelves grieved by the evil opinion which men have, more than they ought to have, and daily more and more oppreſt by thoſe whoſe power is greateſt in *Parnaſſus*, there is not any one that doth liſten unto us, nor mind what we ſay, though we cry never ſo loud for Juſtice. For, men of power are alwaies honoured and exalted, though they deſerve the contrary; and ſuch wretched people as we, are oppreſt and afflicted, let our deſerts be never ſo good. And hence it is, that we who are ill at eaſe, do continually complain more of the Phyſick not proportionate to our diſeaſe, than of our malady it ſelf; and of our Phyſitians, whoſe end in curing, is not (as it ought to be) our health, but their daily gain in exerciſing their Authority, and in feeding their Ambition by the food of other mens injuries. But, that which afflicts us moſt, Sir, is, That in this our corrupt and depraved age, the important buſineſs of Reformation ſhould be begun by the moſt thred-bare and ruin'd people that are in *Parnaſſus*. We (as your Majeſty may ſee) are for the moſt part hunger-ſtarv'd Grammarians, broken Correctors of the Preſs, woful Uſhers of Schools, and poor vulgar Poets, of ſo miſerable a condition, as we live by conceits, which we daily borrow from the fruitful Wits of Latin Poets and Orators, ſo as if our daily neceſſities were not abundantly ſupplied by the bounty of our alwaies moſt Reverend *Calepine*, if we were not fed by the free defrayment of our *Cornucopia*, and cloathed out of the Wardrobe of *Mario Nizolio*, what ſort of people, how poor ſoever, could be compared to us? But, to ſpeak unto your Majeſty with that freedom which becomes ſuch as are overwhelmed with deſpair, the Thefts of *Auſonius Gallo*, the execrable Avarice and immenſe Ambition of *Seneca*, *Martials* unpoliſhed Language, *Ariſtotle*'s Perfidiouſneſs, *Catullus*, *Tibullus*, and *Propertius* their unbridled Luſts, the Back-bitings of *Juvenal* and *Perſius*, *Lucian*'s Impiety, *Ovid*'s Obſceneneſs, and thoſe libidinous Treaties of *Virgil*, which it is not fit for me to name in this place, for fear of offending your Majeſties chaſte ears, are thoſe, who through their diſſolute vices have brought the State of *Parnaſſus* into the miſerable condition that now it is in: And yet theſe, who, I may freely ſay, are the true Authors of ſo many ſcandals, are all of them great Perſonages, the chief Lords of Learning, are ſo powerful in this Court, as their Vices are reputed Vertues: And that which makes us rage the more in our deſpair, is, that theſe our Reformers do rather ſtand in fear of ſuch men as theſe, than that they have courage to correct their enormities: and yet your Majeſty greatly deſires, that the Juſtice which is exerciſed in this your State, ſhould be like the generoſity of the Falcon, whoſe proper inſtinct it is to prey upon that Pidgeon, which of many others that fly before her, hath the rankeſt wing. And certainly, it does not only appear to be fooliſh, but is a very ſad thing, that when a Body hath received mortal wounds in its moſt principal parts, theſe our Reformers, for the cure thereof, do apply Medicines only to the ball of the Foot, or waſh the Heels with Roſe-water; by which ſhameful way of proceeding, they rather ſeem to mock the World, than to mind the mending of men. And what an helliſh piece of Charity is this, which our Reformers uſe towards us, in being ſo curious in diſcovering our defects, and in making us loſe our reputation, and the good opinion which hitherto men have had of us, without enduing us with that amendment and vertue, wherein thoſe our Reformers profeſs themſelves to be ſo great Maſters? And, Sir, if theſe men do ſo compaſſionate a ſtraw which they ſee in our eyes, why take they not the beam away which is in their own? An helliſh Charity, I muſt ſay again, to ſeem as if they did bewail other mens evils, and indeed, make merry with their own miſeries. Is it not a great piece of cruelty to put a Probe of Iron into a wound which a man minds not to amend, or elſe knows he cannot cure? Who knows not that mens vices have ſo long corrupted their manners, as a man may ſay, This World was born lame, or maimed? Which being moſt true, is it not groſs ignorance in our Reformers, to believe that in three or four daies they will be able to make him walk upright, who was born with a lame leg? Evils, which by reaſon of long continuation, are incurable, ought rather to be winked at by wiſe men, than exaſperated by corroding Medicines, it being of ill example, and of very bad conſequence, to make him known to be lame, who, for ought any man knows, hath no defect in his legs: For, men who are in perfect Charity with their Neighbours, do firſt ſecretly cure their defects, before they diſcover them to the World; for no man ever won renown by robbing another man of his honour. But, that which troubles us moſt, is, to ſee, that for the cure of our poverty, we have *Seneca* propoſed unto us, who was the Maſter of ſo immenſe Riches, which God knows how he came by; to the humble and abject, inſolent *Ariſtotle*; and gluttonous *Martial*, to thoſe that die for hunger. And, if it be true, which any man who is in his right wits cannot deny, that a gluttonous Phyſitian is not likely to do any good by perſwading another to keep a ſtrict diet; what good is there to be expected from his Reformation, whilſt *Martial*, who is ſo obſcene in his Verſes, wills us to ſpeak modeſtly? *Ariſtotle* (who to revenge injurious words, made uſe of poiſon even to his Prince) to pardon injuries received: when Chaſtity is recommended unto us by *Ovid*, the Father of all Laſciviouſneſs; Piety by *Lucian*, who ſo openly plaid upon God; *Auſonius Gallo*, who ſo ſhamefully ſackt *Egypt*, which was given to him to Govern, admoniſhing us to abſtain from other mens goods: And when chaſt Love is preſcribed unto us by *Virgil*, who hath made himſelf ſo infamous by ſo highly celebrating his *Alexis*? Nothing,

thing, Sir, hath greater operation or fruit in matter of Reformation, than when thoſe that are to be reformed, think well of their Reformers, and then the good example of great Men. For, he who cures an aking head, enlivens all the reſt of the body; but he, who to cure the Meagrim, anoints the feet only, doth both *Oleum & operam perdere.* Therefore, that ſuch fruit may be gathered from this Reformation, as is wiſhed for by honeſt men, we beg that as a ſpecial favour from your Majeſty, which in all juſtice ought not to be denied us, that we may be permitted to put the Reformers in mind of ſuch things as ſhall be thought fit for the encreaſe of their honour, and for the univerſal good, and that they may have plenary power to correct our miſdemeanors, that ſo we proceeding with them in terms of Love, and they with us in terms of Charity, the Reformation proving eſſential, and not only in appearance, may abundantly produce amendment both in life and manners.

Although the ſtanders-by thought that *La Scopa* had ſpoke too freely in *Apollo*'s preſence; yet his Majeſty commended the Propoſition as very juſt, and calling for a particular of ſuch things as they deſired ſhould be reformed, did firſt diſmiſs the Auditory, which was very great, and afterwards did, by writing, commend a buſineſs of that importance, to his *Regio Collaterale*, enduing them with ample Authority to decide it actually as they ſhould in reaſon, *Sola Veritate facti inſpecta, omni & quacunque Appellatione remota.*

The Negative to this was often broacht, and diſputed: and though the greateſt part of the *Collaterale*, thought the deſire of thoſe that were to be reformed, very juſt; yet after a long argumentation had thereupon, *Giacomo Menocchio*, one of the chiefeſt of thoſe Counſellors being brought into the *Collaterale*, ſaid, with an incenſed countenance, and in an angry tone; You through your hair-brain'd raſhneſs, make your ſelves appear to be a rabble of inſolent people, ſince you have preſumed to go about to reform Poets, Philoſophers, and others of the chiefeſt *Literati* of this Court, whoſe names you are not worthy to take within your mouths, and by your bold-fac'd behaviour have committed high Treaſon, having ſo highly offended your Superiors, who, time out of mind, find themſelves in peaceful poſſeſſion, and enjoy the *Jus Quæſitum* of reforming others, without being ever to be reformed by any one. Nor muſt you by playing the good Companions, live according to your own humors, but in ſpight of your Hearts ſubmit your Jobbernols to the Sacred Precepts of Nature, which, not without a great Myſtery, is contented, that greater Fiſhes devour the leſſer; nor is it poſſible to take from ſmall Flies, that ſpecial priviledg which they have over lean Cattel, without overthrowing the whole Body of the Civil Law.

The LXXVII. ADVERTISEMENT.

Many Princes believing that the diſorder of their Courts, which were abandoned by Courtiers, proceeded from the injurious ſpeeches uſed by Cæſar Caparoli, *in his Chapter* Della Corte, *deſire* Apollo *that it may be remedied, and obtain their deſire.*

Divers Princes complained bitterly to *Apollo* on Wedneſday morning, that their Courts which were formerly in ſuch high eſteem with all men, as every one believed, that all conſolation, and chearful paſſing away time, all ſorts of Learning to enrich the mind with noble Vertues, all means to come by wealth and honourable preferments, were only to be found in them, were now become ſo abhorr'd, as being accounted by all men to be but meer ſnares, and publick Hoſpitals for unfortunate people, they were very much troubled to find out men to ſerve them; and that thoſe few who came to Court, were none but ſhallow-pated people, driven from their own houſes by deſpair, hunger, and poverty: who, if they were not immediately enricht at their very firſt coming to the Court, and did not ſuddenly obtain ſuch degrees of Honour and Supream Dignities, as they had firſt propounded unto themſelves in their vaſt deſires, grew forthwith ſo fooliſhly impatient, as, like unbroken Colts, and tender-mouthed Horſes, if they were but lightly touched with the ſpur, or had but never ſo little a check with the bridle given them in Court, after having firſt inſolently kickt at their Maſters with their heels, they would diſcourteouſly forſake their ſervice. And that, whereas formerly the nobleſt and wealthieſt Perſonages thought it a great favour to be received into Court, though they had but Lodging, Bread, and Beer, and ſix pence a day for other expences beſides allowed them: they did not only complain now of the ſcarcity of all theſe, but even the moſt inconſiderable people did not ſtick to demand great Sallaries; Which diſorder, if it were not the ſooner prevented, one of two inconveniences muſt neceſſarily follow: Either Princes muſt ſhortly live deſolate in their Courts, without attendance;

dance; or they muſt afford matter of murmur to their people, by altering their publick expences, to ſupply the new charge of their Courtiers Sallaries. And that they had at laſt found that *Cæſar Caporali* was the only occaſioner of ſo many diſorders; who, not content to have ſhamed them to all Nations by that his ſeditious Chapter, written in defamation of the Court, but was ever ſeen to whiſper the ſad miſeries which Courtiers were to undergo, into the ears of ſuch as had a mind to apply themſelves to Court-ſervice.

Apollo thought the complaint of theſe Princes to be very juſt; wherefore he forth-with forbade that famous Poet's Chapter of the Court. The chief *Literati* of *Parnaſſus*, when they firſt heard this ſo rigorous Edict publiſhed, very much preſt his Majeſty that he would be pleaſed to alter that his Reſolution, which would ſo much afflict the very Souls of his beloved *Vertuoſi*; but all was in vain: for, *Apollo* was reſolute in his anſwer, bidding them be quiet, for he would by no means deſert the Courts of Princes; which were the only whetſtones to ſharpen mens Wits, the true Schools wherein men learnt that vertuous diſſimulation, which is ſo neceſſary for ſuch as ſail upon the vaſt Ocean of this World, that patience, that ſagacity which all men wanted, who were not trained up there; and that to make Princes imbaſe that their ſo currant money of hope, which ſerved Courtiers for rich Sallary, would be to turn the World up-ſide down.

The LXXVIII. ADVERTISEMENT.

Learned Seneca, *ſeeing that his late Reformation of his former too ſplendid way of living, was ill taken by the Univerſality of* Parnaſſus, *diſtributes his immenſe Riches in a work which was greatly commended by all men.*

IT is certainly a thing worthy much conſideration, that the Works of the Learned *Anneus Seneca*, ſo full of holy Precepts, and of ſo excellent inſtructions for the life of man, as they make their Author to appear a man of ſingular goodneſs, yet he daily grows ſo much leſs in eſteem in *Parnaſſus*, as he is not much valued by the greateſt part of the *Vertuoſi* of this Court: Which *Seneca* perceiving, and fearing leſt the abundance of his Servants, his rich Apparel, ſtore of Plate, and the greatneſs of his Wardrobe might leſſen his Reputation, not only with thoſe that were his Rivals, and did envy him, but even with his loving and learned Friends, ſhut up his doors not long ſince; ſold all his Apparel, Plate, and Wardrobe; and diſmiſt at once three parts of his Family; a reſolution which was infinitely commended by all the *Literati* of this Court, and which renew'd *Seneca*'s Reputation, which was almoſt loſt; but it ſoon began to decreaſe again; for thoſe quick-ey'd Courtiers, who being careleſs of their own behaviours, buſie themſelves wholly in prying into other mens carriages, quickly learnt, that *Seneca* had bettered his Eſtate by the ſale of his perſonal Eſtate; ſo as what he thought ſhould have bettered his Reputation in the World, did much impair it.

Wherefore it being by this accident clearly made known, that the myſtery of hypocriſie, which is ſo eaſily practiſed amongſt ſhallow-pated people, is impoſſible to be made uſe of with ſafety to reputation, in Courts which are full of men, who erring more in knowing too much, than in not knowing how men are naturally given, judge not by mens words, but by their deeds. Which made *Seneca* perceive at laſt, it was not harder to make an Iron Clock without a File, than to be able to uſe Hypocriſie amongſt great Wits, without danger of being diſcovered to be a Pillory-bird. And perceiving likewiſe, that the profeſſion of affected goodneſs won but little credit in a man who was very rich, and avaritious withal; that he might not ſee the death of thoſe his writings, which had given him ſo long and ſo honourable a life, he put on an honourable reſolution, which was, totally to give over the way of appearance, which he had been long accuſtomed to, and to betake himſelf to realities, which only occaſioned the reputation of true goodneſs. It is whiſpered in Court, that this alteration was occaſioned, for that *Apollo* being told by *Seneca*'s Rivals, that though this Philoſopher did no longer uſe Plate at his Table, yet he fed more deliciouſly than ever; his Majeſty ſaid, that the true Reformation of good men, conſiſted not in the not uſing of Silver Veſſels at their Tables, and in the eating of fat Capons notwithſtanding in earthen diſhes; wherefore *Seneca* much moved with this ſharp Repremand, reſolved he would be no longer ſcorned for ſpending ſo immenſe a wealth only upon his belly and his back, divided his whole Eſtate, conſiſting of three millions and an half, into four equal parts, where-with he founded as many publick Hoſpitals, and endowed them with rich Revenues, and ordered that the four ſorts of fools where-with the World did abound, ſhould be therein commodiouſly cured.

The firſt was to be for thoſe fooliſh people who throw away their Eſtates, waſte their Wits, and loſe their Reputations in ſeeking for the Philoſophers Stone; fools that are indeed to be pitied, for whom all good people ought to pray.

The ſecond, for thoſe ignorant hiddy-giddy people, who, *data opera*, ſeek for Riches by Exorciſms and Inchantments.

The third was for the cure of ſuch idle fools, worthy of puniſhment; who not caring to know things paſt, by the reading of Hiſtory, fooliſhly imagine that they may arrive at the knowledg of fore-telling things to come, by Aſtrology.

The fourth was for the advantage of ſuch ſimple folks, who having waſted all their Eſtates, and not having one farthing left, do notwithſtanding ſtill proudly boaſt of their Noble Families.

The LXXIX. ADVERTISEMENT.

Some Princes of Parnaſſus *having ſpent a great maſs of Wealth in a ſtinking ſort of Merchandiſe, and having thereby incurred great debts, are forced to profeſs themſelves Bankrupts, and to leave* Parnaſſus.

IN the Exchange of *Parnaſſus*, the moſt important Bankruptſhip is diſcovered that ever hapned in the memory of man; for it fell not out (as uſually) between private Merchants, but between the moſt Potent Princes of this State, inſomuch, as no payments of moneys are made any where, and Merchants refuſe to pay Letters of Exchange, every one ſtanding at a gaze till they ſee where this buſineſs will end, which hath drawn along with it the breaking of divers other Merchants who were conſiderable. The rich Indian Fleet, almoſt wholly fraught with Sugars, which entred ſome daies ago into the Gulf of *Lepanto*, was the cauſe of theſe ſo many diſorders. Some of the chief Princes of *Parnaſſus* bought all the Sugar, which brought in great ſtore of money; and then they provided many Magazines and Ware-houſes, and made great proviſions of Cauldrons, and other braſs Veſſels, and were at ſuch an expence with all this, as they took up moneys at huge high Intereſt from Merchants at all Marts by exchange and bartering. The true end of theſe Princes, was to know for certain, whether they could happily compaſs the difficult buſineſs of preſerving Turds, a buſineſs which had been formerly endeavoured by many great men, but ſtill unfortunately: Many rich Lords were ſo reſolved upon the undertaking of this ſtinking occupation, as they neither ſpared for coſt nor labour to bring this their ſtinking deſign to their deſired end, for they put all their minions, *Hepheſtion* idols, flatterers, and bawds, into the great Cauldrons which they had prepared, to whom they were not aſhamed to pay all the moſt abject and baſe ſlavery and obedience. Theſe unfortunate Confectioners cover over this ſcum of people which are ſo fatal to men of power, with the Sugar of honourable employments, and higheſt dignities: and though it was clearly ſeen, that by reaſon of their ſtinking lewd conditions, they did not only not become ever a whit the ſweeter in merit and vertue; but, the more Sugar was heaped upon them by thoſe unfortunate Princes, the more they ſtunk in the noſtrils of men of Honour, yet did they daily perſiſt the more in that their woful occupation, and the obſtinacy of thoſe ill-adviſed Princes was ſo fatal, as the worſer they found their buſineſs to proceed, the more did their diligence and expences encreaſe, together with the impoſſibility and ſhame of the foul undertaking; theſe fooliſh Merchants did ſtill believe, that the infinite quantity of Sugar and fragrant Muſk had power to make the ſtink of thoſe their ſhameful Favourites, ſweet and odoriferous. But at laſt, though late, they found their buſineſs impoſſible to be effected: and having conſumed all their Sugar, they were aware that thoſe their Idols had not only ſhamefully infected their Courts by their inſufferable ſtench, but had infinitely defamed them, who for want of caution had doted upon ſo unſavoury carrion; wherefore they quit the enterpriſe: and, becauſe the moneys which they had taken up at uſe, were already grown due, for fear of their Creditors, they have all played leaſt-in-ſight; and the more to aggravate ſo great a diſorder, we hear that a great King, who, that he might confectionate a baſe Minion of his, was for certain, the firſt that adviſed to this Miſerable Merchandize, fell unfortunately off horſe-back as he fled away, and is ſince dead. His Majeſty was very much troubled at theſe diſorders, and to hinder the like inconveniences for the future, hath commanded, That on the firſt day of *Auguſt* (a remarkable day, ſince not only the univerſal Bankrupt, but the death of that great King hapned on that day) ſo ſad a misfortune ſhould be publickly commemorated, and if the example of ſo great a Monarch could not deterr powerful men from the like undertaking, it muſt be granted, that this calamity was occaſioned through the ſame weakneſs of brain, by which private men are blinded, and for avarice undo themſelves in purſuit of the Philoſopher's Stone.

The LXXX. ADVERTISEMENT.

Certain prime Polititians of Parnaſſus *pray the* Ottoman *Monarchy to tell them the true reaſon why ſhe makes ſhort War with her enemies, and are by her ſatisfied.*

MEnante, who for the better ſatisfaction of his cuſtomers, to whom he ſends his weekly *Gazetta*'s, is very diligent in prying into the very ſecreteſt paſſages of *Parnaſſus*, having diſcovered the other day, that ſome Polititians of this Court deſired Audience of the *Ottoman* Monarchy, was ſo watchful, as when they went to that mighty Queen, he went along with them in Company, and heard *Scipio de Caſtro*, whom thoſe Polititians call their File-leader, beſeech her Majeſty, that ſhe would vouchſafe to acquaint thoſe Polititians that were with him, with the true Reaſon wherefore ſhe makes but ſhort War with the Princes who are her enemies, even when ſhe was victorious, and certain to make greater acquiſitions, and did proſecute others even to their uttermoſt ruine. I have heard that the *Ottoman* Monarchy did after no barbarous manner anſwer them; You muſt know, Gentlemen, that I never uſe to lay down Arms, when I make War againſt Nations, which, though never ſo great, are divided into ſeveral Principalities, wherein I find diſcord and faction to reign, till I have totally conquered them: as I did in the Grecian Empire, whoſe diviſion into ſeveral Deſpoters, and the inteſtine diſcord which reigned amongſt them, did, I confeſs, throw open the Gates unto me, and made way for my acquiſition of that famous Empire. Likewiſe, when I go againſt a Prince who is abandoned by his Friends, I never make Peace with him till I have fully conquered him; as was clearly ſeen in the Expedition which I made againſt the Soldan of *Cairo*. But, when I fall upon a Prince, whom either through his own power, or the adherence of his Friends, I know I cannot utterly ruine in a ſhort time, I uſe to make but ſhort War with him, and that out of many important Reaſons. For, knowing that it is a great piece of folly to deſert ones own Countrey, out of hopes to conquer what belongs to another man; and infinitely deteſting the opinion, that leſſer Armies, provided they be well diſciplin'd, are fitter for War, than huge vaſt hoſts of men, (an opinion which I hold to be wholly erroneous, as that which hath brought many Princes to utter deſolation) and loving only the ſecure, though coſtly, way of overcoming by an unexhauſtible multitude of Souldiers, if I ſhould make War long in a Province, I muſt ſo ſack the Cities and people thereof, as I muſt lay it wholly waſte; ſo as to the end that the ſubjugated people may in time of Peace recover the loſſes which they have ſuffered by War, I uſe to grant Peace unto them, upon any little acquiſition of State that I have made.

Moreover, I make ſhort War with my Enemies, to the end that I may enjoy that great benefit which aſcertains all enterpriſes, of aſſailing weak people with my veteran Souldiers; and ſuch as are ignorant in matter of Militia, I content my ſelf with having made my ſelf Maſter of ſome little part of their Countrey, for that when they ſhall be by their long training up in Wars accuſtomed to War-faring, and become fit not only to defend that part of their Countrey which yet remains unto them, but to recover what they have loſt, I endeavor to make peace with them (which is uſually deſired by thoſe who fight againſt a more powerful enemy) upon the beſt conditions that I can. And know, that this my adviſedneſs is of ſuch importance, as I may boldly ſay, it is from thence that I acknowledg the beſt part of my greatneſs; for, no purchaſe, how great ſoever it be, can juſtly be compared to the great loſs which a Prince undergoes, when by many years obſtinate War, he inures his enemy to be a Warrier. And in the Wars which I have had of late with the Emperors of the Houſe of *Auſtria*, I have been contented to gall them a little, and have not utterly ſubdued them, not only out of the aforeſaid reaſon, of not inuring the Germans and Hungarians to War, who are valiant people, bred up in Wars, and naturally given to thirſt after the hazard thereof; but for that I have by long experience found at laſt, that the dilating of Empire lies not (as many fooliſhly believe) in over-running many Provinces in one year, but in taking ſome few, and in making thoſe ſure. For, as much eating is not requiſite for making of a man fat; ſo the aggrandiſing of States depends not upon making of infinite acquiſitions: but the making of a man fat, and the dilating of Empires, conſiſt wholly in little eating, and in good digeſtion; and this not without good reaſon. For, to maintain States which are newly gotten, by power and Arms, is a very laborious buſineſs, and even then very hard when the Conquered Nation is weak. For, the change of a natural Prince for a Forraigner, chiefly when he is of a differing Religion and Nation, is ſo hateful a burthen to people, as they cannot accuſtome themſelves to bear it without much difficulty. But it is exceeding difficult to keep a State newly won, which is inhabited by ſtout and warlike men; nay, even then, when being utterly vanquiſht, and their Prince loſt, they know not to what or to whom, to betake themſelves. But when one hath poſſeſt himſelf of a Province belonging to a powerful Prince, who wants not only Forces to defend what he is yet Maſter of, but to regain what he hath loſt, all that is gotten is of hard digeſtion, and almoſt impoſſible to be kept. But as all ſorts of meat, though never ſo hard of digeſtion, concoct well when they are moderately eaten; ſo acquiſitions made of warlike people, and whoſe ancient Prince lives ſtill in power and greatneſs, ought to be ſmall ones, to the end that they may be eaſily digeſted, and that people that are ſubjugated may of enemies be made Friends, and of ſtrangers, natural Subjects. Moreover, I uſed to make but ſhort War with a Prince, whoſe ruine tending to the depreſſion of other powerful Princes, may occaſion too much State jealouſie, and for this only reaſon I did not continue the War which I made laſt againſt the Houſe of *Auſtria* in *Hungary*; for, the jealouſie of loſing *Vienna*, which is accounted the out-Bulwark of *Germany* and *Italy*, might certainly have drawn upon me the joynt Forces of the Empire of *Germany*, and of the Princes of *Italy*: And the great error which I committed in my unfortunate taking of the Iſland of *Cyprus*, made me know the danger that I may undergo by the Chriſtian Leagues; for, for one Iſland which I may call a Deſart, I loſt by the naval rout which was given me at the Battel of *Lepanto*, my Reputation at Sea, which God knows when I ſhall recover; a loſs, which hath done me more harm than ſeven Kingdoms of *Cyprus* can do me good.

Theſe Gentlemen thanked the *Ottoman* Monarchy, who wiſht them upon any occurrency that they would freely demand of her whatſoever they deſired, for ſhe would willingly give them all ſatisfaction; ſaying, that they underſtood the Theory of Policy, which was learnt by Books; and that ſhe, though ignorant of Letters, might boaſt ſhe was able to read in the Schools that good and ſound practical Policy, which was learnt by the governing of States and managing of Arms.

The LXXXI. ADVERTISEMENT.

The Vertuoſi *of* Parnaſſus, *after having paid in the accuſtomed Donative of a Million of Conceits to his Majeſties Treaſurer; according to their wont, ask a favour of him.*

THoſe who exactly underſtand the affairs of this State, know that the *Vertuoſi* of *Parnaſſus* do not only pay into the Exchequer, the Tythe of all the fruits of their Wits, but a Tax which is laid upon every one according to his Talent. Whence it is, that *Ovid* payes in to the publick Receivers yearly, eight Elegies; *Virgil*, fourſcore Heroick Verſes; *Horace*, five Odes; *Martial*, eleven Epigrams; and others according as they are Taxed. Moreover the *Vertuoſi* do every year by the name of a Donative (yet ſuch a Donative, as if it be not willingly given, may without the loſs of its modeſt Title, be levied out of their goods by the Serjeants, and ſold by the Candle) pay in into the Delphick Treaſury a Million of Conceits, which are after Liberally diſtributed by the Muſes to the meaner ſort of the *Literati*, who wanting Invention, deſerve aſſiſting for the meer love which they bear to Learning; and upon this ſo large a Donative, his Majeſtie is pleaſed to grant his *Vertuoſi* ſome ſuch gracious favours as they are permitted to demand. So, as the laſt week after the Donative was prepared, the *Vertuoſi* reſolved in a general Aſſembly to beg ſeven boons of *Apollo*, which were all put in a Schedule which was to be preſented unto him. But the Poliſht Claſſis of Polititians told them, that upon occaſion of demanding Graces from a Prince out of Merit, they muſt ſhun the errour of demanding many things; not only for that Princes, who do quickly take diſtaſte, when they are to acquit themſelves of an Obligation, are annoyed at the demand of many favours, but for that it always falls out, that he who asks many things, is rewarded with the ſlighteſt. That therefore in ſuch a caſe, it were wiſely done to beg but one only boon, provided it were of moment, which upon ſuch an occaſion could not be denyed by the Prince without a mark of much ingratitude,the Polititians advice was much commended by the whole Colledge of *Vertuoſi*, and was followed by them. Wherefore the next day *Bernardino Biſcia*,and *Tiberio Ceraſi*,the *Vertuoſi*'s Advocates, were ſent unto his Majeſtie,who, when they had preſented *Apollo* with the Donative, did humbly beſeech him,that in chuſing Judges for his Courts of Juſtice, and other Officers for publick Magiſtracies, he would be pleaſed to chuſe men of a benigne Nature, of a courteous *Genius*, humble Spirit, and patient Mind; and that he would ſend certain Heteroclital Bankrupts, fantaſtical, proud, inſolent men, who were ſo arrant Beaſts, as did more vex and grieve thoſe miſerable men who had ſuits at Law, by their diſcompoſed fantaſtical Brains, than the ſuits themſelves did; to be Boatſwains and Auditors in the Galleys, where they might exerciſe their vexatious Talents of Wit amongſt Slaves, which were ſo unſupportable to free-born men.

The LXXXII. ADVERTISEMENT.

The Arcadians *being up in Arms againſt their Prince for certain new Taxes impoſed upon them, he wiſely appeaſeth them by delivering up unto them, him who had perſwaded him thereunto.*

THe Prince of *Arcadia*,a Prince who was much beloved and reverenced by his People; was perſwaded ſome moneths ago by a wicked Projector to impoſe ſome new Gabels upon his people, who after having complained bitterly to their Prince againſt this Projector, and deſired that he might be baniſht the State as a moſt pernicious perſon, and that the Gabels impoſed by his advice might be taken away; finding that their Petitions were without any fruit, and that, whileſt they bore reſpect unto their Prince their grievances were encreaſed by the greedy Tax-takers; their Patience being overcome, turned into ſuch fury (as it always falls out when Superiours ſeem not to value, or care for the peoples complaints) as taking up Arms, and all of them publickly rebelling, they reſolved to remedy their inconveniences by diſorders. They fell furiouſly firſt upon the Collectors of theſe new Gabels, and then, their Sedition encreaſing, they beſieged the Prince in his Caſtle, whither for his greater ſafety he had withdrawn himſelf, nor ſatisfied with all this inſolencie, they threatned worſer miſchief if they did not quickly receive the ſatisfaction which they deſired. In the midſt of theſe troubles, the Prince conſulted with thoſe whoſe judgements he moſt relied upon, whether it were leſs ſhameful for him to ſeek his ſafety by flight, or to appeaſe the people by annulling the new Gabels. When the news of this Inſurrection, and the Princes intention of quieting thoſe tumults with ſo much infamy to himſelf,was known by ſome of his Neigh-bouring Princes, who very well knew, that their intereſts were concerned in this Arcadian inſurrection: they ſuddenly with their whole Courts betook themſelves to Arms, and getting on Horſeback entred the Caſtle, where they found the Prince of *Arcadia*, who juſt then made the Edict for revocation of theſe Gabels be publiſhed. Theſe Princes earneſtly deſired him that he would neither injure nor ſhame himſelf, nor his neighbours ſo much, as to be diſcouraged at this the Peoples Inſurrection, for it would be too ſcandalous an example to the Subjects of his other Neighbour-Princes, when it ſhould be known, that the people of *Arcadia* having rebelled againſt their Prince by reaſon of Taxes, they had through fear and force of Arms cauſed him to revoke them. That therefore to the loſs of his laſt drop of blood he ſhould defend that his Authority which other Princes had kept unviolated among a much greater and more dreadful people; and amidſt a thouſand dangers had ſo long continued their Subjects grievances, Taxes and Gabels, as, there not being any man alive, that can truly ſay he ever knew any of them taken off, even thoſe which were at firſt ſeſſed but for a limitted time, were by all Nations thought to be immortal. They told him likewiſe, that he was to conſider that the common people which are inſatiable in all their deſires, by the bad example of taking away theſe new Gabels, might grow ſo bold as to demand the aboliſhment of the old ones. All which things did upon this urgent occaſion admoniſh him to appeaſe the incenſed people by the uſual Remedy,which had been with good ſucceſs practiſed by great Princes, of delivering up the firſt inventer of thoſe Gabels into the peoples power,to the end that by his ruine,who had adviſed the miſchief,the tumult might be quieted; a Remedy, which, they ſaid, was ſo much the more certain, for that the common people who take up Arms upon like occaſions reſemble Dogs,which when they bark violently at any one, were appeaſed by the ſatisfaction of biting of a ſtone which had been thrown at them, and had hurt them. The Prince of *Arcadia* anſwered theſe Princes, That he very well knew the Counſel which they gave him was good, but that he thought it too unjuſt. To which one of them reply'd, That in extremities a man muſt have courage enough to know how to uſe Corroſives for Cankers. The Prince of *Arcadia* did then embrace the propounded propoſition, and immediately cauſed publick Proclamation to be made throughout all his Countrie, That he being ſeduced by this wicked Projector, was pleaſed that his beloved people, who thought themſelves ſo highly injured by him, ſhould take what revenge they pleaſed of that Seditious fellow. And ſoon after the Inventer of thoſe grievances was delivered into the power of thoſe enraged People, who firſt with their Teeth, then with their Hands, and laſtly, with all ſorts of Arms did ſo deal with him, as having made more pieces than one of him, they dragged him in Triumphant manner through all the Streets of the City. The which being done, the Prince opened the Caſtle gates and was thanked by all the people, who ran joyfully to kiſs his Hands for the ſatisfaction which he had given them; and he taking them all into his favour,continued in the peaceful receiving of thoſe his new Taxes, which were willingly paid by the people, they being ſatisfied with that revenge: ſo proper is it to the common people enragedly to bite the Dart that hath wounded them, and affectionately to kiſs the hand that threw it.

The LXXXIII. ADVERTISEMENT.

Marcus Portius Cato *whileſt he reprehends* Saluſtus Criſpus *for flattering the Emperour* Tiberius, *is ſeverely taxt by him for being too obſtinate.*

ALL that come to this Court do infinitely wonder, why *Marcus Portius Cato*, a perſonage ſo famous as he is Celebrated and exalted even to the skies by all Writers for his auſtere manners, integrity of life, wiſdom, and for his exceſſive love, which he hath always ſhewed to his Country, is not held in ſo high eſteem by his Majeſty, as ſo cryed up a Subject ſeems to deſerve: for, though from the firſt day that he entred *Parnaſſus*, he hath ever aimed at honourable employments, yet could he never obtain any: nay, the beſt *Literati* of this Court, who do exceedingly favour him, have clearly found a reſolution in his Majeſty, by no means to make uſe of ſuch a man. The reaſon of this *Apollo*'s averſion, foraſmuch as is ſaid by them who are quickeſt ſighted, is, for that *Apollo* having well examined *Cato*'s mind and *genius*, his Majeſtie holds him to be but an impetuous, proud, impertinent fellow, a capricious Wit of the firſt head, one that means well but judges ill, and one who is all zeal, cruſted up in impudencie; which qualities are very hateful to *Apollo*, who thinks it very ill done to beſtow publick employments upon ſuch Companions as ought only to be conferred upon men civilly behaved, and upon ſuch as are ſo far from giving diſtaſte to any who have buſineſs, as they know it chiefly becomes them to give at leaſt ſatisfactory words to all men. This *Cato* hapned to be preſent two days ago, when *Saluſtius Criſpus*, one of *Tiberius* his intimate Servants, did not only openly flatter his Maſter, but, to the end that he might obtain ſome very chief place, had humbled himſelf to ſome of the moſt abject Courtiers, but ſuch as were well eſteemed by the Emperour: at which baſe action *Cato* ſeemed to be ſo ſcandaliſed,as,mightily reprehending *Saluſt*; he told him, That men ought to obtain places from their Princes by deſerts; and that preferments obtained by the means of unworthy people, did not become men of worth; and that his praiſing of *Tiberius*, a man who was known to all the world to be ſo vicious, had purchaſt him as much blame, as he might have won praiſe by putting him in mind of his faults. To this reprehenſion, *Saluſt*, without any the leaſt alteration of mind, anſwered; To be free ſpoken doth not always help, nor do men alwaies win Reputation thereby, as you believe: and as it is folly to ſow good ſeed in the Sands, ſo all counſel is caſt away when it is given to obſtinate people, and where there is no hope of doing any good thereby. For, *Suadere principi quod oporteat, multi laboris. Aſſentatio ergo principem quemcunque ſine affectu, &c.* Tacit. lib. 1. Hiſt.

But upon ſuch occaſions as theſe, goodneſs or honeſty muſt be accompanied with wiſdom; and who hath not Wit enough to fit the Sailes of his intereſt to every favourable wind that blows, is a Fool if he ſail in the tempeſtuous Sea of the Court; wherein thoſe obſtinate men who cannot accommodate their Wits to place, time, and perſons, do either periſh in their firſt voyage, or run hazard of dangerous tempeſts all their lifetime, without ever gaining the Haven of their coveted deſires. Know, *Cato*, that they are pointed at by all men as great fools, who ſtanding in need of other mens aſſiſtance,mar their buſineſs, only becauſe they will ſtand upon the *punctilio* of what is Meet, and on the Scruples of Reputation. The greateſt wiſdom of a perfect Courtier, conſiſts in knowing how to fit himſelf to all humours; without which, it is impoſſible to come to any good in Court: and he who attains to his deſired greatneſs of obtaining a principal Dignity, or a great Office, is much more admired by every one for the Dignity which he poſſeſſeth, than undervalued for the means he uſed to come by it. Every ſtrain of Honour which is committed for the bettering of a mans condition, is excellently well waſht away, if he can make vertuous uſe of his new-obtained Honour. And to preach Chaſtity (as you do) in Baudy-houſes, or faſting in time of Carnival, is no better than to make muſick to them that are deaf, or to light the blind with Torches. And of this which I ſay, I will crave no other Teſtimony than your own, when in the Roman Commonwealth where you made publick profeſſion of being chief Corrector of the Preſs, you did but badly govern your own private condition; without ever being able to better the publick affairs.

The LXXXIV. ADVERTISEMENT.

Apollo *having by a new Edict inhibited Poets to make uſe of any fabulous Creature in their Verſes; at the fervent intreaties of the Poets, his Majeſtie revokes the ſaid Edict.*

FOur days ſince, the Urban Prætor of *Parnaſſus*, publiſht an Edict in the uſual places, by ſound of Trumpet, and by order from *Apollo*, that his Majeſtie being reſolved by no means to tolerate, that men who ſhould ſpeak nothing but truths, ſhould invent falſhoods; and having heard that Poets in their writings, had mentioned *Tritons*, *Baſilisks*, *Unicorns*, *Syrenes*, *Hypogriffiks*, *Phœnixes*, *Sphinxes*, *Centaurs*, and other Animals, as realities, being Creatures which Mother-Nature did never create, and that many miſchiefs aroſe from the publiſhing of ſuch things; underſtanding particularly that many notorious Cheaters ſold the Unicorns Horn at great rates to ſimple people, and the other aforeſaid things, did by that his Decree declare the aforeſaid Creatures and other things to be expreſs Lyes, meer Fables, and Poetical Fictions. That therefore his pleaſure was, That Poets ſhould for the future forbear committing any ſuch diſorders, and that they ſhould make uſe of nothing in their Verſes, ſave what was really produced by Nature, upon pain of being baniſht *Parnaſſus*. The capricious Poets were ſcandalized at this news, wherefore they aſſembled themſelves ſuddenly together in their Academy, where by common conſent they choſe *Sannezzarro* for their ſpokeſman, to requeſt the revocation of that Edict which was prejudicial to their Poetry. *Sannezzarro* preſented himſelf forthwith before the Prætor, complaining bitterly, That in an Age which did ſo abound in Lyes, the vertuous invention of Poets ſhould only be forbidden; a thing the more worthy conſideration, for that, by exempting the invention of all fabulous things from their Poems, the very Soul thereof was taken away. And that the Poets, who had always been obedient to all his Majeſties commands, would willingly ſubmit to the rigour of this Edict, if it were made univerſal, That it was very well known, that infinite things, yea, which much commended *Encomiums*, were named for truths by both the meaneſt, and beſt *Literati* of *Parnaſſus*, which were no where to be found; and that it would be as acceptable as uſeful to declare them to be falſe. The Prætor wiſht *Sannezzarro* freely to name thoſe things, which were with admiration named for truths in *Parnaſſus*, and yet were falſe; for *Apollo*, who was no reſpecter of perſons, would aſſuredly make them be put into the ſame Edict. Then ſaid *Sannezzarro*, Unintereſſed men, people who love the publick good better than their own private affairs, Officers who are not Slaves to their paſſions, Princes who are not ambitious of coveting what belongs to other men, are publickly ſaid to live by thouſands and thouſands in the world; and yet it is better known to *Apollo* than to any other, whether any ſuch Phœnixes be to be found in *Egypt*, *Arabia* or in any other part of the Earth; that therefore if his Majeſty would inſert theſe *Chimera*'s into his Edict, and make the Law general, Poets would have no juſt cauſe of complaint. This being ſaid, the Prætor went preſently to *Apollo*, and acquainted him with *Sannezzarro*'s deſire; who did ſo much wonder at the requeſt made by *Sannezzarro*, as he ſaid theſe very words to the Prætor. Now I perceive the Poets have reaſon for their complaint, and that my Edict is not univerſal, therefore revoke it without more ado: for, I will rather take the ſhame upon my ſelf, to let my *Literati* know, that I was inconſiderate in the publication of this Edict, than ſhame all mankind, by making it known that men abſolutely unintereſſed are meerly fabulous.

The LXXXV. ADVERTISEMENT.

Giovangirolimo Aquaviva, *having overcome a very great difficulty, is with much Honour admitted into* Parnaſſus.

IN the Aſſembly of the Vertuoſi which was held for that purpoſe on Thurſday laſt, the credential Letters brought by a Gentleman who was ſent to this Court from Signior *Giovangirolimo Aquaviva*, Duke of *Atri*, were read; who afterwards delivering his Embaſſie, did in very handſome language deſire that the Duke his Maſter might be admitted into *Parnaſſus*; and in the ſame aſſembly the good deſerts of the ſaid Duke were diligently examined, and maturely diſcuſt, and this noble Duke being found to be very well verſt in all the Liberal Sciences, and arrived at the height of excellency in the Mathematicks; by his Majeſties expreſs order who was ever very partial to this noble Family, wherein learning ſeems rather to be hereditary, than purchas'd by long ſtudy, was created ſuperintendent of the Triangles and *Lineatore Maggiore di Euclid*: after this the wonted *Cavalcata* was decreed unto him, and being accompanyed by the Lord Poets and the other learned Princes of fruitful *Parthenope*, with many of their ſervants in rich liveries, the ſhew was very noble, and worthy ſo deſerving a Prince; but the greateſt wonder was, to ſee the Duke diſcourſe a long time with *Homer*, and *Pindarus*, not making uſe of *Valla*, or any other interpreter; certainly a very glorious action in theſe Times; and which purchas'd the Duke the more glory, for that the Vertuoſi of *Parnaſſus* did conſider that this Princes learning was of the very fineſt ſort which makes them ſo much reſpected who are therewith endued. Nor did he this out of neceſſity to eat bread, nor to make uſe of it (as many do) for a Patrimony, but only that, though he was born of Noble blood, and very rich, he might not be thought an ignorant Plebeian, and an unlearned beggar; for this Prince always held, that perfect Nobility, and true riches, did onely conſiſt in Vertue. The Duke was already come with his noble *Cavalcata* into the *Via Sacra*, when it was made known unto him in his Majeſties name, by a publick meſſenger, that he muſt return back, for there was ſo great an impediment found in him, as by vertue of the Pegaſean Pragmatical Law he could not be admitted into *Parnaſſus*. Upon this unfortunate news, *il Rota*, *il Tanſillo*, and many other Neopolitan Poets of the firſt Claſſis, haſted to *Apollo*, and underſtood that the impediment aroſe, for that the illuſtrious *Octavius* Cardinal *Aquaviva*, when he was Prelate in the Court of *Rome*, had exerciſed the place of *Maiſtre d' Hoſtelle* under Pope *Gregory* the fourteenth, and that ſince it was known in *Parnaſſus*, that the formerly ſtately Courts of Princes, through the tricks and inventions of beggarly *Maſtre d' Hoſtels* were infected with the ſordid contagion of foul avarice, it was enacted by a very ſevere Edict, that for the future, not onely ſuch as had exerciſed the hateful Office of *Maiſtre d' Hoſtelle* in Princes Courts ſhould never be admitted in *Parnaſſus*, but that all that deſcended from them, or were any ways allyed unto them, even to the fortieth degree, ſhould be for ever excluded. The Duke was very much troubled at this unfortunate rub; but having known that Edict long before, he had foreſeen the difficulties, which he might meet withal in *Parnaſſus*, ſo as to remove away all obſtacles, he took a Letter out of his boſome written with his own hand unto his ſon, wherein he did expreſly forbid him to accept of that place; but the buſineſs of *Maſtre d' Hoſtel* is ſo odious in this Court, as the Letter in juſtification of the Duke was not read, nor any ways taken into conſideration; and now the buſineſs grew deſperate, and the *Cavalcata* began to return backwards, when *Cæſar Caporale* a Poet, who having been greatly obliged to the houſe of *Aquaviva*, haſted to *Apollo*, to whom he largely atteſted that *Signior Octavio*, as he was nobly minded, ſo had he always lived in a Liberal manner, and that he was not made *Maiſtre d'Hoſtelle* by that free-handed Pope for having a narrow Soul, and given to getting; but onely that by the dignity of that ſo honourable a degree, he might ſhew him to be a perſon fit to be made a Cardinal, as it ſoon after fell out; and that whileſt he did diſcharge that place, he ſtudyed nothing more than how to feed the *Vertuoſi* plentifully, to protect the *Literati*, and to reward thoſe that deſerved well; a piece of generoſity, wherein he did alwayes ſhew ſuch liberality and greatneſs, as finding that certain roguiſh Butlers, mingled water with wine in the Popes Cellar, he commanded by a ſevere and noble Edict, which even to this day is punctually obſerved, that it ſhould not be lawful for any one for the future to have any Water in thoſe Cellars. *Apollo* was ſo well pleaſed with this decree, as he commanded that it ſhould be written in large Letters of Gold by *Cræſis* that famous *Millaneſe* Scribe and chief writer of Text-hand, in the Delphick Library, and that for the honour and glory of the famous Family of the *Aquavive*, and for the Dukes reputation who had inriched the preſent age with ſo deſerving a ſon, it ſhould be carried before him in the *Cavalcata*, which was the nobleſt and admired thing that was ſeen therein: and to compleat the Dukes contentment, and the ſplendour of his houſe, his Majeſty decreed the Title of *Mecænas to* Signior *Octavio* Cardinal *Aquaviva*, and ſent it him by an expreſs Meſſenger yeſterday in *forma dignum.*

The LXXXVI. ADVERTISEMENT.

The Duke of Laconia *to revenge himſelf by way of Law upon a chief Senator of State for ſome private diſtaſtes that he had taken at him, commanded* Flaminio Cartaro, *his Judge of Aſſize, to proceed ſeverely againſt him upon ſome heads which he would give him; and he denyes to obey him.*

THe Duke of *Laconia* to take revenge for ſome diſtaſtes which he pretended to have received from a chief Senator of his State, began under other pretences to trouble him at Law; and having made him be impriſoned, he commanded *Flaminio Cartaro* one of his Judges of Aſſize, to make ſevere proceſs againſt him, and gave him ſome heads in writing whereupon to examine him. *Cartaro* when he had conſidered the quality of the perſon againſt whom he was to proceed, and the faults which were pretended to be laid to his charge, eaſily perceived that the Duke would vent his private rage of hatred againſt that ſo ſignal perſonage, by colour of juſtice. And thinking it miſbecame a man of his place to ſerve as a Miniſter to other mens paſſions, and knowing that the purchaſe of unjuſt Princes favours by the ſhedding of innocent blood, would ſoon be ſeverely vindicated both by God and man; rather than to ſtain his reputation by ſo foul an action, put on that generous reſolution, which ought to be imitated by all Judges in the like caſe; he eſcaped by night out of *Laconia*, and ſome ſix dayes ago came to this Court: The Duke of *Laconia*, as ſoon as he heard *Cartaro* was fled, and knew what way he took, ſent forthwith two Embaſſadours to *Apollo*, who earneſtly deſired his Majeſty that for weighty ſtate-intereſt *Cartaro* might be kept forthcoming, and ſent back to their Prince. *Apollo* who before he would take any reſolution, would know the truth of the buſineſs from *Cartaro*'s ſelf, cauſed him to be immediately ſent for, and before the Embaſſadors, asked them the reaſon of his ſo ſuddain and ſecret flight from *Laconia.* Who plainly and very particularly acquainted *Apollo* with the truth of what had happened between him and the Duke of *Laconia*, and then added, That had it been in an Hereditary State, he would in giving judgement have obeyed his Princes will; but that in an elective Principality, as was that of *Laconia*, where *Brevi momento ſumma verti poſſunt*, Tacit. lib. 5. Annal. and where, in the twinkling of an eye, he might command in chief, who did formerly obey; and where new Princes are uſually either of a differing *genius*, or contrary faction to the former; when a Prince, ſay it be not out of private hatred, but juſtly doth vex any great Officer, he ſhould not find either Judges, Advocates, or Serjeants ready to ſerve him. For new Princes, who commonly do not approve of their Predeceſſors Actions, when they cannot cudgel the Aſs (the dead Prince) vent all their rage and fury upon the pack-ſaddle (the Judge whom they have in their power;) and that in faults committed by great men, and executed by thoſe that are meaner, the known Proverb was very true, That, *the weakeſt went to the wall*; for, it was not only the cuſtom of angry Dogs, but even of judicious Men, to revenge themſelves upon the Stone, when they cannot come by the Arm that threw it: And that this his Doctrine was ſo true, as he could give them the example of a famous Doctor of *Caſtel Bologneſe*, who was forced to feel the Tempeſt of that Rage, which was not poſſible to ſhower down upon thoſe great Dogs, which had good Teeth to bite withal.

The LXXXVII. ADVERTISEMENT.

Some Princes of this State having preſented Apollo *with a Book of the Reaſon of State the* Vertuoſi *of* Parnaſſus *not approving of the definition of State therein given, publiſh a new one; which was very much diſpleaſing to thoſe Princes.*

THe greateſt Princes of this Court, did with general applauſe preſent *Apollo* two days ago with a Book, which treated of the Reaſon of State: and preſs'd very much, that, as being a very meritorious work, it might be put into the Delphick Library. *Apollo* who knew very well how much Princes abhor thoſe Writings, which treating of State-affairs, diſcover their Souls, Faſhions, and inward Intentions to the meaner ſort of men, wondered very much when he ſaw it was greatly deſired by them, that the Book might be publiſhed to the World; and, as it commonly falls out in ſuch like caſes, he ſorely ſuſpected, leaſt theſe Princes might in ſuch a buſineſs hide ſome private ends of their own; whereupon, according to the practice of this Court, the Book was aſſigned over to the Library-Cenſors, who did the more diligently conſider it, for that they did likewiſe apprehend ſome cheat, which they ſoon found out. They therefore told his Majeſty the next day, That thoſe Princes did ſo highly celebrate the Book of the Reaſon of State which they had preſented unto him out of ſelf-intereſt; for nothing being treated of therein but the politicks, *in genere*, there was no mention made therein of that Reaſon of State which the Title promiſed, and that Reaſon of State being of the Politicks, the Author of the Book had craftily, (and peradventure bribed ſo to do by the Princes) given it the ſpecious definition which belongs to the whole body of the Politicks: ſaying, That the Reaſon of State was the knowledge of fitting means to ground, maintain, and enlarge a State; by which guilded definition they endeavoured to make the Reaſon of State appear to be a good thing, which Learned men, and ſuch as did more fear God, than flatter Princes, freely termed the Devils Law. *Apollo* did infinitely diſlike the falſhood uſed by that Author, and immediately gave order, That the Title of Reaſon of State ſhould be taken from that Book (which otherwiſe was very elegantly written) and that, of the Politicks, put in the place of it: At which, the Princes were infinitely diſpleaſed; when not long after, one mightily cried up for his skill in the Politicks, did with excellent Reaſons refute the former Erroneous definition of the Reaſon of State, and gave it publickly another definition; which was, That the Reaſon of State was a Law uſeful for Commonwealths, but abſolutely contrary to the Laws both of God and Man. A Definition which being written in Letters of Gold, and afterwards affixed upon the Columns of the Peripatetick Porch, was approved of by all the *Literati* for as abſolutely true, as the other was in extremity falſe.

The Princes, who thought that this new Definition was publiſhed onely to put a ſcorn upon them, were ſo highly incenſed, as ſome of them moved to take up Arms againſt the *Literati*, and to end that important buſineſs with Sword in hand; but the wiſer ſort did mollifie the rage of the more capricious, and did joyntly preſent themſelves before *Apollo*, where *Lewis* the Twelfth, that famous King of *France*, ſpeaking to his Majeſty in the name of all the other Princes, complained, That a Definition was given to the Reaſon of State, by the *Literati*, which was very wicked; which if his Majeſty ſhould not ſoon recal, their States ſhould be put into confuſion. *Apollo* anſwered King *Lewis*, That he did from that time forward declare the Definition given lately by his *Vertuoſi* to the Reaſon of State, to be utterly ſcandalous, and wicked; but, that to provide againſt the evil which ſo free a Definition might occaſion amongſt their Subjects, it was not a good remedy to cloak it over with fair words, as the Author of the Book had done; for, miſchiefs were not cured by concealing; and that he and all the reſt of the Princes would confeſs the Definition to be true, which they ſeemed ſo much to dread, if they would call to mind, that when they did any thing, which for the impiety thereof, did neither agree with the Laws of God nor Man, if they were afterwards asked by any one why they had done ſo impious a thing; they were ready to alledge the Reaſon of State for the occaſion thereof

Then turning to *Lewis* the Twelfth, *Apollo* ſaid, The better to manifeſt the truth of what I ſay, to your ſelf, and to all theſe Princes which are here preſent, I will make uſe of one of your Actions, which will make it appear clearly; that the Definition of State, publiſhed by my *Literati*, and which you do now ſo much oppugn, is very true.

You know, your firſt Wife was Siſter to *Charles* the Eighth, your predeceſſor in the Kingdom of *France*; and I know, you likewiſe remember, that you did adhere to the Conſpiracy made by *Francis* Duke of *Burgundy*, By *Charles* Duke of *Burgundy*, and by many, other great Lords,againſt the Kingdom of *France*,and that you were taken Priſoner by King *Charls* your Siſters Husband; and that whileſt the putting of you to death as a Rebel was in agitation, your wives efficatious prayers was that which ſaved your life.

You know likewiſe, that *Charles* being dead a little while after, you ſucceeded him in his Kingdom, and, that you might Marry the Queen Dowager, Wife of the late *Charles* you got to be divorced from your former Wife,which you excuſed, by pretending that your Marriage with ſo great a Princeſs was done by compulſion; as if there needed violence to marry the Siſter of ſo great a Prince to any one; you your ſelf know, *Lewis*, that this Divorce was neither anſwerable to the Laws of God nor Man: tell me then, what was the reaſon that moved you to baniſh that Wife your bed, to whom you confeſs you owe your life.

King *Lewis* freely anſwered *Apollo*, that doubtleſs it was the Reaſon of State that had compelled him ſo to do; for, the Queen Dowager of *France* having in her the Noble Dowry of the Dukedom of *Britany*, he had married her,to the end that that Province which was of ſo great importance, and from which *France* had formerly received ſo much miſchief, ſhould not again be diſunited from his Kingdom.

See then, ſaid *Apollo*, how you made that Marriage which you knew did neither agree with the Laws of God nor Man, being forced to do ſo by Reaſon of State; by which example, you, and all theſe Princes may clearly ſee that the Definition made by my *Literati* of the Reaſon of State is moſt true: Now then ſince you are convinced of the foul impiety thereof, know that the beſt means that you can and ought to uſe to keep your ſelf and your State from being damnified thereby, is, not to uſe it; for it is two bare-fac'd Hypocriſie, to ſeem more to abhor foul words, than foul deeds.

The LXXXVIII. ADVERTISEMENT.

Marcantonio Moteto *deſires* Apollo *that he may have leave to make an Oration in the publick Schools of* Parnaſſus, *in the praiſe of the Clemency of the moſt glorious King of* France, Henry *the Fourth; but is denyed it.*

M*Arcantonio Moreto*, a famous French Orator, told *Apollo* ſome few days ſince, that having exactly examined all the Vertues of all the French Kings, and compared them with the Valour and Glory of King *Henry* the Fourth, he found that there was not any of them that might be compared to him; and that, to make the French adore ſo gallant a King, and to incite all Chriſtian Princes to Heroick Vertue, he deſired his Majeſtie to give him leave to Declaim in the praiſe of ſo glorious a King, publickly in the Rhetorick-School: and, becauſe to ſpeak of all the Vertues which did abound in ſo great a King, would require more than a moneths ſpace to do it; to the end that his Oration might not exceed the uſual time of one hour, he would only celebrate that admirable vertue of Clemency, which was ſo peculiar to this *Henry*, as that he clearly found, by the uſe thereof he had ſo far exceeded all humane manſuetude, as that he bordered upon Heavenly Mercy: for, he had pardoned ſuch injuries in his moſt implacable Enemies, as would never have been forgotten by any one, ſave by a King of *France*; a Vertue which appeared to be ſo much the more Eminent in that Great Monarch, for that in theſe ſo corrupt preſent Times, to pardon Injuries was not thought to be an heroick and vertuous Action, but baſe and abject Cowardiſe. The ſame *Moreto* told every one, That contrary to what he could ever have believed, *Apollo* was highly incenſed at that his requeſt, and that with an angry countenance he ſaid; he was groſly ignorant in going about to celebrate the moſt revengeful and implacable King that did ever live, for his mercifulneſs: and that if he would praiſe the infinite Valour of *Henry* the Fourth, his invincible conſtancy in adverſe Fortune, moderation in proſperity, his excellent knowledge in Military Affairs (wherein he had far exceeded all Kings and Commanders who had ever purchaſed the glorious name of Warlike,)the more than humane vivacity of his Spirit,the vigilancy of his moſt indefatigable Mind,or his dexterous Government of that great Kingdom; he, nor his *Literati*, who were unpartially addicted to ſo puiſſant a King, could not hear any more melodious Harmony: but that, ſince that Noble Acquiſition which he made of *France*,he had revenged himſelf much more cruelly upon his Enemies,than mercileſs *Auguſtus* had done by his execrable Proſcription;and that *Parnaſſus* was no place to exaggerate falſhoods in: Notwithſtanding this ſo reſolute anſwer, *Moreto* was not diſcouraged, but with great obſervancy reply'd; That having exactly conſidered all the Vertues of his King, he did again affirm unto his Majeſty, that he found not that any one of them did ſhine more brightly in him than his Clemency.

Then *Apollo* looking with a very pleaſant countenance upon *Moreto*, ſaid; 'Tis plainly ſeen, thou honeſt French-man, that thou art only a meer Grammarian, for, thou ſeemeſt not to know that that King only ought not to be vindicative, who (as did *Auguſtus*) kills his Enemies when he hath conquered them; for, to take an evil wiſhers life away, to the end that he may not ſee his Enemies Triumphs and proſperity, to the end that he may not ſuffer a thouſand Torments and Deaths hourly, is a kind of pity. He is to be accounted revengeful, and infinitely cruel, who ſuffers him to live, who confounds him with pardon, and who doth continually martyrize and torment him by his worthy Actions, and perpetual proſperity, as yours and my beloved *Henry* hath been obſerved to do, more than all the Kings that ever were on earth; who ſtill growing more and more cruel, by his perpetual felicity, by ſhewing to the World his Juſtice, Liberality, Adviſedneſs, and great Piety, did ſtill the more afflict thoſe his Enemies, who, that they might render him more odious to his people of *France*, did openly affirm, That if ever he ſhould come to be King of that powerful Monarchy, he would ſurely prove the utter and final ruine thereof. And, how much did it grieve the Enemies of ſo great a King, thinkeſt thou, *Moreto*, when they ſaw his Victory compleated, and his Fortune confirmed by his own worth, and valour? And, with what an eye thinkeſt thou did they behold him Conqueror, triumphing, and not only adored, but reverenced by his people, according to the ancient cuſtom of *France*? So glorious, as the very firſt day that he mounted the Throne, he became the abſolute Arbitrator of the World. Doſt not thou believe, it did much more grieve theſe mens hearts to ſee the King of *Navarre*, whoſe ſuppreſſion they had ſo much endeavoured, become the moſt glorious King of *France*, then when they thought themſelves ſureſt of his down-fall? And then confirmed in his Kingdom by ſo plentiful an iſſue, as they are forced to confeſs, they were ſent him by Heaven? Doſt not thou believe *Moreto*, that theſe his Malevolents eſteem ſo great a happineſs, ſuch proſperity given by God to this our King, to be their ſhame and miſery? They are perpetually tortured, who, for their greater confuſion are ſuffered to live, being forced to ſee the Halcyon days of this powerful Kingdom of *France*.

The LXXXIX. ADVERTISEMENT.

A Literato *preſents* Apollo *with an Oration made by him in praiſe of the preſent Age; which is laid aſide by his Majeſty, as not grounded upon any truth.*

SOme few days ſince a famous *Literato* preſented *Apollo* with an eloquent Oration, compoſed by him in praiſe of the preſent Age, wherein he clearly ſhewed how much of latter Times goodneſs, godlineſs, and all ſorts of Vertue are increaſed in the World, and concluded, That from ſuch excellent beginnings, mankind might ſecurely hope, that that happy Golden Age ſo cryed up by the Poets, was now very nigh at hand. This *Literato* and his Oration found but cold acceptance at *Apollo*'s hands; and being asked, whether he had ſo well conſidered the Age which he had ſo highly praiſed, as he ought to have done, and with what Spectacles he had viewed and contemplated it? he anſwered, That he had not only viewed the Courts of a great many famous Princes, the moſt accurately that he could, but had travailed over the greateſt part of *Europe*; in all which Courts and Countries he had diligently obſerved the Lives of thoſe who commanded in Chief, and their faſhions who obeyed, and that he had obſerved nothing in them, which was not highly to be praiſed; and that then in paſſing his judgement upon all the particulars of the preſent Age, which appeared to him to deſerve praiſe, he, not aiding himſelf by any Spectacles, made only uſe of the eyes of his Judgement, which he thought were not dim-ſighted.

Apollo reply'd, That ſurely he had written that his Oration in the dark, for that the true ſtate of the preſent Age, the true intimate intentions of thoſe that govern in it, and the real meanings of thoſe that live in it, could not be ſeen, no, not by *Linceus*'s eyes, unleſs a man did put the pureſt Politick Spectacles upon his Noſe, whereby he might ſee the truth of paſſions, which lay deeply hid in the breaſts of Modern men; who were ſo myſterious in all their proceedings, as their inward meanings appeared leaſt outwardly. Which being ſaid, *Apollo* cauſed a pair of excellent Spectacles to be given to that *Literato*, which were lately made in *Tacitus* his Forge, and bade him view the preſent Age through them, and then tell him, whether it appeared to be the ſame which he had ſo exalted in his Oration. The other obey'd, and after having well contemplated, and conſidered the Age through thoſe Spectacles; Sir, ſaid he, That which I now ſee with theſe Spectacles, is not the Age wherein we now live, but a world full of oſtentation, and outward appearance, with very little ſubſtance of true Vertue, where an infinite number of men are lined with feigned ſimplicity, clad with the falſe Alchymy of appearing goodneſs; but full fraught with coſenage, tricks, and plots, where nothing is more ſtudied, than how to over-reach ones Companion, and to hurl his Neighbour into the Hell of wicked enterpriſes, by falſe pretence of ſanctified meanings. I ſee a World full of Intereſt, in which I cannot diſcern Charity, and candid Love between the father and the Son; and by theſe miraculous Spectacles I plainly ſee, that the World is nothing but a large Shop, where all things under the Moon are bought and ſold; ſo as the true meaning of men that live therein, is meer gain, and how to heap up moneys; and in fine, the World is ſo ugly, as it is hateful to me to keep theſe Spectacles on my Noſe; for, certainly Mankind might be truly termed Miſerable, if our preſent Age, which I have deſervedly praiſed in my Oration, were in any the leaſt degree like this which I behold.

Truly, ſaid *Apollo*, the World which you now have ſeen with theſe Politick Spectacles, is the very ſame which you glory ſo much in having praiſed, where thoſe who will paſs their judgement without making uſe of theſe penetrating Spectacles, are like thoſe unfortunate Wretches, who putting their hands into a hole to find a Crafiſh, pluck out a Toad.

The XC. ADVERTISEMENT.

Chriſtopher Columbus, *and other famous diſcoverers of the new world, deſire* Apollo *that Immortality may be decreed them for their noble daring; but are denyed it.*

CHriſtophano Columbo, Ferrante Corteſe, Magelin Pizzaro, Gama, Americo Veſpuchi,* and many other famous diſcoverers of the new World, appeared two dayes ſince in this Court: Never was there ſeen a more ſignal pleaſing ſpectacle in *Parnaſſus*, nor fuller of curioſity, than the *Entrata* made by theſe Gentlemen, who were met, accompanied, viſited, welcomed, and lodg'd by the Princely Poets, with as much affection and honour as men deſerve, who by their inceſſant labour, and numberleſs hazards, have inriched the Univerſe with a new world. Nor is it to be believed what conſolation the *Vertuoſi* received, for having at laſt come to the clear and diſtinct knowledge of the quantity and quality of that great Machin of the earth, which immortal God hath created to be an habitation for men: Inſomuch as *Ptolomy*, *Varro*, and other Coſmographers did very often viſit theſe Gentlemens houſes, not being able to ſatisfie their curioſity of ſeeing thoſe parts of *Aſia*, *Africa*, and whole *America*, together with the Cape of good Hope, and the Straits of *Magellan*, which for ſo many thouſand years were unknown to Antiquity. Aſtrologers have hardly ſatisfied their deſires by the purchaſt knowledge which they had of the Stars of the other Pole. *Ariſtotle* was greatly amazed when theſe Gentlemen told him, that the *Torrid Zone* did not only not burn through the heat of the Sun, as all Philoſophy-Schools did hold affirmatively; but that it is rather too humid, and that it is inhabited by an infinite number of people: and it was a novelty which appeared to ſurpaſs all humane miracles, to hear that the Winters were there too cold and rainy, when the Sun was perpendicular over the peoples heads: By which he clearly found how many falſhoods he and other Philoſophers had publiſhed of the *Torrid Zone*, and how fallacious it was to give poſitive judgement, out of meer conjectures upon the wonders of the all-powerful God, miraculouſly fabricated; and he was very much pleaſed to arrive at laſt at the knowledge of the true cauſe of the flowing of the River *Nile*, whereof, together with many other Philoſophers, he remembred he had ſaid many fooliſh things. *Seneca* the Tragedian made uſe of ſo great a novelty, arrived in *Parnaſſus* to his immortal glory, boaſting every where, that being inſpired by Divine Poetical fury, he had by his famous Verſes foretold for above 1400 years ago ſo great a diſcovery: And ſome *Literati*, who laughed at him, ſaid that *Seneca* in that his Tragedy ſpoke but by gueſs, taſted of his Majeſties diſpleaſure; who thinking that the honour of the Muſes was much concern'd by that incredulity, made them inhabit for many daies amongſt the ignorant. *Dantz Aligieri* won more glory, who had affirmatively held in his Verſes, that the Antartick Pole, which had never been ſeen by any in his daies, was *un Grand Croſiero.*

Theſe famous Hero's had audience on Tueſday laſt in the Royal Hall, where *Apollo* was aſſiſted by the Muſes, who were come there out of a curioſity to ſee the faces of thoſe men who had courage enough not to dread the incenſed Seas, and to plough them up (though they were unknown unto them, and full of ſhelves and rocks) even in the darkeſt and moſt tempeſtuous night. *Columbus*, after having kiſt the laſt ſtep of the Royal Throne, and the nethermoſt hem of the Muſes garment, and made low reverence to the Colledge of *Literati*, ſaid in a ſtately Oration for him and his Companions, that the two glorious Princes, *Ferdinand* of *Aragon* and *Iſabella* of *Caſtile* having extirp'd the wicked Mahometan Sect from out the Catholick Kingdoms of *Spain*, at the expence of much gold and blood, God was reſolved to gratifie them with a gift worthy of ſo great pitey: And that therefore his divine Majeſty having debarred the courage and curioſity of men in former times, from diſcovery of the new world, had reſerved it to remunerate the zeal which he had diſcovered in thoſe two famous and powerful Princes, to his ſervice; who being born to propagate the holy Chriſtian Religion amongſt Infidels, had piouſly cauſed it to be planted amongſt thoſe Idolaters; and that the ever-living God having at laſt permitted men to make diſcovery of the new world, he himſelf firſt, and then thoſe other famous Pilots that were there with him, had ſo ſuccesfully ſailed over all the vaſt Ocean, as after having diſcovered new and large Provinces, and very rich Kingdoms, they following the ſame ſource which his Majeſty had laboured ſo much in, from the Eaſt to the Weſt, had compaſſed the whole world about. By which their fortunate fate, not onely Coſmography, Aſtronomy, and the Meteors, but even Phyſick, and the other praiſe-worthy Sciences had received ſingular advantage, and that to boot with the curioſity of infinite diverſity of Cuſtoms and Rites, newly diſcovered by them amongſt incredible numbers of people, they had alſo inriched the old world with ſpices, and medicines excellently good for the life of man, and with ſuch riches, as they had cauſed Rivers of Gold and Silver to run throughout *Europe*, and great ſtore of pretious ſtones; and that in reward for ſo great labours, they only deſired that that eternal fame might be granted to them and to their memory, for the purchaſe whereof they had freely undertaken, and happily finiſhed that which appeared ſo dreadful to men of former times. *Columbus*'s ſpeech was attentively liſtened unto; and it was immediately decreed by his Majeſty, that theſe ſo famous Heroes ſhould be preferred before the Argonauts, and that the glorious Ship-Victory, with which *Magelene* had firſt compaſſed the world, ſhould be placed in heaven amongſt the fixt ſtars, and that the names of ſuch illuſtrious men ſhould be ingraven with ſuch indelible Characters in the Tables of Eternity, in the *Foro Maſſimo*. And whilſt *Nicholas Pezinotto* the Delphick Chancellor, held forth the Decree that it might be the more binding, *Mario Molza* appeared in the Royal Hall, a cry'd up Poet, but very deformed, as not having any hair either on his head or face, who was yet rendred more monſtrous by his having no noſe, his face full of gum and ſcabs, who pointing with his finger to his wounds, ſaid with a loud voice, Theſe which you ſee, Sir, in my face, are the Worlds, the new Cuſtoms and rites of the Indians; theſe are the Jewels, Pearls, Drugs, Aſtrology, Meteors, Coſmography; theſe are the Rivers of Gold wherewith theſe new and unfortunate Argonauts of the French Pox, who are come into *Parnaſſus* only to add ſcorn and deriſion to our miſchiefs, have inriched and filled the world; theſe are the new receits which they have brought with them to infect mankind with a diſeaſe ſo contagious, ſo cruel and ſhameful, as it is greatly diſputed amongſt the Learned, whether it do more pollute the body, or ſhame the reputation: Theſe hairbraind men have inrich'd and beautified the world with theſe Jewels wherewith you ſee my face bliſtered, and my body wounded; theſe implacable enemies of mankind have corrupted the very generation of Man. Then turning towards *Columbo*, *Molza* began to unty his breeches; but the Muſes, to keep their eyes from being contaminated with the ſight of any obſcenity, commanded the under-Officers to hinder him from ſo doing: which *Molza* perceiving; I, ſaid he, moſt Divine Deities, will ſhew no diſhoneſty in this Auguſt place, but the woful calamities, and miſerable wounds brought by theſe men from their ſtately new worlds, which are unknown to all former Phyſick and Chirurgery. And how, *Signor Chriſtophano*, would you have men taſte the odoriferouſneſs of thoſe Aromaticks which you ſo much glory to have brought from the *Indies*, if the French Pox, wherewith you have ſo perfumed the world, be a capital enemy to the noſe? I know not with what face you can ſay, that God, to reward the merits of your Potent Princes, hath beſtowed upon them the world which you have diſcovered; when it is much more true, that his divine Majeſty hath made uſe of you to tranſplant the peſtiferous French Pox, which is ſo ſore a ſcourge to the libidinous, into *Europe*. And how dare you ſay that you have inrich'd the world with Drugs, if Pepper, Cinnamon, and Cloves, coſt thrice as much now,as they did before you did imbitter thoſe *Dolci Fichi*,which I have have ſo highly praiſed in my Verſes, with the Arſnick, and Nux Vomica of thoſe torturing plaiſters, and ſhameful inciſions which I dare not name in this place? And do you think that your having brought ſuch quantity of Gold and Silver as you ſpeak of, from the new world, into the old, can be termed our felicity, when our greateſt happineſs would have been, never to have been acquainted with any of thoſe damn'd metals which are the chief cauſe of all our evils? But you and your companions may doubly glory; firſt for having put the old world into ſuch confuſion, with the great ſtore of Gold which you ſay you brought with you; and then for having brought the new world to a final ruine, by introducing the ſword. But what need hath *Europe* of ſo much Gold, ſince all things neceſſary for humane life grow daily dearer, and the peoples poverty increaſeth every day? And not to conceal that which ought to make you odious to his Majeſty, and to all his *Vertuoſi*, It is not any thirſt after honour, nor (as you have falſly affirmed) the deſire of that glory which eternizeth mens memories, which hath egg'd you on to ſo dangerous and damnable an enterpriſe; but incited by avarice, ſpur'd on by ambition, and driven on by the thirſting after that gold which your Countrey doth value ſo highly, is that which made you raſhly paſs thoſe *Hercules* his Pillars, which wiſe Antiquity ſet for bounds to the inſatiable curioſity of man. And for proof of what I ſay, did not you, *Signor Chriſtophano*, compel your Kings of *Spain* to pay your good deſerts, by making you be brought priſoner from your Judges, and fettered as a publick thief of the Regal Treaſure? And you, Marquis *Pizzaro*, did not you play the trick of a ſpecial Gentleman to *Antabalipa* King of *Peru*, in robbing him of the great ſtore of Gold which you found he had? And fully to compleat your infamy, Did not you rebel againſt the Emperour your Maſter? An action ſo much the more ſhameful, for that ſuch bruitiſhneſs is ſeldom ſeen to fall out amongſt the Spaniſh Nibility. For theſe reaſons, Sir, and for the evil behaviour which theſe famous Argonauts of Tortures have uſed to the Indians, wrought off their legs in the Forges of Gold, are ſo far from receiving any favour from your Majeſty, as they ought to be cudgel'd out of *Parnaſſus*, as pernitious people, and fatal to mankind. *Molza*'s diſcourſe appeared to *Apollo*, and to the reverend Colledge of *Literati*, to deſerve better conſideration than did appear at the the firſt; wherefore *Columbo* was anſwered in his Majeſties Name, that he ſhould take back the French Pox, the Gold and Silver which he found in his Judges, and that he and his companions ſhould with all ſpeed quit *Parnaſſus*; for that he had gained enough; and becauſe mans happineſs conſiſted in living in a little world well inhabited by men, and not in being Maſter of many great worlds, for the moſt part uninhabited by men, and only fraught with wild beaſts.

The XCI. ADVERTISEMENT.

Sigiſmond *King of* Polonia, *prefers a Paladine to the prime dignities of his Kingdom; who proving perfidious, the Polack Nobility, thinking the publick reputation was concerned in this private Paladines Miſdemeanour, revenge themſelves ſeverely upon him.*

Sigiſmond Auguſtus, that famous King of *Poland*, being ſtrangely affectionate to one of the chief of his Nobility, raiſed him to be the greateſt, richeſt, and moſt powerful Paladine of his Kingdom; but with bad ſucceſs to his Family: For this great Perſonage, were it either through his particular vice of ingratitude, or for that the fatal deſtiny of Princes will have it ſo, and that humane miſchief requires it, that benefits which for their immenſity cannot be rewarded, ſhould be paid with the wicked coyn of ingratitude; or elſe that it be the particular defect of great men, to love (like generous animals) Liberty above all things, and to hate being fettered by the Chain of obligation; when this Paladine found that he could expect nothing more from the King, nor that the King could confer no more upon him; he did not only not ſtick to ſhew himſelf manifeſtly ingrateful, but had the audacity to diſcover himſelf upon ſome important occaſions, his deadly enemy. This man being ſtained with ſo enormous a fault, was found the night preceding the 14 of this preſent moneth, dead in his bed, ſtab'd through with many daggers; and a Note was left upon his head, which adviſed the Judge not to trouble any body concerning that fault, which the Paladines of *Warſavia*, of *Vratiſlavia*, and of *Poſna*, confeſſed to have committed with their own hands, out of juſtifiable reaſons. This accident, very hainous, as well in conſideration of him that was ſlain, as of thoſe that ſlew him, was of ſo much greater wonder in *Parnaſſus*, in that the Authors of ſo great a Riot, were held to be the deareſt and moſt intimate friends that the ſlain Paladine had; wherefore the aforeſaid Note was held to be fictitious; but it was afterwards believed to be true by thoſe Paladines being retired into their own Palatinates, who were that very day ſeen in *Parnaſſus*.

Apollo, who much loves the peace of *Polonia*, fearing leſt it might be diſturbed by ſo ſad an accident, which had made the chief Lords of that Kingdom take up Arms, cauſed peace immediately to be treated of between the murtherers, and the ſons of him that was ſlain; who out of ſuch reverence as became them, ſignified unto his Majeſty, that to give him ſatisfaction, they would readily forget the injury which they had received by their Fathers death; but that to wipe the tears from off their eyes, and to cure their wounded hearts, they deſired only ſo much ſatisfaction, as that their enemies might declare whether their miſerable father had ſo much diſtaſted thoſe his friends, as did deſerve ſo cruel a reſentment; this requeſt ſeemed very reaſonable to *Apollo*, who immediately gave order that the Delinquents ſhould have notice given them thereof. They returned anſwer, That having long before obſerved the great ingratitude of that Paladine towards the King his Benefactor, they had often ſeverely admoniſhed him to forbear thoſe actions, which did ſo much miſbecome ſuch a one as he was, but that all being in vain, the intereſt of the publick reputation of the Polack Nobility, had forced them with their daggers to revenge the injury which was thereunto done by this ingrateful perſon.

When *Apollo* had read this Juſtification, 'tis ſaid he confeſt, that ſince many riotous exceſſes were committed out of good intentions, and meer punctilio's of honour; Judges and Princes muſt ſometimes not only bear with Delinquents, but puniſh the offended, and afterwards ſent the Note of Juſtification to the ſons of the ſlain Paladine; who being more vertuouſly minded than was their father, came to *Apollo*, and told him, that having conſiderately reflected upon their fathers demeanour towards his ſo well deſerving King, and upon the occaſion which had forced thoſe Paladines to bereave him of his life, they ſaw they were compelled to pardon the publick revenge which they had taken, for the ſo great offence done to the Polack Nobility; and that they very well knew, that a Noble man who had received great advantages by his Princes munificence, if he ſhould afterwards prove ungrateful, did ſo cut up even by the very roots, all hopes of greatneſs and honour, which the Nobility of a great Kingdom might deſerve, as that any whatſoever cruel revenge was taken in that behalf, deſerved to be excuſed, if not juſtified: For that, Princes terrified by the ſhameful example of the ingratitude of Noble Perſonages, ought not to be blamed, when in the beſtowing of their moſt eminent dignities, they ſought for that gratitude amongſt the meaner ſort of people, which they feared they ſhould not find in the haughty Nobility.

The XCII. ADVERTISEMENT.

Apollo *having a notorious hypocrite in his hands, puniſheth him ſeverely.*

SO implacable is the hatred which *Apollo* bears to hypocriſie, as till he publiſhed that ſevere Edict againſt them, of which you were fully informed by our late diſpatches, he promiſed great rewards to thoſe who would diſcover ſuch devils to his Judges. And having had certain notice of one of them ſome ſix daies ago, his Majeſty made him ſuddenly be laid hands on; and cauſing him to be brought before him, at the very firſt ſight he knew him to be a compleat hypocrite; wherefore having ſtript him of all appearance, fictions, and a number of falſhoods, and laſtly pluckt from off his back his glittering cloak of feigned honeſty, wherewith he was wholly covered, and ſhewed him to his *Vertuoſi* who were there about him in his naked tearms of devilliſh hypocriſie, and then to the terror of others who trade in ſuch wickedneſs, gave order that he ſhould be cloſe tyed to the Gate of the Delphick Temple, which was ſuddenly done. Never was there any monſter ſeen, any wild beaſt, or any infernal hag, more horrid and dreadful than he, who made uſe of counterfeit goodneſs to cover real vice. For then in this lewd companions eyes, who had formerly a commiſerating countenance, an incredible intenſe malignity was diſcovered, a tyrannous pride in his ſpeech, which was formerly all humility; and in all his actions, wherein he firſt ſeemed to be content with a little, and to be ſcandalized with having much, ſuch a voracity of poſſeſſing the whole world, as he publickly affected that all humane kind ſhould be reduced to beg bread of him. Beſides, ſo envious a genius was diſcovered in him, as he deſired no thing more, than that the Sun ſhould ſhine upon none but himſelf and his affairs; which was ſo apparent a truth, as that his monſtrous leanneſs was ſeen to proceed more from other mens proſperity, than from his own miſery. In fine, he was ſo horrid and frightful a ſpectacle, as the people durſt not come into the Temple for fear of coming near him. The chief *Literati* of this State did then much wonder how it was poſſible that theſe fraudulent hypocrites, with one only grain of musk of appearing ſanctity, could make the noiſom jakes of their ſtinking and moſt abominable wickedneſs appear ſo ordoriferous to blockiſh men, as with a little Orpine of affected goodneſs, they can cover over ſuch wicked vices. And the wonder was greater, to conſider where the eyes and judgement of laſie men were, when bewitch'd with the cunning of ſuch raskals, they flock like fools after them, whom they ſhould fly from, as from the Plague.

The XCIII. ADVERTISEMENT.

Apuleius *his Aſs having given his Maſter two kicks in the breaſt, is ſeverely puniſhed by him.*

IT is ſufficiently known to all the profeſſors of Learning, that next to the famous Pegaſean Horſe, *Apuleius* his golden Aſs is the beaſt of higheſt eſteem in all *Parnaſſus*. *Beroaldo* the Bolognian, who by *Apollo*'s own ſelf is choſen to have a care of this highly prized Steed, for which he hath three crowns a month Sallary allotted him, was currying him the other day before the ſtable-door, whilſt *Apuleius* himſelf, to make his Aſs the more ſleek, was ſtroaking down his hair with his hand; and it hapned that the Aſs, without any bad intention to his Maſter, flund out with his heels, and hit his maſter on the breaſt, throwing him backward on the ground half dead: And certainly *Apuleius* was ſorely hurt; for the Apothecaries had much ado to recal him to life by many comfortable applications. But as ſoon as he was come to himſelf, he laid hold upon the Pitchfork which he found in the Stable, and revenging himſelf upon his unwary ſteed, laid load upon him therewith; and having well baſted him went his waies. Then *Beroaldo* much afflicted for the misfortune which had befaln his beloved beaſt, taking him about the neck and kiſſing him, ſaid, My golden Aſs, what dire deſtiny of thine and mine was it that hath drawn upon thee this misfortune of being ſo ſorely beaten, to the great affliction of thy dear *Beroaldo*? The brotherly love which I bear thee, forceth me to tell thee that thou haſt dearly paid for the misfortune which hath hapned unto thee for having fooliſhly and with no advantage to thy ſelf, dealt ſo hardly with thy Maſter.

The Aſs, as if the ſo many blows which he had received from his Maſter, had been ſo many ſpecial favours, chearfully anſwered *Beroaldo* thus; Know my *Beroaldo*, that it was neither unadvertency, nor beaſtiality which made me do that to my Maſter *Apuleius*, which you ſaw, and which doth ſo much diſpleaſe you, but 'tis a thing which I have long premeditated, and reſolved to do; and know, that the baſtinadoes which I but now received, though I feel them to be very ſore, were notwithſtanding very pleaſing to me; for theſe fifty blows which I have but now received, will ſave me, I am aſſured, above a hundred every year. And you ſhall ſee *Beroaldo*, that *Apuleius* will deal more circumſpectively with me hereafter for my late reſentment: I know that it is neceſſary and uſeful, ſuddenly to obey whatſoever is commanded, and with patience to undergo whatſoever hard uſage we receive from our Maſters; ſuch Maſters I mean as ſuffer themſelves to be overcome by the humility of thoſe that ſerve them, and who will return gratitude and better uſage, for the good ſervice that is done them; but, to put on the reſolution which I have done, and doth like me, with ſuch indiſcreet beaſts, ſuch as you know our Maſter *Apuleius* is, who delights to domineer over ſuch as I am; is the way to make them wiſer. And wo unto him who living in all ſubmiſneſs with an humorous Maſter, hath not heart enough ſo to reſent himſelf once a year, as may turn injuries into better obſervances: Nor are we burthen-bearing beaſts more beaten than Mules are, for any other reaſon but that they are excellently well skilk'd in kicking, whilſt we patiently undergo the laſh; and you know much better than I, *Beroaldo*, that in theſe times with Maſters, *Nihil profeci patientia, niſi ut graviora, tanquam ex facili tolerantibus imperentur. Tacit. vita Agric.*

The XCIV. ADVERTISEMENT.

Paulus Jovius *preſents* Apollo *with his moſt elegant Hiſtories, which give full ſatisfaction to his Majeſty, and the Colledge of* Vertuoſi, *and notwithſtanding ſome oppoſition that is made, he is admitted with great applauſe into* Parnaſſus.

P*Aulus Jovius*, Biſhop of *Di Nocera*, that Noble and famous Hiſtorian, after having been long expected by all the *Literati* of this Court, came ſome dayes ſince to the confines of *Parnaſſus*, where he was ſoon viſited by an infinite number of Poets, and of the greateſt Hiſtorians, and welcomed with many Learned Refreſhments and Entertainments. Moreover, all thoſe men who are famous for Arms or Learning, and of whom he had made honourable mention in his Eulogies, and other Writings; after having paſt their Complements with him, accompanied him with a numerous and Noble Attendance unto the Palace-Royal, where the Senate of the *Vertuoſi* were met: He there preſented *Apollo* with all his excellent Compoſitions, which were acceptably received by his Majeſty, who aſſigned them over to the *Cenſori Bibliothecarii*. Theſe cauſed Edicts to be poſted up the next day in all the publick places of *Parnaſſus*, wherein notice was given to every one, That the Hiſtories, and other Writings of the Reverend *Paulus Jovius*, being to be conſecrated to Immortality, they had prefixt five days for the firſt, five for the ſecond, and five more for the laſt peremptory tearm, for every one to come in, that had any thing to alledge againſt him. The day being thus appointed, all the *Literati* met together in the Great Council Hall, where *Jovius* appeared before *Apollo*, where the *Cenſori Bibliothecarii* made an honourable Relation of the Writings of that famous Prelate, and did infinitely praiſe the purity of the Latine Tongue, the loftineſs of his Style, his perſpicuous Method, the infinite variety of things treated of therein, the exquiſite diligence uſed in the texture of thoſe his Eternal Labours, which they ſaid were ſuch, as that there was not any Latine Hiſtorian, who ſince the declination of the Roman Tongue and Empire, had advanced further in the Latine Hiſtory. Only ſome over-curious *Literati* ſaid, They could have wiſhed for ſome of the Policy, and ſome of thoſe Sentences, taken from the very bowels of the Reaſon of State, in the Prelates Writings, which the Latine and Italian *Tacitus* are cenſured to be too full of. Then he was bitterly reprehended for the vaſt *Voragini* which were in his Hiſtories; and the Cenſors, not without diſcovery of ſome paſſion, told him, That if the *Vertuoſi* could not with patience ſee the defaults of ſuch worthy Writers as *Livy*, *Tacitus Dion*, and other famous Hiſtorians, whoſe Labours through the injury of Time, were loſt; it was altogether intolerable in his. Nor was his excuſe taken for good which he alledged, that the Books which were wanting, were loſt in the ſacking of *Rome*: for the Cenſors freely told him, That if he had ſpent thoſe precious hours in filling up what was wanting in his Hiſtory, which he had thrown away in entertaining the Cardinals, *Ferneſe* and *Carpi*, with his pleaſant *genius* in the Winter Evenings, he would have pleaſed his friends the *Literati* better. The Cenſors having made their Relation, the Hall-doors were thrown open, and every one had leave to make what objections they pleaſed againſt *Jovius*, for any thing that they found amiſs in his Writings. Wherefore he was accuſed by *Natalis Comes*, for having too much praiſed *Coſimo de Medici*, the Great Duke of *Tuſcany*; and that being bribed, he had publiſhed ſuch proweſs in the Marqueſſes of *Peſcara* and *Vaſto*, as a Maker of Romances could have ſaid but little more of the ancient *Paladines* of *France*. The Cenſors reply'd to this accuſation of *Natalis Comes*, that they had obſerved that *Jovius* had uſed diverſity of Ink in his praiſes of the Great Duke *Coſimo*, and the two Marqueſſes; but that they found that, by Edict from his Majeſty, the like Licenſe was given to Hiſtorians, as was permitted unto Poets, to embroider their *Mecenas's* Garments with Gold and precious Stones, in hatred to certain greedy Curmudgions, who value not the leaving of a good name behind them to poſterity. That therefore it was not only lawful, but very praiſe-worthy in Biſhop *Jovius* to exaggerate the praiſes of the Princes his Benefactors, and to barter his pureſt Quil with their Liberalities: And though it be his bounden duty to hold his peace, who is cenſured, as the Maſters of the Pegaſean Ceremonies had ſignified unto *Jovius* at his firſt entrance into the Hall; yet, overcome with anger, he was not able to contain himſelf, but turning to *Natalis Comes*, ſaid, What humane praiſe may, I will not ſay a Man, but a Demi-god deſerve, which ought not fully to be given to my great *Coſimo*, the ſecond Italian *Auguſtus*? Soon after, *Franciſco Berni* objected, That he had purſued the memory of *Lorenzo de Medici* too bitterly. To which the Cenſors anſwered, That *Jovius* was ſo far from deſerving blame for that his Action, as thoſe ſeditious Hiſtorians were rather to be puniſhed, who invited ignorant people to Rebellion by their *Encomiums* upon *Brutus* and *Caſſius*, and ſuch like; and who provoked fierce Spirits, beaſtial Wits, and deſperate perſons to plot Conſpiracies againſt good Princes. Laſtly, *Giorolimo Mutio Juſtinopolitano*, ſaid, That *Jovius* his Hiſtories being full of falſhoods, deſerved better to be burn'd, than to have Eternity decreed unto them. The Cenſors wiſht *Mutio* to inſtance in the places wherein *Jovius* had lyed: Who anſwered, That he knew not any thing himſelf, but that he had heard it commonly ſaid ſo; whence they all found *Mutius* to be one of thoſe ignorant fellows, who accuſe *Jovius* for a lyar without having read him.

The XCV. ADVERTISEMENT.

A very famous Literato, *who was impriſoned by the Judges of Aſſize for being a Pratler, is freed by* Apollo, *as not guilty of ſuch a Crime.*

THe *Vertuoſi* of this State are bound to ſpeak with as much premeditation and weighing of their words, as other men write in other parts: for *Apollo*'s pleaſure is, for the general good, that, to hear his *Literati* diſcourſe upon any whatſoever buſineſs, be as profitable as to ſtudy Books; wherefore the Speeches of every one be ſo narrowly watcht, as every leaſt error is ſure to receive exemplary puniſhment. It happened ſome three daies ago, that a very Learned *Vertuoſo* diſcourſing upon ſome Poetical Matter, fell into an incidental digreſſion, wherein he ſo far expatiated himſelf, as when he had finiſhed it, he could not reaſſume the thred of his former Diſcourſe, which was not only noted for a great error, but the Cenſors being forthwith acquainted with it, he was impriſoned. And the fault appearing to be true, not only by the teſtimony of divers, but by his own confeſſion, the Judges proceeded with much rigour againſt him, and inhibited him the uſe of Writing or Reading. This miſerable *Literato*, to the end that this ſevere Sentence might either be totally taken off, or at leaſt much mitigated, had recourſe to *Apollo*, who, though he much abhorr'd that one of his *Vertuoſi* ſhould be eſteemed a Prater, yet, that he might upon better grounds judge this *Literato*, he would know from the accuſed partie's own mouth, what the matter was; which is certainly an excellent way of proceeding, and which, if it were imitated by Princes; who govern the World, they would not be ſo much troubled with other mens faults. The *Vertuoſo* acquainted *Apollo* with all that had been laid to his charge; who having heard his confeſſion, did immediately revoke the Sentence (ſo far doth the Juſtice differ which God infuſeth into the hearts of Princes, from what Judges learn in their Decrees;) for, finding that the Digreſſion into which that *Literato* had faln, and wherein he had ſo enlarged himſelf, was much more delicate than his firſt Diſcourſe, his Majeſty thought he had no waies miſdemerited by that his forgetfulneſs, ſince the error committed was not occaſioned through his deſire to prate, but out of ambition to purchaſe honour to himſelf, by making that digreſſion. And therefore he commanded the Judges to ſet him at liberty, for he was not to be blamed for much diſcourſe, who diſcourſed well.

The XCVI. ADVERTISEMENT.

Philip *the Second, King of* Spain, *being offended at what the Duke of* Alva *had told* Apollo, *concerning his Government of* Flanders; *Whileſt he ſeeks to revenge himſelf upon that his Miniſter of State, is ſent for by* Apollo, *who was acquainted with what had paſt, and is by him pacified.*

THere was never any Court wherein there were not of thoſe malitiouſly-minded men, who reporting what ought to be concealed, are very deſirous to raiſe ſcandals, and to kindle enmity amongſt their Neighbours. This is ſaid, for that Duke *Alva*, formerly Prince of the *Achaians*, had no ſooner told *Apollo*, that (though he foreſaw, it would be occaſion of great ſcandal) he had cauſed the heads of Prince *Egmont* and Count *Horn* to be publickly ſhewed upon the Skaffolds in *Bruſſels*, only becauſe men are of another opinion when they govern another mans State, than when their own peculiar Eſtate is concerned: But the news thereof was forthwith brought to the wiſe King of *Spain*, *Philip* the Second, who being highly offended with that his Miniſter of State, reſolved to revenge ſo great an injury by Arms; and therefore he commanded ſome of the Gentlemen of his Chamber, to Arm themſelves ſuddenly, and evil entreat the Duke of *Alva*, whereſoever they ſhould meet him. This reſolution of the Kings was diſcovered, and being forth-with made known to *Apollo*, his Majeſty ſent for the King of *Spain*, and the Duke of *Alva*, to come to him; who, when they appeared, the King being highly incenſed, complained bitterly upon the Duke, that, meerly out of ambition of perpetuating himſelf in the Government of *Flanders*, he had put his Patrimony into the preſent inextricable troubles; a thing the more worthy of puniſhment, in that he himſelf had confeſt his dealing ſo badly with his King, with the ſame freedom as others glory in honourable Actions. The Duke anſwered in his own defence, to this complaint made againſt him by the King, That he had fought for his King, in *Africa*, in *Germany*, in *France*, in *Flanders*, and in *Italy*, and ſtill with Victory; and that his faithful and honourable Actions had been ſo ill rewarded in Peace, that not only men of the Long Robe, who were unfit for War, had been preferred before him in thoſe Provinces from whence he had driven out the enemy, but even women: whereby he was either entertained idly afterwards in the Court, or elſe in employments misbecoming ſuch a one as he, only that he might idolatrize the power of *Ruy Gomes di Selva*, and other Subjects, who were mean in compariſon of him, and yet were in greater eſteem than he in his Kings Court; a thing which misbecoming him to ſuffer, and which he could in no waies digeſt, as being altogether contrary to his *genius*, and he one that could not ſuffer indignities, was not only interpreted by his malevolents, but even by his King, to be an intolerable pride in him, in not being willing to tolerate an Equal, much leſs a Superior to himſelf in Court; that it was true, that, to preſerve his reputation, and to keep ſuch a one as he from being numbred amongſt the rank of ordinary Courtiers in the Court of *Spain*, he had endeavoured to eternize himſelf in the Government of *Flanders*, which he would intentively have endeavoured to have reduced into a peaceful condition, if he had thought he could have governed it in peace. The King of *Spain* was much incenſt at this ſo reſolute anſwer, and ſaid, That his State-Miniſter having confeſt his fault twice over, nothing remained but condemnation. Nay, rather (ſaid *Apollo* to the King of *Spain*) I muſt, by abſolving the Duke from all that you lay to his charge, admoniſh ſuch great Kings as you, to deal well with thoſe Commanders, who having purchaſed the glory of true Military Valour at the expence of their bloud, deſerve the Kings full favour; for it is juſt and reaſonable, that Kingdoms, and great Provinces, ſhould be governed by thoſe in times of Peace, who had the courage to acquire them in War, or who by their Arms have defended them againſt the publick enemy; but, becauſe many of you care not to do what is juſt, nor what out of gratitude ought to be done, ſince I find you ſlow in Learning by the advantagious reading of Hiſtory, how you ought to ſatisfie and content thoſe Commanders, who, with their weapons in their hands, have deſerved to be largely rewarded; be not at leaſt aſhamed to take example in a buſineſs of ſuch importance, from the *Ottoman* Emperors, who, in the troubleſome times of VVar, give the charge of *Generaliſſimo* of their Armies, and therein all uſeful and adviſed Liberty, to none but to their chief Viſiers; a ſo ſublime Dignity, as he who poſſeſſeth it, governs the vaſt *Ottoman* Empire in Supream Authority, as ſole Arbitrator of Peace and War. Wherefore the chief Viſiers, knowing that their places are much more advantagious and honourable in Peace than in War, behave themſelves very faithfully in their warlike expeditions, to the end that through their worth, they may maintain the Dignity which they poſſeſs. Moreover, they haſten to get the Victory, that they may diſcharge ſo great an Employment, by the acquiſition of new States, and by ſubduing the Enemy. *Philip*, 'tis neither in my power, nor yet in the power of any other Prince, to make men love the advantage of other men more than their own: And the true art of making Commanders eternally Loyal, is (as I have ſaid) to ſhew them honourable and gainful Peace at home, amidſt the troubles of War.

The XCVII. ADVERTISEMENT.

Pompey *the Great, having invited many Noble Lords of* Rome *to be preſent at the dedication of the Magnificent Theater which he had built in* Parnaſſus, *they refuſe to come.*

POmpey the Great, having finiſhed his ſtately Fabrick of a Theater in *Parnaſſus*, which was no whit inferior to that which he erected in *Rome*; when he was to dedicate it, reſolved to celebrate the Show of Gladiators; and amongſt many other Princes, invited ſome modern Roman Lords to the entertainment, who did not only excuſe themſelves, alledging they had not heart enough to behold ſo bloudy a ſpectacle, but confeſt that they were much ſcandalized, to think that their fore-fathers did not only not deteſt that cruel paſtime, to ſee men become ſo mercileſs one to another, but that even women delighted in ſo horrid barbariſm; and that they would be bold to ſay, that ſuch like Spectacles were a ſhame to thoſe that ſaw them, and did but little honour to thoſe that cauſed them to be repreſented. It is known that *Pompey* readily reply'd, That he ſhould very much admire, and love the civility and humanity of the preſent Romans, in abhorring the ſhedding of humane bloud, if they had not ſtained this their worthineſs, with the ſhameful curioſity of flocking with the baſeſt ſort of people, to ſee men put to death by the Hangman.

The XCVIII. ADVERTISEMENT.

Peter Aretine *being again aſſaulted,* Apollo, *in reſpect of the lewd conditions of that Satyrical vitious Poet; commanded, that no Proceſs ſhould be made upon that Riot.*

THis laſt night paſt, *Peter Aretine,* as he returned from viſiting his beloved *Titian,* was aſſaulted by one who gave him a foul ſlaſh over the face; which may be ſaid to be the twentieth blow that he hath received, either by Pugniard or Cudgel, wherewith people as quick of hand as he was of tongue, have ſo cut his face, hands, and breaſt, as they look like a Sea-Card. *Apollo* was much diſpleaſed at this Riot, and commanded the Attorney-General to be diligent in finding out the delinquent. *Aretine* was ſtrictly examined, who ſwore that he neither knew, nor could he imagine who it was that had hurt him. 'Tis ſaid, that *Apollo* having heard *Aretine*'s examination, his Majeſty commanded, that no further Proceſs ſhould be made thereupon; for, ſince *Aretine* could not ſo much as imagine who it was that had dealt ſo ill with him, he muſt of neceſſity be guilty of one of thoſe two defects which deſerve no compaſſion, either of having offended ſo many, as he could not number his Enemies, or of forgetting thoſe that had done him injuries worthy reſentment.

The XCIX. ADVERTISEMENT.

Apollo *having received news by an expreſs Poet, whereat he was much rejoyced, communicates it to his* Literati *with great Jubilee.*

SO greatly is *Apollo* pleaſed with mens vertuous proceedings, as he doth maintain an infinite number of men, not only in *Italy,* and the other parts of *Europe,* but in all parts of the World where Learning flouriſheth; to whom he gives large Sallaries, to give him ſpeedy notice by Expreſſes, of all the honourable Actions, and worthy Works, that either any Prince, or private Man doth perform in any whatſoever Kingdom. Which being after freely communicated by his Majeſty to his beloved *Literati,* ſerves them for a Learned and uſeful Lecture. This was the cauſe why the Royal Hall of Audience was filled betimes the next morning with an infinite number of the *Literati* of *Parnaſſus,* who had heard, that on Tueſday about eight of the clock at night, a Poet was come unto his Majeſty, that they might partake of the news he brought from *Italy,* which being the Soveraign Queen of all Provinces, the Supream Monarch of all the moſt famous Kingdoms of the World, and the particular Seat of all the moſt reputed Sciences, is not only looked upon by *Apollo,* and all the other favourable Planets, but by all the fixt Stars, with thoſe benign Aſpects which beget in men the vivacity of a ſprightly *genius,* born to new Inventions of the quainteſt and rareſt things, and the knowledg how to talk well, and do better, together with the delightful vain of writing learnedly, and the eaſie apprehenſion of all the Liberal Sciences. *Apollo* appearing then in the Hall, drew firſt the Letters from out his boſom, which were brought to him by the Poſt from *Italy,* and ſhewing them to all the lookers on, ſaid, My beloved *Literati,* the World, which never ceaſed in producing Princes of eminent Vertue, and private men of excellent Learning, will likewiſe for ever hereafter produce great ſtore of the like; for, by Gods particular goodneſs, Learning, which, by the inundation of barbarous people, hath ſome time been ſeen to grow leſs, cannot notwithſtanding periſh. Rejoyce then all of you together with me, be blithe and chearful; for, ſo the acceptable and happy news requires you to be, which I have now received from *Italy*, where my moſt vertuous *Franciſco Maria della Rovere*, Duke of *Vrbin*, and the Prince of all the Modern *Literati*, perceiving that that Sacred Juſtice, which Eternal God hath pleaſed ſhould inhabit upon Earth, to the end that there ſhould no difference ariſe amongſt men touching ***Meum*** and ***Tuum***, and that it be not ſuddenly lull'd aſleep by the unfortunate labours of an infinite number of Lawyers, who by their Writings have buried the wholſome Laws in the ditches of cautions and confuſions, ſo as it is now become prejudicial to that height, as Suits at Law, may now be added as a fourth Plague to the former three, where-with the Living God is wont to ſcourge mankind; a puniſhment which afflicting the mind, and conſuming the wealth of whatſoever rich Patrimony, is more cruel than their War, Plague, or Famine: A diſorder, which, my Beloved, is the more harmful to humane kind, for that though it be known, and complained of by every one, yet hath it been given over as an uncurable Diſeaſe, nor was there ever any Phyſitian found yet, who durſt undertake the amendment thereof; but that God, who by his inſcrutable Judgments hath ſuffered ſuch a diſorder to reign thus long amongſt men, now at laſt hath out of his innate goodneſs, which ſuffers not miſchiefs nor errors to reign long upon Earth, raiſed up a new *Juſtinian*, who hath drawn Sacred Juſtice out of that obſcurity and confuſion, wherein the unwary Lawyers by their embroyled writing had thrown her: For, the Illuſtrious *Franciſco Mario della Rovere*, hath ſet forth an holy Edict, which commands, That no Advocate in pleading for his Clyent before any Judge of his State, ſhall be ſuffered to alledge any thing but the very Laws themſelves, ***Accurſius*** his Gloſs, the Comment of *Bartolo*, *Baldo*, *Paolo de Caſtro*, *Giaſone*; and in criminal affairs, *Angelo de Maleficii*, and ſome few others. This is ſo excellent a Decree, my Beloved, as I cannot but with tears call to mind, that Law-Suits have been ſo inhumanely immortal in all Tribunals, as that more diſputes have been raiſed, than have been able to be decided in any one mans life-time. And yet every one knows, that even amongſt the Turks (who are wiſe in this point, though ignorant, and without Books) they have been known to be reſolved and decided at one only Audience. Add to this, my Beloved, that the moſt pernicious diſeaſe of everlaſting Pleadings, which ought to have been baniſhed out of the Territories of all Princes who fear God, and covet their peoples welfare, is for the final infelicity of man, become a dreadful and mortal Merchandiſe of unprofitable men, who, whilſt they ſuck the vital bloud out of Artificers, Husbandmen, Merchants, and others that are of ſervice for Commerce, and waſte all their Wealth; nothing is ſo much magnified in the World, as the great incomes left by Advocates, Notaries, Serjeants, Proctors and Judges. His Majeſty having ſaid this, he went accompanied by an infinite company of *Vertuoſi* who had heard him, to the chief Temple of *Parnaſſus*; whither being come, he beſeeched God that he would grant many years of long life to *Franciſco Mario*, for the univerſal good; that he would fill the World with Princes of like conditions, and that he would awake the like honourable and holy thoughts in other earthly Potentates, as ſo wiſe a Prince had put in execution in his happy Patrimony; for it was a miſery and affliction not to be endured by the beſt compoſed minds, to ſee the adminiſtration of Juſtice reduced to that confuſion, as the common, more common, nay, moſt common opinions of private Doctors being more alledged at the Bar, than the Authority of the Law it ſelf; Suits were grown ſo chargeable, and ſo eternal, as it were better for men to part with their Patrimony, than to defend it with much anguiſh of mind before ſuch cruel Harpies.

The C. ADVERTISEMENT.

A more than uſual ſweet Odour iſſuing from the Delphick Library, Apollo *goes himſelf in perſon thither, to diſcover the Miracle; and ſoon finds the occaſion of ſo great a novelty.*

SOme ſix daies ſince, an extraordinary and miraculous ſweet Odour proceeded from the Delphick Library, which encreaſing every day more and more, did very much aſtoniſh the *Vertuoſi* of this State. And not being able to gueſs at the reaſon of ſo ſtrange an Accident, they earneſtly requeſted *Apollo* that he would diſcover it unto them. His Majeſty being likewiſe moved at the novelty, went the next morning early to the Library; and though the perfume of that Odour came ſo generally diſpers'd from all parts of the Library, as the *Literati* could not diſcern any particular place from which it proceeded; yet *Apollo* immediately found out the very Fountains head from whence ſuch Fragrancy did flow. And going directly to the place, where, in an Urn of pureſt Oriental Cryſtal, beſet with Pearls and Rubies, the little leſs than Divine Writings of *Seneca* the Moraliſt are kept, he firſt honoured thoſe happy Writings, took up the Urn with both his hands; and then turning towards his *Vertuoſi*, who thinking themſelves unworthy to behold Writing ſo exquiſitely excellent, were on their knees with head bowed towards the ground; My deareſt *Literati* (ſaid he) learn from this ſtrange Fragrancy, which you find doth proceed from the Immortal Labours of my beloved ***Annæus Seneca***, that if by your late watchings you will make your ſanctified Precepts ſavour well in the World, and will perfume your perſons with glorious Fame, you muſt, as *Seneca* did at laſt, live anſwerable to your Writings, and do as you ſay.

The End of the Second Century.

THE

THE
Politick Touchſtone.

Why the Neapolitans *are ſo ſtrangely oppreſt, and hardly treated by the* Spaniard.

EVER ſince it pleaſed Almighty God to give the *Neapolitans* into the power of *Pharaoh*, as a ſevere puniſhment for their great Treachery uſed to their former Kings; the wary Kings of *Spain* did ordain by a Law, which hath been ever punctually obſerved ſince, That that unbridled Horſe which the State bears for her Enſign, boaſting that he can endure neither Saddle nor Bridle, ſhould be brought once every ſix moneths into the publick Market-place; and that exact diligence ſhould be uſed in chuſing a formal Colledg of Politick Farriers, who ſhould order whatſoever was thought neceſſary to tame ſo fierce, ſo inconſtant, and ſo ſeditious an Animal, which hath often choſen rather to be ridden by two Kings at one and the ſame time, than by one. This unfortunate Steed was yeſterday led out of the Stable by the Spaniards, who had the looking to him; and becauſe he was ſo conſumed, as he could not well ſtand upon his legs, he was drawn with Ropes into the Market-place. It was a ſad ſpectacle to ſee that Steed which was formerly ſo glorious, become now ſo lean, as you might count his Bones; he was cruelly creſt-fallen, and broken-winded, by reaſon of the many blows he had given him, his Noſe was ſlit; yet the jealous Spaniards keep Shackles day and night upon his Feet, a Caveſon upon his Noſe, a Bitt in his Mouth, a Spectacle on his Eyes, as if they were afraid of him, and certain to receive quickly ſome great damage by him. Theſe wiſe Farriers did diligently conſider this Horſes condition; and after, having adviſed long about him, not without much diſpute, at laſt they concluded unanimouſly, that his Rack ſhould be raiſed up an handful higher than ordinary, and that the third part of his allowance of Corn ſhould be taken from him: Some Moral Philoſophers, and therefore good men, hapned to be preſent when this ſevere reſolution was taken; who being greatly moved to pity, to ſee him ſo extenuated, they asked the Farriers why they were ſo cruel, as to diminiſh the food of that macerated Horſe, which was reduced to ſuch weakneſs, as he had nothing left but skin and bone, and a little ſpirit, which could only keep him alive for ſome few weeks. The wiſeſt of theſe Farriers turning towards the Philoſophers, told them in a ſhameful manner, that they might have done much better in attending their Diſputations about *Entity* and *Quiddity*, than to reaſon of thoſe Politick Affairs whereof they were ſo very ignorant: That if it had fallen to their ſhare to have the government of this capricious Beaſt, they would have found their Charity rewarded with kicking and biting, where-with he had oft-times very unthankfully rewarded ſome of his moſt bountiful Maſters; and would have been thrown all broken and bruiſed into Ditches: For, it was the cuſtom of that fickle and ſeditious Beaſt, to vex his Maſters with all ſorts of unrulineſs, yea, though they were never ſo good unto him, unleſs he were hardly uſed by them, and brought, by faſting, to that weak condition which they ſaw he was in: And that to make right Judgment of that Horſe, and how he ought to be governed, they muſt not conſider his lean ſides, and weak legs, but the lewdneſs of his *genius*, which was more fantaſtical, ſeditious, and capricious now, and more given to love novelty than ever. And they further ſaid, Wo to the Spaniards, if the fierce Neapolitan Horſe had power and means to do that miſchief which he did fancy both night and day in that his paltry pate, which was alwaies naturally an enemy to the preſent Government.

All which things did make it appear clearly to the World, that the preſent Neapolitan oppreſſions proceed not from the cruelty of the Spaniſh Nations, nor from the avarice of the Kings Officers, nor yet from the King of *Spain*'s neglect; but from adviſed Counſel, it being great Charity to bereave him by all ſevere waies, of the means of doing ill, who could never be taught to do well, by any good uſage or courteſie. That they muſt therefore all confeſs, that the deteſtable Cancer of the ſeditious Neapolitan diſpoſitions could not be cured by any better appropriated Medicine, than by the Corroſive Ointment of the Spaniſh Severity.

Genoa *excuſes her Freedom in* Parnaſſus.

FOr theſe many years laſt paſt, the Illuſtrious Liberty of *Genoa* hath not been admitted to viſit, nor to have domeſtical converſation with the renowned Venetian Common-wealth, and other chaſte Italian and Forreign Liberties: For though ſhe hath formerly lived in *Parnaſſus* with a great repute of chaſtity, yet ſhe hath much loſt her Reputation of late years, by her too domeſtick converſation with the perfidious Spaniſh Nation; the which, (to the great loſs of her honour) ſhe hath not only accommodated with the beſt lodgings of her Houſe, but hath permitted her prime Nobility to ſerve her. For which diſorders, which in ſuch a Lady are held to be very heinous, many have ſpoken freely of her, That ſhe hath not only contracted too great a familiarity with people who ſeek to inſnare her chaſtity; but it is publickly ſaid, That ſhe hath granted things to be the Spaniards, which are exceeding prejudicial to her honour; and her thirſting after the Spaniſh Gold is much talked of: An avarice which is as proper to abaſe a diſhoneſt Whore, as it is altogether misbecoming a chaſte Madam. By which diſorders it plainly appears, that ſo noble a Princeſs, who beſore ſhe lived ſo lewdly, was numbred amongſt the lovelieſt and moſt beautiful Commonwealths, is now become deformed in her members: For, the *Dorii*'s Noſe is grown four inches longer, and the *Spinola*'s right Leg half an handful. To this great inequality of members, the infinite ſhame is added, which is caſt upon her by mens publick diſcourſe, That her Citizens ſerve Spaniards for Bawds; and things are ſo far proceeded, as there are ſome who do freely affirm that the Kings of *Spain* would have been diſhoneſt with this Lady; and that they may know in what terms they ſtand with her, and what they may hope for from her, they have ſome few daies ſince, ſent her a Love-Letter in form of a Citation, by an Officer of theirs which they have in *Italy*, named *Enriques Guſman*, Count *de Fuentes*, which they ſay, did contain very exorbitant things, and which touched much upon her honour. By which all men perceive, that the care and affection which the Spaniards ſeem to bear to this Noble Lady, hath nothing in it of the Platonick, but is a meer luſt to domineer over her.

Whereupon the renowned Liberty of *Genoa*, as ſoon as ſhe got ſo preſumptuous a Letter into her hands, firſt broke his noſe that brought it, with a pantoſle which ſhe took from off her foot; and then ſhewed ſuch a reſentment to the impudent fellow that ſent it, by way of words, and ſuch willingneſs and reſoluteneſs, if need ſhould require to come to action, as ſhe hath fully regained that reputation amongſt men, which without any fault of hers, ſhe had formerly loſt. Whereupon ſo honourable a Lady, to give the World a more particular account of her worthy actions, and chaſte thoughts, hath made it plainly appear to all men, by her Ambaſſadors which ſhe hath ſent to all the Princes of *Europe*, that the domeſtick converſation which ſhe holds with the Spaniards, is not only for her own honour, and the advantage of her Citizens, but very uſeful for *Italy*, wherewith her intereſt is as nearly joyned, as is that of any other of her Potentates. For in former times, and now more than ever, ſhe hath held, and doth ſtill hold the adverſe Nation of *Spain* ſo oppreſt by change, and change upon exchange, and by exorbitant Uſe, as ſhe doth thereby make more cruel War upon the Spaniards, than do the Hollanders and Zealanders by their Fleets and Forces.

The Spaniſh Monarchy complains that her falſhoods are diſcovered.

IT is not known whether it were occaſioned through the malice of any of the French, or by chance, or as ſome have very much ſuſpected, through the plotting of that Nation which is ſo implacable an enemy to the French for theſe many years, that the Royal Palace of the French Monarchy fell on fire, and ſo great and fearful were the flames, as the neighbouring Monarchies began to fear, leſt that fire might end with the ruine of their States. So as every one for their own concern, ran to quench the fire of their neighbours houſe. The Engliſh (though naturally enemies to the French) brought with all ſpeed the water of their Thames; the Germans, thoſe of the *Mauſe* and *Rhene*; the Venetians did almoſt drain all their Mariſh grounds; and the moſt wiſe Dukes of *Tuſcany* haſted to quench that fire with their *Arno*, which wiſe men thought was to end with an univerſal combuſtion. And truly, it was ſtrange to ſee, that the very Monarchy of *Spain* her ſelf, which was held to be ſo great an enemy to the French, did beſtir her ſelf amongſt other friends, to quench that fire, at which it was generally believed, ſhe did rather deſire to warm her ſelf; Inſomuch, as every one wondred to ſee how ſollicitous and charitable ſhe was in bringing thither not only the waters of her *Tagus* and *Heber*, but the very Ocean it ſelf, of which ſhe is abſolute Miſtreſs, when the Engliſh and Hollanders permit her to be ſo. For Polititians giving a ſiniſter interpretation to the Spaniards charity, would needs have it pernicious for the French, to admit in their neceſſities, of aid from the Spaniards, who having been alwaies mortal enemies to the French, were rather to be eſteemed the contrivers of the ruine of that Kingdom, than zealous of its good; as being men, who meaſuring the actions of all that Reign only with the Compaſs of ſelf-concernment, do often not admit of piety towards God, in what belongs unto the actions of Princes, much leſs of charity towards men. And ſuch Polititians became the more abominable, for that it was plainly ſeen, that the Spaniards in their diligence and charity of bringing water to that fire, did not only equal, but out-do the beſt friends that the French had. And that which was yet more miraculous, and which won much honour to the Spaniſh Nation amongſt ſimple men, was, that when *Flanders* and *Auſtria*, her ancient Patrimonies, were cruelly peſtered with the fire of War, ſhe had preferred the welfare of the French before charity to her ſelf. But no humane help, no water whatſoever was able to quench any ſparkle of ſo terrible a fire: for all the diligence and remedies that could be had, the flames of that bloudy Civil War did daily more and more increaſe. Wherefore the beſt and moſt devout of the ſillier ſort of people began to liſten to Politick Records, and to ſuſpect that the Spaniſh Monarchies Charity was wholly Intereſt; which is indeed the Spaniards proper charity: wherefore they reſolved to believe appearances no longer, but to look into the Barrels which the Spaniards brought; and ſee what was in them. Wherein, inſtead of water to quench the fire, they found them filled with Pitch, Oil, Turpentine, and devilliſh diſſention to increaſe it.

Some French Barons were found to uſe the like treachery; who appearing more charitable than the reſt, applied the ſelf-ſame Barrels and materials which were lent them by the Spaniards. Wherefore they were immediately put to death by the juſtly offended French Monarchy, and were burnt within the ſame fire which they had with ſuch ſedition and treachery fomented in their own Countrey. And the Spaniards were not only forbidden further aſſiſtance, but were proclaimed to be hypocrites by ſound of Trumpet; and it was made known to all men, by a particular Edict of the French Monarchy, that if any one, at any time hereafter ſhould be induced to believe that it were poſſible for the Spaniards to have any charity for the French, they ſhould be held to be great Coxcombs: And that if he ſhould perſiſt in his error after the firſt admonition, he ſhould be toſt in a blanket as a ſeditious malignant. 'Twas a wonder to ſee, that when the Spaniards and aforeſaid French forbore their ſaid aſſiſtance, the French combuſtion, which was held by judicious men, to be unquenchable by humane means, ceaſed of it ſelf; ſo as the famous golden Flower-de-Luces, formerly ſo trodden under foot, ſprung up more reſplendent and glorious than before; and *France*, which through many mens too much ambition, laboured for above forty years under inteſtine combuſtion, became peaceful and quiet in the twinkling of an eye. Which made it appear clearly to all men, that the Spaniards were the firſt Authors of that fire in *France*, which under ſpecious pretences of Religion and Charity, they would have made the world believe their intentions were to quench. 'Tis ſaid by all men, that the Spaniſh Monarchy retired her ſelf into her Royal Palace, and did not ſuffer her ſelf for many daies to be ſeen by any one, giving her ſelf over to a deep melancholy, and that not without ſhedding abundance of tears, ſhe freely confeſt ſhe would rather have loſt two of her beſt Kingdoms, than to ſee thoſe her holy pretences, whereby ſhe had often-times, much to her advantage, vented ſtinking *Aſſafetida*, for *Musk* and *Ambergreece*, ſo quell'd and derided. She thought ſhe had loſt her richeſt Treaſure, and unexhauſtible veins of gold and ſilver in *Peru*, and the new World, by being deprived of being ever able to paint white for black to the common ſort of people.

She thought it very hard for her to be reduced to that paſs which ſhe had alwaies ſeen the French to be, of winning Kingdoms barely by the ſword: whereas formerly ſhe knew ſhe had ſet the whole World on fire, only by her appearing holy pretences, in lieu of a formidable Army. She was very much grieved to have loſt ſo much credit amongſt men, as ſhe ran danger of not being believed in the future, though ſhe ſpake truth; whereas formerly her falſe pretences, and her hypocriſie, were taken for ſacred Truths, and perfect Devotion.

The Spaniſh Monarchy comes to Parnaſſus, *and deſires of* Apollo *to be cured of an Iſſue; but is diſmiſt by the Politick Phyſitians.*

THough *Apollo* did not only give ſudden order for the ſolemn entry of the Spaniſh Monarchy, who came four months ago to this Court, but alſo for a publick Conſiſtory of the *Literati* in the Royal Hall of Audience, where the Muſes were all to be preſent; yet was not the Ceremony performed till ſome two daies ago; for ſhe ſpent four moneths time in agreeing with the Prince-Poets touching the Titles that ſhe ſhould give to, and receive from every man; and in what manner ſhe ſhould receive them, and be received by them in viſits. Which made the *Vertuoſi* wonder, and bitterly bewail the condition of the preſent times, which were infected with ſo much vanity: But the *Vertuoſi* were more afflicted, when they heard that many Learned Princes did openly forbid that great Queen to viſit them; affirming, that they feared to receive ſome affront from her; for they had received freſh Letters from *Italy*, wherein they were adviſed by their friends, to be aware what they did in that point; for it was the uſual cuſtom of Spaniards, to viſit people more to injure them, than honour them; and that therefore they thought it a great piece of folly, inſtead of ſhunning affronts, to wait for them at home, and receive them with cap in hand. And though ſo potent a Monarchy, to the great wonder of all men, ſeemed more cloſe-handed in giving ſatisfaction to others in Titles, than in giving them Gold; ſhe hath notwithſtanding received what greateſt contentment ſhe could deſire in point of Title from the Prince-Poets; and from all the potent *Vertuoſi*, who mind realities more than vain-glory. 'Tis true, that it hath much detracted from the reputation of ſo great a Queen in this Court, to ſee, that though ſhe hath great need of friends, ſhe appears ſo indifferent in alienating thoſe who deſire nothing of her but good words. Every one noted it for a great ſingularity, that when the Maſter of the Ceremonies told her, that that nice punctilio which ſhe ſtood upon was hateful, fit for a barbarous King, but far unworthy ſo great a Queen as ſhe, ſhe ſhould in a rage reply; That ſhe wondred at him, and at all Maſters of Ceremonies; ſince he ſeemed not to know, that a Prince without gravity, was like a Peacock without a tail.

It is impoſſible to write with what curioſity of deſire, ſo great a Princeſs was expected and looked upon by theſe *Literati*: For people flockt from all the parts of *Parnaſſus*, to behold that powerful Queen, who, with ſuch ſtrange ſucceſs, had in ſo ſhort a time united great Kingdoms under her, and made ſo formidable an Empire of them, as there is not any one Prince in the World, who hath not for fear of her, put on a Coat of Male, and an Iron Breaſt-plate. This Queen attended by a numerous Navy, arrived happily ſome moneths ago in the Iſland *Lesbos*, and the Lady Republick of *Genoa*, lent her her famous Haven *gratis*; though by a certain ancient prerogative, the Family of the *Dorii* received a great Rent for it. The Spaniſh Monarchy is young in reſpect of that of *France*, *England*, and the other ancient Monarchies of *Europe*, but of a much larger body than any of them, and diſproportionably great for her years. Whence it is believed, that if ſhe ſhould continue to grow as long as humane bodies uſe to do, ſhe would become ſo great a Gianteſs, as ſhe would arrive at that immeaſurable height of Univerſal Monarchy, at which the Roman Monarchy arrived. But the accidents which attend State-Affairs, ſay for certain, that ſhe will grow no greater; and that ſhe is grown in her tendereſt years to the utmoſt height that ever ſhe will be at. Which is clearly proved by this undeniable Argument, That ſhe hath more ado to grow an inch in theſe preſent times, than two handfuls heretofore. This powerful Lady is of ſo ſallow a complexion, that ſhe ſhadows upon the Moor: And therefore ſhe is rather proud in her behaviour, than grave; and all her actions reliſh much more of cruelty than of ſeverity: Wherefore, having never been able to learn the ſo neceſſary Art for Princes, of pardoning; it is that, which in the opinion of many, doth moſt impede her growth: For, boaſting her ſelf of nothing more than in being called Doctor of the Science of knowing how to cut off the heads of thoſe deteſted Poppies, which in her State-Gardens over-top the reſt, ſhe joyes it ſhould be ſaid, That in this Art ſhe hath exceeded that great *Tarquin*, who was the firſt inventor of ſuch a Secret. Being then ſo bold and reſolute in her ſeverities, ſhe is very coſtive in conferring favours, which proceed but very ſeldom from her: and ſhe is ſo arrogant in thoſe few which ſhe confers, as they are not very acceptable: yet in outward ſhew ſhe is wholly compoſed of civility and complement; but whoſo can prie into her heart with Politick Spectacles, will find nothing therein, but pride, avarice, and cruelty; inſomuch as they who have convers'd longeſt with her, tell us that no Princeſs gives better words, and worſe acts. Whence it is, that taken as a Miſtreſs, men like her very well, but as a Soveraign very ill. Her hands are extraordinary long, which ſhe turns whither ſhe liſts, and where it makes moſt for her advantage, without diſtinguiſhing between friend and foe, kindred or ſtrangers; ſhe hath *Harpie*'s nails, and ſo hard and tenacious fingers, as they never let go what once they graſp. Her eyes are black but very ſharp ſighted; a ſquint-ey'd look, wherewith while ſhe ſeems to look fixedly upon one, ſhe is very intent in obſerving another (a very dangerous thing for Princes) for having of late years her face turned towards *Algiers*, ſhe fixt her eyes upon *Marſellies*: And much greedineſs is ſeen in her eyes, for ſhe ſees nothing with them, which ſhe doth not in her heart deſire, So as thoſe who are moſt ſpeculative ſay, that this Queen doth thirſt immoderately after what's another mans, and that ſhe never had friend, whom ſhe did not ſoon make her ſlave.

All which things witneſs to the world, that ſhe is fitter to command ſlaves, than freemen: For, ſhe expects more than any other Princeſs, to be ſerved not only by her Subjects, but even by her Friends. She ſtands ſo much upon her punctilio, as ſhe will not be civil even on good occaſions which have oftentimes come home unto her. She exceeds all the paſt and preſent Princes, in knowing how to cover all her diabolical Intereſts with a cloak of bouble Brocato; And though ſhe be every day ſeen to do unhandſom things, yet ſhe boaſts of nothing more than of her conſcience: Wherefore the French, who have been ſo often deceived under the colour of holy pretences; have at their own coſt learnt at laſt; then to take up arms and get on horſeback, when with her Beads in her hand, they ſee her treat of buſineſs full of Religious pretences, and charity towards her beloved neighbour; ſhe is ſo skilful in riding, as ſhe hath not only ſucceſfully tamed the Noble Neopolitan Curreer, but the very untoward Spaniſh Mules, who are ſo naturally given to lay about them with their heels. She is of ſo much more ſuſpicious a genius than all other Queens, as ſetting her own Nation aſide, ſhe hath declared her diſtruſt of all others that are ſubject unto her, though ſhe hath found them upon all occaſions to be very faithful: Which makes ſo much for her prejudice, as thoſe who mind the worlds affairs, ſay, that were it only out of this reſpect, it is impoſſible for her to grow greater. And this is occaſioned, becauſe no Queen loves leſs to be loved, and more to be feared by her Subjects than ſhe: And therefore Politicians think it a great piece of folly in her, to believe ſo firmly that ſhe can make people adore her, by ill uſage: yet ſhe allures people to ſerve her by theſe hateful cuſtoms; for her great ſtore of wealth is that Loadſtone which violently draws the ſouls, even of ſuch unto her, whoſe duty it being to abhor her, ought to ſeek her leſſening. She is very accurate in petty affairs: but in matters of great importance, no Princeſs ſuffers her ſelf to be more eaſily deceived. She ſhews a great deal of wiſdom and underſtanding in arguing and reſolving upon matters of weight: but be it either out of her innate ſlowneſs, or by the cunning of her State-Officers (who are greedy Merchants of great affairs) or for that ſhe thinks nothing is done with decorum, which is not long looked for, ſhe is ſo ſlow in putting her reſolves into execution, as the face of affairs altering with the times, reſolutions which are at firſt wiſely taken, prove unfortunate. She is therefore held by all men, to be better at ordering of plots and buſineſs, than in the managing of Arms, wherein ſhe is very hearty, greatly conſtant, and doth ſtrangely undergo all hardſhips, but is ſo little reſolute, as her too great circumſpection hath many times the face of fear: So as ſhe appears fitter to keep States, than to acquire them; and many ſingular men laugh at her, for that ſhe will regulate all her actions by certain ſound and mature advice, not leaving any thing to the hands of that Fortune or Fate, which hath ſo favoured the French, and made them ſo glorious, when they have ſhewed much boldneſs, but little adviſedneſs in their actions. And ſome think, that this happens becauſe ſhe is as ſparing of her own blood, as greedy of that of other people; which makes the moſt underſtanding Warriours laugh at her for aſpiring at Univerſal Monarchy, without fighting: The which ſhe doth, becauſe being uſed to make great acquiſitions by alliances, ſhe abhors the fearful French faſhion, of purchaſing other peoples Patrimonies at the price of her own blood. Being therefore more adviſed than adventurous, ſhe is more prejudicial to her enemies in peace, than in War: Wherefore the French who have hitherto lived with her in a ſupine careleſneſs, have after their ſo many calamities, learned at laſt, to double-bolt their doors when they have made peace with the Spaniards. She is very careleſs of her own riches, but ſo greedy of what is anothers, as ſhe cares not to deſert her own patrimonial eſtate, ſo ſhe may come by thoſe of others. She is of ſo deep thoughts, and of ſo conceal'd a ſoul, as it lyes not in the skill of men to find out her ends: Nay *Linceus* himſelf with his acute eye-ſight cannot ſo much as penetrate the utmoſt film thereof: Whereas ſhort-ſighted men can ſee even into the bowels of the French, and of the men of other Nations.

But he who will judge of this great Ladies genius and cuſtoms, muſt believe her to be in all her negotiations clean contrary to what ſhe appears to be outwardly. And although amongſt the vertues that have been named, ſhe hath many enormous vices, yet ſhe hath the good fortune to have all things in her, held vertues, and admired for ſuch; wherefore many wiſe Princes think it an honour to them to imitate her even in her vices. She is of a ſtrong conſtitution, which makes many men think her to be long-liv'd: She ſuffers only in having her members ſo far diſtant, a thing which doth infinitely weaken ſo great a body: And though by the aſſiſtance of the Genoweſes, and her alliance with the Duke of Savoy, ſhe endeavours to unite them; yet does ſhe but little good therein, by reaſon of the diverſity of Intereſt of theſe two Potentates. But ſo great a Princeſs is prejudiced by nothing more, than by her own Spaniſh State-Miniſters, which ſhe makes uſe of in all great employments, wherein they carry themſelves ſo proudly, and with ſuch hateful haughtineſs, as they will not only be honoured as men, but adored as Gods. An impertinency which hath made the Spaniſh Government tedious and nauſeous, not only to the Italians and Flemiſh, but even to the very Spaniards themſelves. All that behold ſo powerful a Queen, wonder to ſee that ſhe ſhould all her life-time be troubled with Leeches, and thoſe for the moſt part of *Genoua*; And ſome of them are ſo great as good big Eels. And it is not known whether her not ſhaking them off proceeds from impotency, from negligence, or from the deſtiny of great Princes, to whom it is alwaies fatal to have theſe ugly animals ſuck out their very life-blood.

This Potent Princeſs being come into the Royal Hall before *Apollo*, made her left arm be untied by ſome of her ſervants, and ſhewing it naked to *Apllo*, and the whole Colledge of *Literati*, ſpake thus: Lord and Father of Learning! this which you ſee, is that ſtinking iſſue of *Flanders*, which the French, Germans, and ſome Italian Princes who ſeem to be my Friends, and that unbowell'd beyond-Sea *Renegado* made in me ſo many years ago, for the jealouſies they had of me. I confeſs that the before-named Princes had reaſon to be jealous of me, when after the death of *Henry* the Second, they ſaw *France* fallen into the calamity of Infant-Kings, and that I, in their minority, ſought to ſow diſcord in that Kingdom: Now, that there is no more cauſe for theſe ſuſpitions, and that (I do not bluſh to ſay it) I have been ſentenced to pay charges in the great contention which I had with the French, and particularly with that mad Prince of *Bearne*, I deſire your Majeſty that ſo troubleſome an iſſue may be cloſed up, ſince every one ſees that it is become ſo enraged a Canker, by reaſon of the abundance of humours that have confluence thither, as I wiſh to God it may not prove my ruine. I did not paſs into *Italy* meerly out of mine own ambition, nor had I ſo immoderate a thirſt (as my enemies affirm) to command it all. Every one knows that I was called in, and haled by meer force, by the Italian Princes own ſelves, to free them from the fear of being Lorded over by the French: And there is none in *Europe* that does not know, that I loſe ſo much of my principal, every year in the States which I hold in *Italy*, as they ſerve but to weaken and oppreſs me. Happy had it been for my Spaniſh Palace, which I would have tyled over with Silver and Maſſie Gold, if I had never medled with the Italians, a double-dealing people, full of fallacies and intereſts, and who are only good to imbarque people in dangerous buſineſſes without Bisket, and then to abandon them in their greateſt neceſſities; profeſſing nothing more openly, than to take Crafiſh out of their holes with other mens hands. And I ſtrangely wonder, why *Italy*, which (as every one knows) hath ſuffered her ſelf to be overrun by all Forraign Nations, ſhould now make ſuch profeſſion of chaſtity to me, as ſhe cannot ſee me move never ſo little, but ſhe is afraid I ſhould bereave her of the honour of her Liberty: And though the greatneſs which the Kingdom of *France* is at preſent in, does ſecure *Italy*, and all the aforeſaid Princes from the fear they have of my power; yet, if your Majeſty ſhall be ſo pleaſed, I am ready to give ſecurity to every one *de non offendendo*; provided this my ſo troubleſome iſſue may be cloſed up.

The Iſſue was forthwith by order from his Majeſty, very diligently conſidered by the Politick Phyſitians, and having held a careful Council thereupon, they ſaid, That it being clearly ſeen that the Spaniſh Monarchy was affected with a continual ardent thirſt of Rule, ſhe had need of that Iſſue, by which thoſe groſs humours might be purged away, which fell upon her Stomach at *Peru*, and occaſioned that unquenchable thirſt. And theſe able Phyſitians conſidered, that if the aforeſaid Monarchy had not had that Iſſue, it was apparently dangerous, that the pernitious humours of *Peru* might mount to the head of *Italy*, to the manifeſt ruine of her ſo principal Members, which remain as yet unviolated; And that the Monarchy of *Spain* might fall into a Dropſie of Univerſal Monarchy; For which inconveniences, they ſaid, excellent proviſion was had by this Iſſue of Flanders; which ought to be kept open, whileſt *Peru* did ſub-miniſter ſuch pernitious humours to the Kingdom of *Spain*.

She was much diſpleaſed with this reſolution, wherefore, greatly incenſt, ſhe ſaid, Sir, If by the malignity of others I muſt ſo ſhamefully conſume away by adminiſtring oyntment to this Canker, which my enemies term a diverſive Iſſue; others who leaſt believe it, may perchance bring clouts to it. The means of this was ſoon underſtood by the French, Engliſh, and Italians, who reply'd, That they feared nothing leſs: For they ſent but the ſcum of their States to *Flanders*, whereas the Spaniards ſpent their Gold, and very life-bloud therein. For, to ſecure themſelves from the formidable power of *Spain*, and from the Spaniards ambition, which they found had no Oriſon; the Engliſh, French, Germans, and Italians, were forced anſwerable to *Tacitus* his Aphoriſm, *Conſiliis & Aſtures externas moliri, arma procul habere.*

A Secretary of Monſieur de Guiſe *is puniſht for having ſpoken amiſs.*

MOnſieur de Guiſe his Secretary, ſpeaking yeſterday with ſome French Barons of the late Tumults in *France*, as he mentioned his Maſters party, called it the holy League; which, when *Apollo* heard, he cauſed him to have the Strappado given him thrice in publick, and made him be told, He might learn to put a difference between a Holy League, and a devilliſh Rebellion.

The Spaniards *endeavour the getting of* Savioveda, *but in vain.*

SInce the ill-adviſed Princes of *Italy* made uſe of the Spaniſh Pick-ax, to take the French nail out, which was fixt in the Table of *Millan*, which Ax entred ſo far into the Table it ſelf, as it was never able to be got out by any whatſoever Pincers; and the Potentates of *Europe*, and more particularly the Princes of *Italy*, who were aware, that the Spaniards, after having enſlaved *Millan*, did openly aſpire to get the abſolute Dominion of all *Italy*; to the end that they might ſecure the remaining Liberty that was left them; they made an agreement amongſt themſelves, that once every five and twenty year, The Chain which the Spaniards forged for the Italian ſlavery, ſhould be exactly meaſured by people purpoſely deputed thereunto. And coming not many daies ago to the act of meaſuring, the Italian Princes found, much to their amazement, that the ſo hateful Chain was increaſed by five prejudicial Links: The politick Smiths were immediately ſent for, who very diligently took teſt, or ſay, of the Iron which was added to the Chain, and they found that the firſt Link was made at *Piombine*, the ſecond at *Finale*, the third at *Corregio*, the fourth at *Portolungone*, and the laſt at *Monaco*. The Princes wondered exceedingly hereat, and many of them were aſhamed of themſelves, to find that by their ſupine blockheadiſhneſs, the Spaniards had encreaſed the Chain of the Italian ſlavery much more in time of Peace, than they would have done with four Armies in time of War. They were therefore ſo incens'd againſt the Spaniards for theſe exorbitant novelties, as they freely told them, that if they would not keep themſelves within the bounds of honeſty and modeſty, in caſe the Italian Files were not ſufficient to reduce that woful Chain to its due meaſure, they would make uſe of thoſe of *France*, and if they could not thereby compaſs their ends, they would bring enough from *Germany* and *England*; and that if put to deſpair, they would provide themſelves of thoſe excellent Damask Blades which are made in *Turkey*.

Whileſt the Italian Princes were in this diſpute, a Poſt came to them diſpatcht in all haſte from *Italy*, advertiſing them, that the Spaniards were hammering another Link in *Savioveda*, to add unto the Chain of their ſlavery. At the news whereof, the State of *Venice* ſtraightwaies threw open her Arſenal, and all the Princes of *Italy* haſted to take up Arms: The Warlike French Nation commanded her Nobility to get on horſeback; the

Germans put themſelves in order to paſs over the Mountains; numerous Fleets of Engliſh, Hollanders, and Zealanders, haſted towards the Straits of *Gibralter*; when, juſt as the whole World was up in arms, a new Poſt came with the joyful and certain news, that the Spaniards had done their utmoſt endeavour to make the important Link of *Savioveda*; but that they had loſt their labour; for, as they were ſoddering it, it knapt in two.

Sir Thomas Moore, *an Engliſhman, asks* Apollo *when Hereſies will ceaſe.*

SIr *Thomas Moore*, that Engliſhman, who the very firſt day that he was received into *Parnaſſus*, was honoured with the Title of *Singular and Holy Literato*, and who lives much afflicted in this Court, being perpetually cruciated by reaſon of the wicked Hereſies which proceed from his Country, and from elſewhere; and, which having chaſed true Chriſtian Piety from-out the hearts of men, hath put both Holy and Profane things into a horrid confuſion; this ſingular man's affliction grew ſo really great, as he was perpetually ſeen to bemoan the Hereſies of the ſeduced people, and the ſeducers open Atheiſm. This ſo famous Perſonage came yeſterday before *Apollo*, and earneſtly deſired his Majeſty, that he would let him know when the preſent diſorders and Hereſies which were crept into the Chriſtian Religion, and which were invented and ſown by wicked men, either out of ambition of getting, fear of loſs, or deſire of revenge, ſhould have an end.

To this *Apollo* ſuddenly anſwered; You ſhall ſee (my beloved *Moore*) the miſchiefs of the preſent Hereſies ceaſe, when the Spaniards contenting themſelves with their own *Spain*, will cauſe no further jealouſies in other Princes: And when the houſe of *Auſtria* reſting content with her antient Patrimony of *Auſpurg* in *Germany*, ſhall bound her ambition of domineering over the whole world. For, the preſent Hereſies being nothing elſe but a League of Potentates, againſt the greatneſs of the Houſe of *Auſtria*, the evils will not ceaſe before the true occaſion thereof be taken away.

The French deſire Apollo *that he will teach them the true Spaniſh Perfume for Gloves.*

GReat and Eternal is the emulation between the two Warlike and Potent Nations of *France* and *Spain*. There is no ſingularity in *France*, which is not ambitouſly coveted by the Spaniards; nor are the French ever quiet till they have made themſelves Maſters of thoſe Rarities, which they ſee *Spain* endued with. And becauſe the perfuming of Gloves with Ambergreeſe, is a particular invention and gift of the Spaniards, the French have left nothing untry'd, how to come to the like perfection. They have been at great coſt in providing themſelves of Musk, Ambergreeſe, Civet, and of all the odoriferous drugs which come from the Eaſt; but all in vain: For, neither hath their expence, nor their diligence been able to make them obtain their deſired end. Yet before they would give over their buſineſs as deſperate, the Noble French Nation had recourſe to *Apollo*'s Majeſty, who is the bringer forth of all *Aromaticks*, whom they earneſtly deſired, that he would vouchſafe to teach the French the true Spaniſh Perfume, wherewith to dreſs Amber-gloves. 'Tis very certain, that *Apollo* was not ſeen to laugh ſo heartily at the down-fall of unfortunate *Icarus*, as he did at the requeſt of theſe Frenchmen. He commanded the Prieſts that were by him to ſmell to their hands, and tell him of what they ſmelt. The Prieſts obeyed, and told his Majeſty, they ſmelt very well. Then ſaid *Apollo* to the French, Nature alwayes helps mens defects, with ſomewhat of rare vertue; and, that therefore ſhe had given the Monopoly of making ſweet Gloves to that Nation, whoſe hands did ſtink inſufferably.

The Spaniſh Monarchy goes to the Oracle of Delphos, *to know whether ſhe ſhall ever obtain the Univerſal Monarchy of the whole World; and receives a negative anſwer.*

THe Spaniſh Monarcy parted very privately from *Parnaſſus* yeſterday morning two hours before day, in a coach with ſix horſes; carrying along with her only ſome of her chief Court-Confidents, which cauſed great jealouſies. And the French Monarchy was particularly ſo moved hereat, as ſhe preſently took Poſt, and followed after the

Spaniſh Monarchy, to know the reaſon of this Voyage; and overtook her juſt as ſhe arrived at *Delphos*, at *Apollo*'s Oracle. Before which the Spaniſh Monarchy preſenting her ſelf, thoſe who were then preſent, ſay, that ſhe made this Supplication unto it;

O Eternal and reſplendent Lamp of the world, Heavens right Eye, which are not only the producer of day, but of all good that befals mankind! Thou knoweſt that all my thoughts have for this long time been ſet upon the Univerſal Monarchy, which only the Romans arrived unto: Thou knoweſt what effuſion of blood and treaſure it hath coſt me to compaſs my intent. The watchings, ſweat, and cunning induſtry which I have uſed to atchieve ſo important a deſign, are only known to thee; and thou likewiſe knowſt, that by the valour of my Nation, the dexterouſneſs of mine own wit, and my monies efficacy, it is not long ſince I ſowed ſuch troubles and civil Wars in *France*, and whereupon I had chiefly grounded my hopes, as that I was neer compaſſing my deſire; nothing remained to overcome all difficulties, but to joyn *Naples* to *Millain*; which if I ſhall at any time be able to do, I may ſafely ſay, I have done the deed. But ſince, were it either through my fatal misfortune, through the impoſſibility of the buſineſs, or through the power of my cruel enemies who appeared againſt me, the ſcandalous revolutions which I have been ſo long a plotting, and ſowing amongſt the French, are in deſpite of me turned on a ſudden into that peace and tranquility which it breaks my very heart to think on: That I may not utterly ruine thoſe my people, whom I have almoſt brought to utter deſolation, by this undertaking which I propounded unto my ſelf, and that I may be no longer the diſcourſe of people; I now preſent my ſelf before your Majeſty, humbly beſeeching you to give me a clear anſwer, whether that Univerſal Monarchy which I have ſo much ſet my heart upon, and which is the only ſcope of all my actions, be by the will of heaven deſtin'd to me and to my Nation. And this I deſire to know, to the end that if the buſineſs prove impoſſible, I may appeaſe my ſelf, and ſet my mind in quiet; or if it be feiſible I may incourage my Spaniards in the poſſibility thereof; for to tell thee truth, who ſeeſt the hidden thoughts of men, by the ſo many hardſhips and ſufferings which I have undergone by ſea and land, by the ſo many conſpiracies and counter-plots, which have been framed againſt me by my implacable enemies, and which are framing faſter now than ever, I begin to be totally diſcouraged.

After this requeſt the Temple ſhook, and a great Earthquake followed immediately after; when theſe words proceeded from the mouth of *Apollo*'s Miniſter:

The Univerſal Monarchy ſhall again return to the Noble Italian Nation, when ſhe ſhall have baniſhed all thoſe inteſtine diſcords which have made her a ſlave to other Nations.

This ſad anſwer being given, the Spaniſh Monarchy went much afflicted out of the Temple, and was very much aſtoniſhed; and when ſhe ſaw the French Monarchy preſent her ſelf before her, ſhe firſt paſt uſual complements with her, then taking her by the hand, drew her aſide; and having acquainted her with what anſwer ſhe had received from the Oracle, ſhe told her, That ſince the Univerſal Monarchy was by the will of heaven to return again to the Italian Nation, *France* would as ſoon make tryal of new *Julius Cæſars*, as *Spain* ſhould do of ſecond *Scipios*: That therefore to ſecure themſelves, ſhe thought the beſt courſe would be to divide *Italy* between them. She offered to teach her the ſame Receit which (as ſhe affirms) ſhe had made happy tryal of in the *Indies*, by which they would ſo ſecure themſelves from the Italian Nation, as nothing ſhould remain in the world, of that wicked generation of men, but the bare name.

Suffer me (replyed the French Monarchy) to forget that unfortunate diviſion that my King *Lodovick* the twelfth, made lately with you; and we will then ſpeak further of this buſineſs: For the French are not deceived the ſecond time ſo eaſily, as I perceive you fancy they are. Then for the receit which you propoſe unto me to ſecure our ſelves from the Italians, keep it I beſeech you for your ſelf. For, to root out men from out the world, to enjoy the naked earth without inhabitants (as it hath been your practice to do in the *Indies*) is a politick precept which is not found in the French Reaſon of State. I have at my coſt, learn'd to content my ſelf with a little, provided it be good. And therefore I ground my greatneſs more upon the multitude of my Subjects, than upon the largeneſs of my Dominion. And provided that my Frenchmen enjoy ſome ſatisfaction in this world, I am content that others may do the like. The buſineſs of agreement concerning *Italy*, will require time; and you know by experience, that purgations taken to preſerve ones ſelf from apprehended maladies, do often bring them faſter on. I will be bold to tell you, with that liberty which is proper to my nature, that the buſineſs of ſubjugating whole *Italy*, is not ſo eaſie a thing as I perceive you perſwade your ſelf it is. For when I had the ſame caprichio, it proved pernicious to me; wherefore I believe it will prove little better to you: For to my great loſs, I have learn'd, that the Italians are a ſort of people who watch alwaies how to eſcape out of our hands, and which are never tamed under forreign ſlavery. And though like crafty Apes, they transform themſelves into the cuſtoms of thoſe Nations which rule over them, yet they preſerve their ancient hatred concealed inwardly in their heart. And they are expert Merchants of their ſlavery; for they make you believe they are become good Spaniards, by only putting on a pair Sicilian ſlops; and us that they are become Frenchmen, by putting on a Cambrick band: but when they come to the point of buſineſs, they ſhew more teeth than a thouſand ſaws. They are very like thoſe greedy dames, who by their alluring ſmiles, ſoundly fleece their Sweet-hearts, without ever coming to the concluſive point which they would be at. Believe me therefore, who have paid dearly for my learning of it, that you ſhall reap nothing but loſs and ſhame in going about to ſubdue *Italy*.

Philip *the ſecond King of* Spain, *after ſome diſpute concerning his Title, enters in great State into* Parnaſſus.

PHilip the ſecond, that potent King of *Spain*, who came two months ago to this Court, was not permitted to make his publick entry till yeſterday: The reaſon why, was, becauſe in ſome Triumphant Arches which were built for him with great magnificence, by the Spaniſh Nation, theſe words were written:

> *Philippo ſecundo, Hiſpaniarum, utriuſque Siciliæ, & Indarum Regi Catholico,*
> *Italiæ Pacis Auctori feliciſſimo.*

At which words the greateſt part of the Italian Princes being diſpleaſed, they deſired they might be concealed, ſaying, They would by no means acknowledge that Peace from the Spaniards, which they bought with ready moneys from the Hollanders and Zealanders.

This Aromatick buſineſs ſuffered a long diſpute; and, though the Italian Princes did ſufficiently prove, that the preſent Peace of *Italy* ought not to be owned from any good intention in the Spaniards, who would have wholly over-run it, had it not been for that great diverſion; yet in the greateſt heat of this contention, the Queen of *Italy*, with her wonted wiſdom quenched the Fire. For, having ſummoned all her Princes together, ſhe bade them leave oſtentation and boaſting to the Spaniards; and that, minding realities, they ſhould not ſtick to feed them with ſmoak. The *Cavalcata* was the ſtatelieſt that was ever ſeen in *Parnaſſus*, both for the number and quality of Princes, who came thither to favour and honour that great King, who was placed amongſt thoſe Monarchs who have been held famous in the World, more for their wiſdom and ſagacity in Peace, than for their valour ſhewen in War. And therefore the *Impreſſa* which he bore in his chief Standard, which was a Writing Pen, afforded much wonder to the *Literati*; with which Pen, as is fully witneſſed by all Hiſtorians, he had cauſed greater ruine and hurley-burleys in *France*, and whereſoever elſe he had occaſion to uſe it, than his Father *Charles* the Fifth could have done with all the Cannons of *Europe*. This *Impreſſa* was much commended by all the Colledge of the *Vertuoſi*; Writers having attributed it to great Honour, that a Pen in the hand of one that knew how to uſe it, had done ſuch remarkable things. So great a King is always treated in *Parnaſſus*, *alla Grande*, for even the chiefeſt Monarchs of *Europe* have thought it an honour to ſerve him; Inſomuch, as he was under the Barbers hands the next day after his entry, the Queen of *England* held the Baſin to his neck; and the Warlike King of *France*, *Henry* the Fourth, thought it great glory that he was able to waſh his head; which he did with ſuch dexterity, as if he had been bred up to that exerciſe; though ſome Malignants ſay it was without Soap, and with very ſtrong Lye. This Great Monarch was preſented by all the *Vertuoſi* of *Parnaſſus*, with many pieces of Poetry, and other elaborate Writings, which he rewarded very liberally. He gave twenty Crowns in Gold to a *Literato*, who preſented him with a ſolid Diſcourſe, wherein he ſhewed how the Noble *Parthenope*, and the whole flouriſhing Kingdom of *Naples*, which is now brought to utter deſolation, by the plundring of Souldiers, Judges lewdneſs, by the Barons pilling and polling, and by the general ranſacking of the Vice Roys, who are ſent from *Spain* to grow rich there, might be brought to its ancient glory and ſplendor, and gave the Diſcourſe to his Confeſſor, and willed him to have a care of it, as of that which was written very highly: But he gave twelve thouſand Crowns a year Rent to an excellent Polititian, who gave him a long Treaty, but clean contrary to the other; wherein was diſcus'd, What way might be taken to afflict that Kingdom of *Naples* much more than it is now; and how it might be reduced to ſuch calamity and miſery, as that generous Steed without or Saddle or Bridle, which the City of *Naples* makes for her Impreſs, might be brought to bear a pack-ſaddle, and a heavy burthen patiently, nay, even to draw in a Cart; and moreover he made him a Grandee of *Spain*, affirming, That it was diſcreetly written according to the true terms of good Policy.

All Princes, Commonwealths, and States, are juſtly weighed in the Scales by Lorenzo de Medici.

SInce it is clearly ſeen, that the Commonwealth of *Rome*, after the acquiſition which ſhe made of whole *Italy*, could in a ſhort ſpace arrive at that Univerſal Monarchy, which was, and is ſo famous, and to which many ambitious Princes have ſince in vain aſpired: The Empire and Kingdoms which were afterwards built out of the ruines of ſo great a Monarchy, came to a great conteſt, Whether it were poſſible to hinder that Potentate who ſhould be ſuffered to grow to ſuch a greatneſs of ſtature and ſtrength, as that he was not to be counterpoiſed by any one ſingle other Prince, as the Commonwealth of *Rome* could never be, after ſhe had got once to be Miſtreſs of *Italy*, from arriving in a ſhort time at Univerſal Monarchy.

Since it is evidently known by many occaſions which have happened, that peoples aid and ſuccour are but vain hopes, and woful remedies, by reaſon of the diverſity of Intereſts, and infinite Jealouſies, which uſe to reign amongſt Collegues, and the Empires and Kingdoms which aroſe in the World after the ruine of the Roman Empire, to the end that they might ſhun thoſe calamities and diſſolutions which thoſe Potentates underwent, who were oppreſt by the Roman Power; did wiſely make an agreement, That all the Princes of *Europe* ſhould meet together every fifteenth year, and that their Forces ſhould be weighed, and a due counterpoiſe and allay ſhould be given to him who ſhould be found to be grown to ſuch a greatneſs, as might prove dangerous to his Neighbours.

Many great Wits were propounded for the honourable Employment of this poyſing; but, for above theſe hundred laſt years, it hath alwaies been diſcharged by the Princely Houſe of *Medici*, and particularly by the great *Lorenzo*. At which Prerogative, though many thought the Pope was highly offended, and the Venetian Senate, who have been always as watchful at leaſt, if not more, to maintain the power of Potentates equal, as well in *Italy*, as elſewhere, as *Lorenzo*, or any of the Florentines; yet all Hiſtorians do agree, that the weight of this buſineſs was bequeathed to *Lorenzo*.

The firſt day of *Auguſt* then, all the Princes and Potentates of *Europe* met at *Phocides*, to be preſent at the important affair of having perfect knowledge of their own Actions, and (that which imports more by much in matters of State) of thoſe of others. By antient and juſt Prerogative, the Ariſtocratical Monarchy of the Apoſtolick See, was put firſt into the Scales; and becauſe the weight thereof did not exceed ſix Millions of pounds the laſt fifteen years, and now it was found to weigh ſeven Millions and a half, every one knew that the addition of the Dukedom of *Ferrara* was the occaſion thereof: And then a vail being taken off, the Sacred ſharp-edged Sword appeared, ſhining as clear as the Sun amidſt Spiritual and Temporal Authority. And becauſe a thing of ſo great eſteem cannot be weighed by the Scales of humane Judgement; it was honoured, adored, and admired only by the minds of all men. Next to this, the Roman Empire was brought to the Scales by the Seven Princes Electors, which was found in the old Books to have weighed ſeventy Millions of pounds. But her healthful complexion being ſpoiled by the irregular living of many of her Emperours, which made her be dreaded by every one, ſhe is fallen into ſuch dangerous ſickneſſes, as, after a long Quartane Ague, hath terminated in a Hectick Feaver, which hath ſo macerated her, as nothing is ſeen to remain in her in this our age, but skin and bones. Yet, though ſhe be ſo much leſſened in Revenue, ſhe makes a fair appearance by the ſtately motion of her Body. Moreover, to the end that her intrinſecal imperfections may not be known, good people have much imbelliſhed her outwardly, and honeſted her with the antient Title of *Auguſt*, and the Majeſtical name of *Cæſar*. But when ſhe came to the Scales, ſhe was found to be altogether empty within; no Feather being ſo light, as the name of a Prince without Authority, is idle. The weight therefore of the Roman Empire did not exceed 480 pound; and this redounded certainly to the infinite ſhame of the Lay Electors, who were thought to be thoſe that by their cunning had brought her to that unfortunate condition. For, the common opinion was, that they had wrought it ſo, as thoſe Cities, and States which they themſelves could not enjoy, ſhould by rebelling againſt the Empire, vindicate their Liberty; to the end that thoſe Emperours might not have power to regain thoſe States by force of Arms, which they had poſſeſſed themſelves of with ſo much perfidiouſneſs: So as to the miſerable example of the viciſſitude of humane affairs, the formerly-dreaded Roman Empire, hath wickedly waſted her ancient Dominions, by her Subjects avarice and ambition, and is now reduced into a Lodging, with the miſerable Sallary of ſeven Duckets a moneth; which is given her rather by way of Recognition and Alms, than as any due Tribute: Inſomuch as the Houſe of *Auſtria*, is forced to maintain the Imperial Dignity (which is now brought to ſo low a condition) out of her own Patrimonial Eſtate.

And though this ſo great miſery moved commiſeration in many Princes; yet thoſe who did remember the *Henries* inſolences, the cruelty of the *Fredricks*, the ſeditions, impieties, and plunderings uſed by many other Emperours in *Italy*, affirmed freely, that it was not the rapacity of the Electors, nor the *Germans* infidelity; but that it was the great wiſdom of all the Princes of *Europe*, who for the good of the publick Peace, cut the Talons, and pluckt the chief Feathers off the Eagle, which had always made profeſſion to live by rapine; and which made her ſelf believe, that all the people of *Europe*, like ſo many tame Pigeons were her prey. And it was obſerved by many, that the Princes of *Italy* did very much rejoyce to ſee the Roman Empire reduced to ſo great ruine, as thoſe who remembred what hard uſage they had often received from thence in *Italy*.

Then was the flouriſhing and Warlike Nation of *France* brought to the Scales by her famous Peers; a four-ſquare Edifice, of five hundred and fifty miles extent on every ſide, full of an infinite well-armed Nobility on Horſeback, who do not only maintain Peace at home, but make ſo great a King formidable to all Nations; where are ſeen great abundance of Sacred Perſonages, which render her Religious; of Learned Men, who do beautifie her; of Merchants and Artificers, who enrich her; and of Husbandmen, who do make her abound in all good things. But, nothing makes the beholders wonder more, than to ſee that the Kingdom of *France* is a Sea which is ſailed upon, and a Land which is ſowed by all Wines. The ancient weight of this Kingdom, was twenty Millions of pounds; but when ſhe was weighed the laſt fifteen years, by reaſon of the great calamities ſhe was put into by ſome of her diſloyal Barons, ſhe reached not to twelve Millions. And at this preſent ſhe doth not only equal, but exceed her weight in the beſt of her former times; for ſhe weighs five and twenty Millions; a thing which all men have much wondred at: inſomuch, as the Spaniards put their Spectacles upon their Noſes, and did obſerve very punctually, whether the weights were juſt or no. Since *Breſſia* is added to the ancient Kingdom of *France*, given unto her by the Duke of *Savoy*; which, becauſe it flanks the City of *Lions*, hath encreaſed her weight above one Million.

Next, the many Kingdoms of *Spain* were put into the Scale by the Spaniſh Grandees: And, to the great amazement of thoſe old men that remembred, that ſome ſix ſcore years before, thoſe Kingdoms were but meanly eſteemed of; the weight came to twenty Millions: And they aſſured themſelves, that by the addition of ſo many other States which were yet to be put into the Scales, ſhe would not only equal, but exceed the greateſt weight of the French Monarchy.

They did then forthwith put into the Scales, the flouriſhing Kingdom of *Naples*, which was believed would add two Millions to the weight; but did take a Million and a half from the weight thereof. At which the Spaniards being much aſtoniſhed, ſaid, That *Lorenzo* had either uſed ſome coſenage, or elſe the Scales muſt of neceſſity not be juſt; ſince it was not to be believed, that the weight ſhould grow leſſer by addition. And growing into great choler, the Spaniard ſaid, That the *Medici* ſhould do well to be once quiet, and not add new offences, and things hateful to the Spaniards, to the inſufferable diſtaſtes of *Flanders*, *Marſelles*, and *Aldighiera*. *Lorenzo*, without any the leaſt alteration, reply'd to theſe reſentful words, That his Scales were juſt; but, that the Neapolitans and Millaneſes did not add any weight thereunto, being ſo far diſtant from the ſtrength of *Spain*, and full of people who did ſo unwillingly undergo the Dominion of Forreigners; and that the *Indies* were void of Inhabitants; that the love and multitude of Subjects; the fertility and conjunction of States, was that which weighed down his Scales. Then anſwering with ſome more ſhew of anger to the particular of *Flanders*, *Marſelles*, and *Aldighiera*, *Lorenzo* ſaid, That as long as the Spaniards would keep themſelves within the bounds of honeſty, they ſhould always be beloved, honoured, and ſerved by his Great Dukes of *Tuſcany*; but, that they were very much deceived, if they thought they ſhould ever be able to draw the *Medici* out of *Florence*, as they had done the unfortunate *Sforz* out of *Millan*: That, States could not be depoſited into the hands of Princes, as moneys were, with a mind to recal them in a fitting time: And that the merit of any gift, how great ſoever, was loſt when one went about to reaſſume it. Then the Princes, who heard words begin to multiply, interpoſed themſelves between *Lorenzo* and the Spaniards; and breaking off that hot diſcourſe, bade them proceed on to the Scales.

The Spaniards put then thereinto the Dukedom of *Millan*, which withdrew likewiſe a Million from the weight; whereat the Spaniards were ſo aſtoniſhed, as they would not put *Flanders* into the Scales, fearing to receive ſome further affront. 'Tis ſaid, that if they would have put in the *Indies*, they might have done ſome good, but not ſuch miracles as ſome wide mouths ſpeak of, who ſpeak of Millions of Crowns with as much eaſe as Pigeons eat Peaſe.

The Engliſh were next called in, who put their Kingdome into the Scales, formidable for the ſtrength of its miraculous ſcituation; for, the Mountains wherewith ſhe is invironed, ſerve for walls, made like Bulwarks by Gods own hand; and the Sea, ſupplying the place of a deep Ditch, makes her a redoubted Kingdom, by reaſon of the Commodity ſhe hath to aſſail others, and the inſufferable difficulties which they meet with, who will aſſault her. This Kingdom the laſt fifteen years, weighed fifteen Millions, but at the preſent comes ſhort of nine; the occaſion of this decreaſe, to boot with the Apoſtaſie of that Kingdom, was ſaid to be, becauſe the King is of a Forraign Nation; a ſtranger to the Kingdom, and therefore muſt require ſome time to ſit faſt in the Saddle, and to get his Foot into the Stirrup of that his new Kingdom: The Engliſh, to add to the weight of their Nation, would put the Kingdom of *Scotland* into the Scales; when all the Scotch Nobility appeared with their Swords drawn, and boldly ſaid, They would never ſuffer that their Kingdom ſhould be joyned to the Kingdom of *England*. 'Tis very certain that the King of *England* ſeemed not to be any whit offended with theſe men who had ſpoken ſo boldly in his preſence, and in the preſence of all the Princes of Chriſtendom who were there preſent; but told them in very mild words, That this Union of the Scots would be of infinite commodity. To w^{ch} the Scots anſwered, that the ſad Example of the miſeries of *Flanders* was freſh in memory, which when ſhe ſaw her Counts become Kings of *Spain*, did fooliſhly believe that ſhe ſhould maſter the Spaniards; but it was not long ere *Flanders* was ſackt by the Spaniards, not *Spain* by the Flemiſh. And to fill their miſeries up to the brim, the Emperor *Charles* the Fifth, and King *Philip* his ſon, who were formerly Flemiſh, being become Spaniards, the unfortunate Flemiſh, for having loſt their Prince, from being natural Subjects, began to be accounted ſtrangers, and have their loyalty ſuſpected. And therefore *Flanders* which was the native Countrey of *Charles* the Fifth, and *Philip* the ſecond's Patrimony in terms of modern Policy, was become a conquered State; and was therefore begun to be Governed by forreiners, with ſuch jealouſies, hard dealings, ſuch grievouſneſs of new Gabels, aids, contributions and donatives, which ingendred thoſe ill humours, and gave that bad ſatisfaction, which was the riſe of the Civil War that inſued; which after an unſpeakable profuſion of Gold, an infinite effuſion of bloud, and an incredible loſs of honour to the Flemiſh, is turned by the Spaniards into a Merchandize. That the Scots had learn'd by theſe deplorable miſeries, not to ſuffer their King to leave their Countrey, and royal abode of their Ancient Kingdom, and carry it to a greater Kingdom whereunto he was lately called: which ſhould they do, the Scots were to expect all the calamities from their cruel enemies the Engliſh, when *Scotland* ſhould be united to *England*, and the Scottiſh Kings were become Engliſh men, which inferior Nations are forced to ſuffer by ſuperiours who rule over them. That *Scotland* for misfortune would be like *Flanders*; and the Engliſh for their pride, cruelty, and avarice, like the Spaniards.

Thoſe that were preſent at this diſpute, ſay, that the Spaniards told the King of *England* that thoſe Scots who had ſpoken with ſuch arrogance in his Majeſties preſence, ought to be puniſhed. To whom the King of *England* anſwered, That the Spaniards ſhould not give that advice to others, which had proved ſo very pernicious to themſelves; but commanding that they ſhould forbear the buſineſs of the ſcales; aſſured the Scots, that ere long he would give them full ſatisfaction.

The vaſt Ottoman Empire was next put into the Scales, which the laſt fifteen years arrived at the weight of 32 Millions; but was found to weigh leſs than 16 millions now. A novelty whereat thoſe Princes were much amazed, and particularly the Venetians, who could not believe ſo great an abatement: wherefore they deſired that it might be again weighed, and more exactly: and it was found, that in the little interim of time betwixt the firſt and ſecond weighing, it weighed leſs by 822 pounds; a thing which made it appear evidently to all men, that the Ottoman Empire, formerly the terror of the world, haſted towards its ruine; which all the Princes were very glad to ſee. 'Tis true that the wiſer ſort of men obſerved that the Spaniards jollity was altered, fearing leaſt the Turks depreſſion might turn to the exaltation of the Venetian Commonwealth.

The Senators of *Poland* brought their Kingdom next unto the ſcales, which by reaſon of the ſeditious hereſies which they have ſuffered to creep in amongſt them, by reaſon of the little authority which their King hath over them, and the over-great power, which their Paladines have arrogated to themſelves, did not now weigh full out ſix Millions, whereas formerly it weighed above twelve.

After this the wiſe Grandees of the *Terra ferma*, and the dreadful Magiſtracie of the Counſel of Ten, brought the flouriſhing State of *Venice* to the ſcales, miraculous for her greatneſs, and for her ſcituation: ſhe proved of good weight, for ſhe weighed eight millions; which was ſaid to be, by reaſon of the maſs of Gold gotten in ſo long a time of peace, into her Treaſury by her wiſe Senators.

Then the Swiſſers, Griſons, and other free people of *Germany*, brought their Republicks to the ſcales, which the Princes deſired might be weighed ſeverally apart; which the Germans were contented with, if the poyſer were able to do it. But when *Lorenzo* had put the Commonwealth of *Baſil* into the ſcales, he found that the greateſt part of the other free States of *Germany* were ſo link'd together, as it was impoſſible to ſeparate them one from another. Which made ſweat appear upon the brows of many ambitious Princes; wherefore *Lorenzo*, being neceſſitated to put them altogether into the ſcales at once, was not able to raiſe up the heavier ſcale.

The Duke of *Savoy* was brought next unto the ſcales by Knights of the Annunciation, who weighed as much as he had done the laſt fifteen years: But when *Lorenzo* put into the ſcales the noble Prerogative which the ſame Duke *Charles Emanuel* enjoys, of being ſtiled *Il primo guerriero Italiano*, it added a million and 420 pounds to his former weight.

Then with equal pomp and Majeſty to that of Kings, did the Duke of *Lorrain* appear; whoſe State, though it were but ſmall, equalled the weight of great Kingdoms; which happned through his good fortune of having his Territories ſo ſeated, as he can put great difficulties upon the Low Countries, by impeding the paſſage of ſuccours which the Spaniards bring from *Italy*; which raiſed him to ſuch a height of Reputation, as he ſold that his adherence at the weight of Gold, to him that would give moſt for it; in ſuch ſort, as after having aſſiſted the Spaniards as much as any of the devouteſt French Barons of the holy League, turning to the French who won the field, he faced about ſo fairly, as ſo great a King as was *Harry* the Fourth of *France*, the great Duke of *Tuſcani*, and the Duke of *Mantua* were glad to have alliance with him. And to add to the Spaniards jealouſie, the very immortal ſtate of *Venice* did ſo affectionately take one of thoſe Princes into pay, as had not that illuſtrious Lady vowed perpetual chaſtity, and had not her privy parts been ſown up on the very firſt day of her birth, by Venetian Gentlemen who are very jealous of her Chaſtity, many men thought ſhe would have married him. The Duke of *Savoy* was known to envy this Prince his felicity very much; for he being likewiſe placed as a bar between the French and the Spaniards of *Millan*, as was the Duke of *Lorrain* between the French and the Spaniards of *Flanders*, yet had he received hard uſage, both from the French when they were his enemies, and from the Spaniards when his friends; inſtead of ſo many good turns and advantages which he found in the Dukes of *Lorrain*: ſo as every one thought the Duke of *Savoy* did now clearly perceive that the Spaniardshad practiſed pernitiouſly againſt him.

Next, the moſt flouriſhing State of the great Dukes of *Tuſcany* was brought to the ſcales by the *Otto di Balia*, very admirable for the excellent conditions of her inhabitants, all of them being fructiferous, and who have alwaies taken pains both with their brains and, bodies, for the exact government, perpetual plenty, peace and quiet which ſhe enjoys. So as ſhe being altogether ſubſtance, weighed as much as any whatſoever famous Monarchy. And *Lorenzo* was obſerved to rejoice very much, when he ſaw that his ſucceſſors, according to the model which the great *Coſmo* had left them, had known how to build ſtrong Cittadels upon the foundations of Churches and Hoſpitals, which he and his Anceſtors had laid in their Countrey, in the time of the Florentine Liberty. Wherefore *Lorenzo*, the more to ſhew the worth and wiſdom of the Princes of his Family, put the ſound head-peice of *Ferdinand* the great into the ſcales, which weighed ſo very much, as the ſcales fell over and over, and broke the great chain which governed them, and all things went topſey turvey.

All the Princes were then aware of the Prerogative which the Court of *Rome* hath in producing men of ſingular wiſdom; for that all knew ſo great a Scholar came out of that School. The breaking of the ſcales was the cauſe why ſome Italian Princes, who were yet to the ſore, could not be weighed. Wherefore it was agreed upon, that the Monarchy of *Spain* being according to the antient cuſtom to be weighed againſt all the Princes and Potentates of *Italy*, particular weight of every Italian Prince ſhould be calculated by the general weight of them altogether. A large and juſt balance was therefore brought into the midſt of the greater Hall, into which on the one ſide were put all the Kingdoms belonging to the Monarchy of *Spain*, and on the other all the Italian Princes: and the ſcales were found to ſtand in equal ballance. A thing which the Italian Princes were much troubled at; who whilſt they were in that agony, it was obſerved by all that looked on, that the powerful Monarchy of *France*, by one only loving ſmile which ſhe caſt upon the ſcale wherein the Italian Princes were placed, made it, to the great joy of all men, ſuddenly weigh down on their ſide.

It muſt not be forgotten, that the Spaniards, when they ſaw the Duke of *Savoy* (who refuſed the laſt Fifteenth year to be put into the ſame ſcale with the reſt of the Italian Forces) put himſelf into the ſcale, to counterpoyſe the Spaniſh Forces, in a threatning manner bit their fingers at him; the which when he ſaw, he with great generoſity ſaid unto them, You Gentlemen of *Spain*, it is now no longer time to feed men with hopes, I have at laſt clearly diſcovered all your tricks; and do ſo call to mind your paſt actions, as for the future, I will ſcore up my accounts with another cole; for yours, which till now I have only made uſe of, hath ſtained and ſcorched my hands too much. Your baits of hope have not brought me yet to be ſuch a fool, as to make me forgo the little bit of Bread which I have yet in my mouth, to ſnatch at the ſhadow of the great Spaniſh Inheritance which I ſee in the bottom of the water.

And the Spaniards further complaining, that the Dukes of *Parma*, *Modena*, and *Vrbine*, the Lord of *Mirandola*, and the famous Roman Barons, *Gazetanni*, *Coloneſi*, and *Orſini*, who have all of them the Golden Fleece, and are their Penſioners, were weighed together with the Italian Forces; whereas by the Orders of that Knighthood, and by the Penſions which they received, they were bound to adhere to the Spaniſh Intereſt, and to contribute to the Spaniards greatneſs: They were by them anſwered, that the Lords and Princeſs of *Italy* receiveed the honour of the Golden Fleece, and rich Penſions, from the Spaniſh Monarchy, juſt as do thoſe honourable Ladies, who receive preſents from their ſweethearts by way of Courteſie; not out of any intention to do the foul thing you wot of.

Why the Monarchy of Spain *withdrew her ſelf into her Palace.*

BEcauſe for many days paſt the Monarchy of *Spain* had not been ſeen to come abroad, nay, that not only ſhe had been all this while retired into her own houſe, but had continually kept the gates of her Palace ſhut; the Italian Princes, and eſpecially the Venetians, who are not only the diligent obſervers of the actions, but the moſt ſubtle pryers into the very thoughts of that great Queen, began to grow exceeding jealous of ſuch a novelty: And becauſe it was ſtill impoſſible for them to know what might be the meaning of ſo much ſolitarineſs, they all concluded that there muſt needs be ſome great myſtery in it.

The Venetians out of a jealouſie for their States, becoming impatient of any delay, with ladders ſet againſt the Palace of the ſaid Monarchy, got in at the windows, and ſaw her hard at work; and with a State-miniſter of hers, called the *Conte di Fuentes*, and ſome other ſturdy fellows, very buſie in ſtopping up all the holes in her houſe: Whereupon the witty Venetians very well foreſeeing to what end all this pains was taken, adviſed their friends to arm themſelves; for the Spaniards, as ſoon as ever they had ſtopped up the holes of ſupplyes, would be ſure to fall a hunting of the Rats, to make a great maſſacre of them.

The Duke of Alva *being arrived at* Parnaſſus, *in complementing with* Proſpero Colonna, *he falles to cuffs with him about Titles; whereof he had defrauded the* Colonneſi.

D*On Ferdinando di Toledo*, Duke of *Alva*, ſome few daies ago came to *Parnaſſus*, and according to expreſs Order from *Apollo*, diligent examination having been made of his actions, was, by the Military men, found worthy to be admitted into *Parnaſſus* amongſt thoſe famous Captains; who fighting with patience and art, knew rather how to overcome their enemies without bloud-ſhed, than with open force and deſperateneſs, to hazard the fortune of Kingdoms in the doubtful chance of a ſet battel. But becauſe *Lodovick Guicchiardine*, a very judicious writer of the Affairs of *Flanders* gave in a complaint, that for ſome diſtaſteful things which he had written of the Duke, he had been evil intreated by him, he was fain to wait yet a good while to clear himſelf of that foul imputation: For in *Parnaſſus* there is yet in force an Edict very ſtrictly obſerved by *Apollo*, wherein that Prince or private man is declared to be fallen into a premunire, and liable to the penalty of reproach, that ſhould dare to affront any Hiſtorian, or other Writer, for things written, though little for his Honour yet (howſoever) true: But ſo potent were the Dukes friends, that *Guicchiardin* was content to withdraw the ſuit; whereupon he was admitted into *Parnaſſus* with all the greateſt ſolemnities poſſible, and had a place among his Majeſties *Gens d'armes*, commanded by the famous *Quintus Fabius Maximus*, who for his ſingular warineſs was ſirnamed *Cunctator*. And it hapned, that among other Princes and great Commanders whom this Duke viſited, that one was the moſt excellent *Signior Proſpero Colonna*, of whom he was received with all ſorts of Honour, and ſo much the more, becauſe he underſtood that the Duke made publick profeſſion of being a Diſciple, a follower, and imitator of that ſlow, but ſure way of waging War, uſed by this *Signior Proſpero*. But in this viſit, there fell out a ſtrange Accident, and in truth a very troubleſome chance: for at the firſt meeting, the Duke having given to *Signior Proſpero* the Title of *Voſtra Merce*, he grew into ſuch a rage, that taking ſo baſe a Title for a great affront, he ſaid with an angry voyce; Duke, I thought thou hadſt come into my houſe to reverence one that is greater than thy ſelf, not to undervalue him: But becauſe the men of the Houſe of *Colonna* anſwer Injuries done by words, with deeds, Get thee out of this houſe: for in the ſtreets, with weapons in hand, I will make it good upon thee, that they which proceed with ſuch as I am, in baſe uncivil terms, deſerve not to be admitted into any commerce with men of Honour. The Duke was amazed at this ſo reſolute reſentment which he obſerved in that great Commander, and reſiſting the violence that *Signior Proſpero* uſed to thruſt him out of the Chamber, he fell to fiſticuffs with him. And becauſe the Spaniards that were in the Dukes Company, ſeeing him ſtruggle with *Colonna*, came in to help him, the *Italians* that waited upon *Signior Proſpero* did the ſame too: So that a great many men being gotten into a very narrow place, there enſued a very cruel ſcuffle; the noiſe whereof being heard into the Street, was the occaſion that the news of ſo dangerous an accident was ſuddenly carried to *Apollo*: who in great haſte diſpatch'd away thither the Lord Lieutenant of that place, with a Guard, which took the Duke out of *Signior Proſpero*'s hands; and having quieted the uproar, commanded the Spaniards, who had been already ſhrewdly handled, to get them home again. Then *Signior Proſpero*, before any body could give in ſiniſter information againſt him, preſented himſelf before *Apollo*, to whom it is reported, that with great haughtineſs of mind, he ſpake theſe words: Sir, It is well known to every one, that thoſe of the houſe of *Colonna*, which have been men of my quality, have always enjoyed the Title of Excellency, Antequam *Abraham fuerit*, and ere the Spaniards were in *rerum natura*.

Now, that this Nation ſhould undertake to miſuſe ſuch a one as I am, as at this very Inſtant the Duke of *Alva* hath had the audaciouſneſs to do in mine own houſe, is a thing by no means to be endured. For, if the abjectedneſs of him that makes the treſpaſs, doth infinitely aggravate the injurie to him againſt whom it is made, how is it poſſible that an Italian Baron of my quality, ſhould contain himſelf within the bounds of modeſty, when he ſees he is ſo much undervalued by that Spaniſh Nation, whoſe miſeries within theſe four days, the whole world did ſo pity, that the Chriſtians were fain to have gatherings for them in their Churches, to free them from that wretched ſlavery, wherein they were ſo unfortunately oppreſſed by the Moors of *Granada*. The Spaniards enjoy the Dominion over the greateſt part of *Italy*, where, by ſuch as I am, (though every day they threaten us with cruel and univerſal ſlavery) they are lov'd, honour'd, yea, and ſerv'd. And they with their portentous Avarice have deprived us of our Eſtates; and in the deplorable ſack of *Rome*, with their unexpreſſible ſenſuality, have bereft our chaſteſt Matrons of their honours: Yet, that now in return of ſo proſtrated a patience, they would fain take from us this little vapour of honour that we have left, and theſe poor Titles, the unhappy Remainders, and lamentable Reliques of the Italian Reputation, is a thing ſo hard to be digeſted, that by every honourable Baron of *Italy* it ought to be revenged; not with verbal complaints as I do, but with the Daggers point.

They that were preſent at this paſſage, ſay, That all the while *Signior Proſpero* was ſpeaking, *Apollo* look't ſomething ſmiling: And ſtill the angrier *Colonna* grew, the more did the mirth of his Majeſties Divine and reſplendent Face appear; inſomuch, that when *Signior Proſpero* had broken forth into thoſe over-daring words, that the groſs abuſes which the Spaniards offer to the Italians, ought to be revenged with the Daggers point, he burſt out into a downright laughter, and ſaid; *Proſpero*, Thou haſt been, and always wilt be, too cholerick. And I muſt needs tell thee, I am infinitely ſcandalized, that ſuch a one as thou, who haſt always made particular profeſſion of a ſound Judgement, ſhould wonder that ſlaves, which for twenty years together have been fed in a Galley with black and muſty Bisket, when they light upon a batch of Manchet, uſe to fill themſelves, till their guts be ready to crack: Yet that their outragious greedineſs, and every indecent action with which they uſe to gorge themſelves, is ſo far from being odious to theſe good honeſt men which look on, that it rather moves them to pity. Do you Italians therefore give way too, that the Spaniards (men ſo newly come into the world, and but lately gotten out of the ſlavery under the Moors of *Granada*) may glut themſelves with Diet ſo delicious to their taſte, and with the honoured Titles they have met with in *Italy*. For, I aſſure you, that as ſoon as ever they ſhall be ſatiated with theſe vanities, they too, as well as the French, will be ſo fair conditioned, that, not only to ſuch as you, but to the very Grooms of their Stables, they will very gladly give the Title of *Excellency*. And let me tell thee, that if thou hadſt that Diſcretion, and that perfect knowledge of worldly things, as I could wiſh thee, thou wouldſt very well know, that theſe exorbitances, and this ſo odious manner of behaviour which the Spaniards uſe in *Italy*, whereat thou art ſo extreamly vexed, is as ſo much of the beſt Sugar for you Italians, and as ſo much of the bittereſt Poyſon for the Spaniſh Nation; Which if to her valour, to her ſubtilty, and to that inexplicable ambition of hers, ſhe had added amiable conditions, by abſolutely caſting out that remainder of Liberty which is not yet quite gone; ſhe would ſoon have made her ſelf intire Miſtreſs of the Univerſe. All whoſe inſolencies would be revenged, not with the Daggers point by you Italians, but with all manner of cruelty by the Monarchy of *Spain* her ſelf, upon her own Spaniſh Officers, who with their vapouring, diſtaſte the good ſervants of ſo great a Queen, and make her Soveraignty unpleaſing to all her Subjects. Diſorders, againſt which, ſome courſe of neceſſity muſt be taken, ſince they greatly hinder the main ſubſiſtence of that Univerſal Monarchy, to which with the publick hate of all *Italy*, it will not ever be poſſible for her to attain.

And with this anſwer, *Apollo* ſent home again *Signior Proſpero*, very well ſatisfied.

After which, appeared before *Apollo*, the Duke of *Alva*, with all his Retinue, ſo melancholick, that the great ſtore of *Unguentum Album*, then on their Faces, made that thoſe Spaniards did not look ſo black as the Moors come from *Granada*, ordinarily uſe to be.

Then *Apollo*, interrupting the Duke in the Complaints which he was about to make againſt *Colonna*, ſaid; Duke, I like not that diſorder which I underſtand hath lately fallen out; and ſo much the leſs, as the cauſe of ſuch a tumult hath been unjuſt, and no leſs diſhonourable on your part. And upon this occaſion I am pleaſed to put you Italians in mind, that your not only being covetous (as by every one you are known to be) but your not uſing to be prodigal in giving others thoſe Titles which are deſired, is a manifeſt ſign of a maligu nature. Since ingenious Nobleneſs is known by ſhewing little greedineſs after Titles, in receiving them; and much Liberality in giving them: For, not to ſpeak of ſuch as are due, even by thoſe honours as are ſuperfluous, he acquire more reputation to himſelf that gives them, than he that receives them. And for you Spaniards, that would ſo rigorouſly engroſs great Titles to your ſelves alone, you are ſo far from encreaſing your good eſtimation by it, that you are rather grown ſo odious, and ridiculous to people, that the Italians (born to ſcoff at every one) when in their Comedies they would repreſent to the World a perfect Braggadochio, in ſtead of a Neapolitan, do not undeſervedly perſonate it by a Spaniard: A thing whereof you Spaniards ſhould be much aſhamed: And I wonder you perceive not, that your intent of attaining to univerſal Dominion, by means of affronting all men, is a going the clean contrary way to work. The hearts of men, Duke, are taken with that bait of courteſie, with the whiſtle of gratitude, of civilities, and of being courteous; for very ignorant doth that Fowler ſhew himſelf, that (as I ſee you Spaniards fooliſhly do) goes into a Dove-houſe to catch Pigeons with a Drum. And, I tell you moreover, that if ever any Nation had reaſon to bait the Italians with honours and Dignities to bring them into their Nets, and take them with their bird-lime, 'tis you Spaniards, becauſe of the ends which you have upon *Italy*. And beſides, you ſhould conſider, that with thoſe States of *Naples* and *Milan*, you are faſtned there but with Wax: For ſo long ſhall you govern thoſe two Members which you have there, as till the Italians ſhall reſolve to drive you out, who, if after your ruine, they could be ſure to keep themſelves from falling into the hands of the French, you know very well, that with only a little trouble, which they might give you in the Port of *Genoa*, they could put you in a thouſand inextricable diſtreſſes. All which are things that admoniſh you to give ſatisfaction at leaſt in words, to thoſe, to whom by the Dominion which you have in *Italy*, you will be forced to give ſo many bitter diſtaſtes by your deeds.

As for the affront which you ſay you have received from *Signior Proſpero*; I tell you plainly, that whatſoever miſchief may be done you, upon ſuch a titular occaſion as this, I ſhall not only not expreſs any reſentment againſt it, but imagin that you have paid your ſelf for it beforehand. Then the Duke would have excuſed himſelf, by ſaying, that he had inſtructions from his King, how he was to carry himſelf towards the Barons of *Italy* in point of Titles; when *Apollo* told him, that the Spaniſh inſolence over the Italians, reached but to the Neapolitans, and the Millaneſes; and his Majeſtie added, and that if much paſſion had not blinded the Spaniards, they might very well know, that their Grandees whom *Spain* it ſelf cannot contain, and which in *Italy*, will needs be playing the Giants; when they come to be compared with the Barons of *Rome*, and thoſe too but of the middle ſize, prove meer Dwarfs. With that, a Cloud white as ſnow, beginning by little and little to cover the perſon of *Apollo*, the Prieſts that were about him, perceived that his Majeſty would propheſie. Whereupon all of them being fallen proſtrate upon the Earth, the Duke, and the reſt that were with him did the ſame. Then was his Majeſties Divine voice perceived to come out of that hollow cloud, and with a moſt delightful accent, thus it ſpake,

I prognoſticate to you,Spaniards, that with your troubleſome and odious behaviour, you will enforce the Nobility of Italy,*Miſtreſs of the cruel Sicilian Even-ſong, to plot againſt you ſome bloody Neapolitan night-ſervice.*

It being a cuſtom moſt proper to the Italians, with greater fury to revenge the inſolencies of words, than the injuries of blows: As thoſe who having ſhort patience, and long hands, are not only born with hearts much inclined to great Reſolutions, but ſo, that they uſe not to revenge their wrongs (which when they do, they do to purpoſe) till thoſe which have done them, have quite forgotten them. And you, to your infinite ruine ſhall then find them with Arms in their hands,to be doughty *Orlando*'s: When you ſhall be fully perſwaded that they are grown to be but ſo many over-jaded and dry-baſted Aſſes.

Boccace *is aſſaſſinated by* Salviati.

L*Eonardo Salviati*, a man (as far as the preſent times, and the condition of the modern Tuſcans allow it) of ſingular Learning, did an action two days ago, which had been infinitely blamed by all the *Vertuoſi*: For, about two a clock at night, at the entrance of *Forum maximum*, having affronted *Signior Giovanni Boccacio*, Proſe-Maſter Major to his Majeſtie, he gave him many wounds, with which he ſo disfigured and maim'd him, that his moſt intimate acquaintance, which have ſeen him ſince this miſchance, affirm that it is not poſſible to know him for that ſame bonny *Baccace* which formerly he was. And that which infinitely aggravated ſo foul a fault, was, that *Saviati* did not theſe inhumane treſpaſſes for any particular diſtaſte given him by *Boccaci*; but at the requeſt of the *Giunti*, Printers at *Florence*, for greedineſs after 25 Crowns, which they gave him by way of reward for ſo impious an Act. Inſomuch, that this morning, Cavalier *Leonardo Salviati*, a man born of ſo Noble a Family,was,out of the publick Pulpit,ſtanding in the *Roſtra*, proclaimed a publick and notorious Aſſaſſinate.

The Sicilian Ambaſſadors cannot obtain Audience from Apollo; *but are diſgracefully driven away by his Majeſty.*

IN the Port of *Pindus*, about two days agon there arrived a ſhip, which ſet on ſhore ſome Ambaſſadours from *Sicily*, ſent by thoſe of that Iſland to *Apollo*, about matters of great importance, who having given his Majeſty notice of their arrival, demanded Audience. No ſooner did *Apollo* hear Sicilians named, but he ſhewed open ſigns of extream indignation againſt them, and commanded *Luigi Pulci*, Provoſt Marſhal of *Campania*, to tell them he would not ſo much as ſee them, much leſs hear them; and that therefore they ſhould get them aboard again. For, becauſe of that inſupportable wrong which he had received from the Sicilians, he had of a long time firmly reſolved never to have any Commerce more with that Nation.

The Ambaſſadors returning to their ſhips, obeyed his Majeſties commands. To whom they ſent an humble Petition, wherein they declared, That they were ſent to give his Majeſty an account of the new Drudgeries, the unheard-of Oppreſſions, the miſerable Impoſitions which they ſuffer from the Spaniards. And that ſo calamitous were the afflictions wherein the miſerable Sicilians found themſelves involved, that they not only deſerved to be graciouſly liſtned to by his Majeſty, but were worthy to be pitied and bewailed by the moſt barbarous Scythians that ever the earth bore.

The Petition was preſented to *Apollo* by the reverend Father *Tomaſo Fazzello*, a very Elegant Writer of the Affairs of *Sicily*, who aſſured his Majeſty, that at this preſent, the miſerable condition of the Sicilians ſurpaſſed the utmoſt of all humane afflictions. *Apollo* told *Fazzello* again, that the Sicilians demerits were ſuch, as that they had thereby made themſelves moſt worthy of the hard uſages whereof they complained ſo much. That therefore as ſoon as may be, he ſhould give the Ambaſſadors to underſtand, That if within two hours they did not pack out of the Haven of *Pindus*, he would have, without more ado, their Ships ſunk with his Cannon: For, he was abſolutely reſolved not to ſee the Face of any that was of that moſt unadviſed Nation, which was the firſt Author of thoſe horrid ſcandals, that had brought exceſſive miſeries upon her ſelf, and other people of *Europe*: For, having attracted that inhumane and ambitious Spaniſh Nation, before utterly unknown to *Italy*, and the other Provinces of *Europe*, when with fatal reſolution, they made themſelves Subjects to the Kings of *Aragon*. They then likewiſe gave the beginning to that fatal and cruel Tragedy; whereof did the Italian Princes know what the concluſion of the laſt Scene of the firſt Act is likely to be, they would keep a perpetual Faſt, and upon their naked knees continually pray for the obtaining of Divine aid, to free themſelves from thoſe miſchiefs, againſt which it is apparent that humane Remedies are not able to do any more good.

Fazzello then replyed, That his Majeſty was not to be offended with the Sicilians; but, that Queen *Joan* the Second, by her ever-to-be-deplored adoption of *Peter* of *Aragon*, had occaſioned the preſent evils of the Spaniſh Government in *Italy*; and that with very good reaſon, he might vent his diſcontents againſt that diſcreet and unchaſte Lady.

To this *Apollo* anſwered, That indeed, thoſe who had not an exact inſight into Princes ſecret thoughts (as he for his part had) laid the blame of the preſent ſlavery of *Italy*, upon that Queen; but, the Truth was otherwiſe: For, it was a clear caſe, that ſhe would never, to defend her ſelf from the French Kings, have fallen into that error, of adopting a Spaniard for her King, had ſhe not firſt ſeen him a powerful one, by his rule over the Kingdom of *Sicily*; and that the Kings of *Aragon* were no ſooner called to the Government of that Iſland, but they began thoſe deſigns upon *Italy*, which for the Italians exceeding great torment, have had but too good ſucceſs: and that they were all ſo unqueſtionably deſerv'd by the Sicilians, that to ſeek to leſſen the calamities in which they did penance for the ſins of their indiſcretion, was as heinous a kind of impiety, as it were an act of higheſt charity; to make them yet more ſevere, that they may ſerve for a manifeſt example to all Nations, what bitter fruits the Plant of wicked and cruel reſolution doth in time bring forth, when out of a deſperate rage, people run headlong into that abyſs of ſubjecting themſelves to the Dominion of a forraign Nation.

Fazzello replyed, That all this had been very true, had the Sicilians altered the Rule of an Italian King, to make themſelves Slaves to Barbarians: But, that having by their *Veſper* changed the indiſcreet and hair-brain'd French, into conſiderate and grave Spaniards, it ſeemed that the intention of the Sicilians having been good, deſerved not ſuch an *odium* from his Majeſty.

At that *Apollo* grew extreamly incens'd againſt *Fazzello* too; and full of indignation he ſaid to him; And doſt thou think, that was not a very lewd ignorance of the Sicilians to remove from the inſolence, the prodigality, the careleſneſs of the French Government, to the cruelty, to the avarice, and to the inſupportable ſtrictneſs of the Spaniſh? were the Sicilians only ignorant of that which is known to every man, that the Dominion of the Spaniſh over Countries, is eternal: And therefore out of all queſtion, deadly? Whereas the Government of the French is juſt like a violent Feaver, though it may be very dangerous, yet it yields one ſome hope of life, and there are many Medicines with which it may be cured; as indeed you cured it with your Sicilian *Veſpers*. A glorious *Veſper* certainly, had you not by that Phyſick brought your health into an infinitely worſe condition. For, *Fazzello*, thoſe people that are wiſe, never take up the Arms of Rebellion, but when they are ſure to gain very well by it, and to change bondage into Liberty: For the Fiſh which perceives he cannot make his paſſage out of the boyling Oyl into cold water, thinks it leſs hurtful for him to ſtay in the Frying pan, than to make an eſcape, and leap into the glowing Fire.

Sigiſmondo Battori *hath learned the Latine Tongue.*

YEſterday, late in the evening, arrived at this Court, the ordinary Poſt of *Germany*, who made every one joyful with the welcome tidings he brought, that the moſt Illuſtrious *Sigiſmondo Battori*, late Prince of *Tranſylvania*, was grown ſo much in love with the Latine Tongue, that, to his exceeding great glory, he ſpake and wrote it, with the purity and ſincerity of *Cæſars* ſtyle. Whereupon all the *Vertuoſi* earneſtly beſought *Apollo*, that, for ſo joyful news, there might be made all thoſe demonſtratious of gladneſs, which when any Prince is become Learned, were uſually made to encourage great men to love Learning. But becauſe his Majeſty ſees into the inſide of all things, he denied thoſe *Vertuoſi* their requeſt,and told them,that *Parnaſſus* then only feaſted,when Princes took their learning, out of the free choice of a noble mind, and meer love to their Books, not conſtrained by any neceſſity at all. And that they muſt all know that Prince *Battori* had attained to this elegancy of the Latine Tongue, not out of any ambition to ſhew himſelf Learned, nor out of a vertuous curioſity to know many things, but out of the neceſſity he was put to, of correcting, for his credit ſake, that ſimple boyiſh miſconſtruction which he committed in *Gender*, *Number*, and *Caſe*, then, when in the Hungarian War, he made that fatal reſolution of taking up Arms againſt the Turks, that he might adhere to the Emperour of *Germany*; of whom, having ſo ſtrong and lively pretences upon the Principality of *Tranſylvania*, he ſhould have ſtood in more fear, than of threeſcore and ten Ottoman Emperours.

The French are freed out of the Mad-mens Hoſpital by the Spaniards.

SOme two days ago, did *Apollo* now at laſt cauſe to be releaſed out of the Mad-mens Hoſpital, a great number of French, that had layn there many years: During which time, in their raging fits, they had committed both againſt themſelves and their friends many lamentable treſpaſſes, and had given cauſe ſufficient for tears to all *Europe*.

Now becauſe by *Affidavit* formerly given in to the Court of the moſt Illuſtrious Phyſitians (or *Medici*) of *Florence*, who have always been aſſiſting in the cure of the dangerous malady of that Nation, it was made fully to appear, That they were recovered; they have been diſmiſs'd. But before their departure out of *Parnaſſus*, his Majeſty ſent for them, and told them, That for the future they ſhould underſtand how to enjoy ſo flouriſhing and potent a Kingdom with more diſcretion than formerly they had: and that above all things, they ſhould remember that for the recovery of their healths, they had been wholly obliged to the Spaniards, who with onely appearing armed in *France*, and particularly in *Paris*, had returned ſome Brains into the Beetleheads of thoſe Frenchmen, that formerly had played ſuch mad prancks in *France*.

Many and hearty thanks did then theſe Frenchmen return to his Majeſty, and ſaid, they ſhould be ſo far mindful of the wholſom councel he gave them, that in meaſuring the diſtances of places, they would hereafter accuſtome themſelves to make uſe of the Italian Mile, that ſo they might avoid that woful name of League: but, as for the recovery of their Brains, they were altogether beholding for that, to their moſt generous, and ever victorious King, *Henry* the Fourth, who with the ſplendor of his Valor, had opened the eyes of the French, that had been foully blinded with Spaniſh Hypocriſie: Beſides, that the Spaniards, which had been the firſt Authors of that lamentable French Tragedy, had ſo cunningly got a trick to make way for themſelves in *France*, with their glittering and moſt beloved double Piſtolets, that they had made both the fooliſh and the wiſe too, to run out of their Wits.

Some for example ſake are made a ſpectacle to the people.

A*Pollo*, to his ſingular diſcontent, was informed that the greater part of modern Princes do not for the ſubduing of their enemies, make uſe, according to the cuſtom of the ancient Heroes, of open force, but ſometimes of fraud. In the excerciſe of which, they ſo much prevail, that only by the powerful means thereof, they have made ſhift to bring their moſt important enterpriſes to paſs. Whence it is, that the firſt weapon which theſe draw againſt their enemies, is, that ſo ſhameful one of corrupting the Loyalty of their diſcontented Subjects, and of ſtirring up the Nobility to Rebellion. Wherefore, to remedy ſuch grievous diſorders, about thirty years ago his Majeſty gave command, that the moſt unfortunate, the Count Saint *Paul*, the Prince of *Orange*, and the Duke of *Guiſe*, ſhould be brought in a wheel-barrow by *John Franciſco Lottini*, privy Regiſter of Moral Precepts in this Court, and ſet under the Porch of the Delphick Temple.

Whereupon theſe three great Princes, with their hands fingerleſs, and all pitifully mangled, looking as if the Dogs had gnawn them, were ſhewn by *Lottini*, to the people that went in and out of the Temple: To whom with a loud voice, thus he ſpake; Ye faithful *Vertuoſi*, devoted to Learning, and Sacred Morality, take example by the ſo wretched calamity of theſe unfortunate Princes, deprived of the uſe of their hands (which God ſend you ever to enjoy;) and learn to know what comes of it, when men will be perſwaded to be ſo ſimple, as to draw Crabs out of their holes with their own hands, for the benefit of others.

A diſcovery made, that the Spaniſh Officers are wholly concern'd in their own profits.

THree daies ago, about one a clock at night, forty Carts of Hay were ſeen to enter the Royal Palace of the Spaniſh Monarchy: and becauſe the unſeaſonableneſs of the time filled with jealouſie, the French, the Venetians, and other Potentates, that live in perpetual jealouſie of ſo formidable a Princeſſes Greatneſs; with exact diligence inquiry was made, Whether the Carts carried any thing prejudicial under the Hay? And the Spies brought in word, that under the Hay were hidden Cheſts full of Mattocks, Spades, and Pick-axes. And becauſe theſe are tools that belong to Pioneers, the French were reſolved to ſtand to their Arms, and the Venetians would needs lanch out thoſe Gallies that were in their Arſenal; when it was reſolved, That before they would diſcover themſelves, they ſhould do well to be informed, whether the Spaniards had brought any other quantity of thoſe inſtruments, or whether they expected any from ſome other place. And they were aſſured, that neither formerly had they received any, nor for the future did they expect any. And the Spies added, That as ſoon as thoſe Cheſts were taken down, they were not carried into the Royal Magazine, but all the Grandees of *Spain*, and the Prime Officers of that mighty Monarchy, ſuddenly divided amongſt them, thoſe Mattocks, thoſe Spades, and thoſe Pick-axes, with which the next morning, very early, with all ſpeed, they fell to digging of Ditches, to drawing of Channels, to making of Banks, and to loading the Earth with a thouſand Aqueducts, every one with ſo much labour and diligence drawing the water to his own Mill, as they had brought the publick Affairs to ſuch a ſad condition, that the Mills of the Commonalty of *Spain* could grinde no longer for want of water.

Maximilian *the Emperor is advertiſed of the tumults ſprung up amongſt his Sons.*

THis laſt night there came in three Poſts to the Emperor *Maximilian* the ſecond; and inſtantly it was divulged, that they brought news, how *Matthias* the Arch-Duke, had taken up Arms againſt his Brother *Rodulphus* the Emperor, with which he ſeditiouſly claimed the Kingdoms of *Hungary*, of *Bohemia*, of *Auſtria*, and the abſolute Sovereignty over other Provinces.

Theſe unhappy tidings infinitely troubled the Emperor's mind; for he very well knew, that the diſcord ariſen amongſt his Sons, afforded to the enemies of the Houſe of *Auſtria*, that contentment which they ſo much deſired to ſee. Whereupon, yeſterday morning very early, he preſented himſelf before *Apollo*, and with tears trickling down his cheeks, he deſired to know when the diſaſters of the Houſe of *Auſtria*, long ſince begun by a cruel Conſpiracy of all *Germany* againſt it, would come to an end, and for what demerit ſuch bitter puniſhments were inflicted upon his Family? To this demand, *Apollo* anſwered after this manner; Great Emperor, the Perſecutions, and all the troubles of your Family will then ceaſe, when it ſhall wholly give over thoſe ambitious thoughts of deſiring to domineer over *Hungary*, and *Tranſylvania*; which thoughts have put *Germany* into ſuch jealouſies, that to ſecure her ancient Liberty from the power of your Houſe, ſhe ſtudies nothing elſe but how to keep it down. For the Germans fearing much greater miſchiefs from your acquiſitions, than from the Turks Victories, are abſolutely reſolved rather to loſe *Vienna*, than to take in *Buda*: And then will the potent Conſpiracy begun againſt you, be diſſolved, and all *Germany* heartily affect your Arch-Dukes; when laying aſide their preſent ambition, they ſhall make it appear to all men, that they deſire to be the other German Princes Equals, not their Superiors.

The Dogs in the Indies *are grown Wolves.*

UPon the twelfth of this moneth, about mid-night, came to *Apollo* a Poſt ſent from *Liſbon* in all haſte; and told him, that he had brought news of very great concernment from the *Weſt-Indies*.

Very early next morning, all the *Literati* ran to the Palace-Royal, to know what was the news: And the Spaniards were the firſt, who with much carefulneſs, demanded if there were diſcovered in the *Indies* ſome ſecond *Monte di Potoſſi*, or ſome new *Lio della Plata*, whither they would fain go, and there ſow the Holy Word of God? The French were very inquiſitive to know whether there were any new World found, that by making the Spaniards ſo very potent might perfect the ruine of the old. But it was taken for a very bad ſign, to ſee *Apollo*, after he had read the Letters, grow exceeding ſad; and that muffled up in a thick cloud, he fell a weeping bitterly. For which novelty, every one conceived that the Poſt had brought very unhappy news. Whilſt then the place was full of *Literati*, and every ſort of *Vertuoſi*, which, much afflicted, were there waiting to know the cauſe of his Majeſties ſo evident ſadneſs; after many claps of Thunder, and infinite ſtore of Lightning, they heard a dreadful voice, which ſpake thus; Faſt, be mortified, cloath your ſelves in ſack-cloth, ſprinkle your ſelves with aſhes, eat your bread mingled with tears, O ye that inhabit the earth, and with Prayers appeaſe the wrath of God; with a contrite heart, and a pure ſpirit, beſeech him that of his infinite mercy he would vouchſafe to free that part of mankind that dwells in the old World, from thoſe portentous Novelties, which for certain have hapned in the new. At ſuch terrible news, the *Vertuoſi* fell a ſwouning; and believing that the *Weſt-Indies* had either been conſumed by fire, or drowned by water, were much affraid of the ſame diſaſters. For which, all the people of *Parnaſſus* being in a terrible fright, with abundance of tears, ſighs, and howlings, whoſe like was never heard, cryed out, Mercy! mercy! and humbly intreated his Majeſty, that he would reveal to his devoted Subjects, what thoſe miſchiefs were, from which they were to beſeech Almighty God that they might be freed, Then from the ſame Royal Seat was heard a ſecond voice, giving them all to underſtand, that the Dogs which the Spaniards had tranſported into the *Indies*, to preſerve the Flocks from Wolves, were grown Wolves themſelves; and that ſo ravenous ones, as, in devouring ſheep, they ſurpaſſed in greedineſs and cruelty, the very Tygers.

After ſo unhappy tidings, there was heard a publick lamentation of all the *Literati*, every one bitterly complaining, that the Dogs which had charge of the Sheep, ſhould become ſuch greedy Wolves, that they devoured the Flocks. To what Guardians ſhall the Shepherd hereafter truſt their Flocks, the Guardianſhip of Dogs, which have been ſo faithful to their Shepherds, being no longer ſecure? And why came there into the World the ſpecies of Sheep, the moſt unfortunate of all Animals, ſince they muſt be a prey both to Wolves, their enemies, and to Dogs, their friends?

Whilſt all the Nations in *Parnaſſus*, for the great affright they were in, look'd as if they would ſink into the ground, only the Flemmings, and the reſt of the Low-Countrey-men were obſerved to go up and down *Parnaſſus* undaunted, encouraging every one to cheer up, and not to be out of heart, ſaying, There was no calamity threatned to any man, which may not be happily avoided by ſtout reſolutions proceeding from ſpirits unmoved. Whereupon the Flemmings cry'd aloud to every one, that likewiſe in their Countrey, the Dogs whom the Spaniſh Shepherds had ſet to keep the Flemmiſh Flock, were grown to be ſuch ravenous Wolves, that with ſavage cruelty they devoured the Sheep, and had conſumed all the Flemmiſh Flock, if by the reſentment of that couragious reſolution, which is known to all the World, they had not taken a courſe for it. That therefore if thoſe miſchiefs which are reported to have fallen out in the new VVorld, ſhould happen in the old, every one ought to know, that the true way for chaſtiſing of thoſe dogs which have a ſcurvy quality of worrying ſheep, was, to give them ſome Low-Country *Nux Vomica*, and make them burſt, as they deſerved.

The Spaniſh Monarchy viſits the Queen of Italy, *and there paſs between them Complements full of kindneſs.*

SO great was the affright which the moſt Illuſtrious Queen of *Italy* was in, when ſhe perceived that the moſt Puiſſant Kings of *France*, at that time become Lords of the Kingdom of *Naples*, pretended to the Sovereignty over the Dutchy of *Millain*; And though they made a ſhew of continuing in their ancient amity, yet did they very cruelly lay ſnares both againſt her life and reputation; and all this with ſuch bitterneſs of minds enraged, that what with the machinations of money, what with the crafty wiles of the pen, they held up, even in peace, a cruel war for many years.

Now, whilſt the heart-burnings and jealouſies betwixt theſe two Queens were at the fierceſt, and their minds were obſerved to be poiſed with the moſt deadly feud; the Monarchy of *Spain*, beyond all expectation, went with a Train worthy her Greatneſs, to give the Queen of *Italy* a viſit; who entertained her with ſuch demonſtrations of honour, and of intimate affection, that all the *Literati*, who in the face both of the one and the other Princeſs, took more notice of the motions and diſpoſitions of the mind, than of their fine verbal Complements, knew for certain, that there was grown between them a perfect and real reconciliation. Nay, never ſince the memory of man, did there happen in *Parnaſſus* any peace or concord, which did more aſtoniſh the *Vertuoſi* there, and make them more curious to know the true cauſe of ſo ſtrange a thing.

And, becauſe the Philoſophers, the Poets, and other *Literati*, of whatſoever Science, are but dim-ſighted in the art of diſcovering the true ends of thoſe wary reſolutions which great Princes take, they made their recourſe to the Univerſity of Polititians, whoſe peculiar profeſſion it is, by the light of that knowledg which they have of all Potentates intereſts, to know how to penetrate into the *abditos Principum receſſus, & quicquid occultius habent.* From whom they received this anſwer; that the Queen of *Italy*, to ſecure her Liberty from the Arms of ſo Potent a Nation, was inforced to joyn with the Spaniſh Monarchy; but that perceiving how ſhe alſo having gotten into her hands the Kingdom of *Naples*, and the Dutchy of *Millain*, did with more earneſt ambition, with more profound artifices, and with more fraudulent machinations than the French themſelves, put in for the ſovereignty of all *Italy*; and that to compaſs this end in the minority of *Henry* the Second's Sons, ſhe endeavoured to embroil *France*; and how for the baſe Panders of her vaſt ambition, and for agents for the common bondage of *Italy*, ſhe made uſe of ſome principal (but indiſcreet) Italian Princes, ſhe began to hate her ſo extreamly, that by every ſort of ſleight, the one ſought the ruine of the other: but that ſince, by the unfortunate end which at laſt the buſineſs of *Savioneda* came to, the Monarchy of *Spain* plainly perceived that the purchaſe of all *Italy* was not feiſible, and a buſineſs utterly to be deſpaired of, ſhe gave over that ambition of being Miſtreſs of it all, to which ſhe was before wholly addicted; and obſerving that the greater part of her troubles in *Flanders*, and elſe-where, had ſprung from thoſe ambitious thoughts, ſhe perceived that there was no better way for the ſetling of her own affairs, than to let others live in quiet: And becauſe ſhe palpably found, that without the friendſhip, the favour and aid of the Italian Princes, it was not poſſible for her quietly to poſſeſs the Kingdom of *Naples*, and the Dutchy of *Millain*, ſhe was deſirous with that viſit, to pacifie the troubled mind of that Queen. A Policy, which the Polititians called a very good one: For what manner of men would begin to rouſe up themſelves, if the Spaniards ſhould but make as if they would fall upon *Breſcia*, *Bergamo*, *Turino*, and *Genoa*, when for offering to take in that poor petty Town of *Savioneda*, there were contrived againſt them (and that by thoſe from whom it was leaſt expected) ſuch machinations, that the Quail had been caught in the *Trammeli*, and could not have avoided falling into the Spaniels mouth, had ſhe not couragiouſly reſolved to make a breach in the net, and ſo to ſave her life by getting out at a torn meſh.

The Monarchy of Spain *throws her Phyſician out of the window.*

THis morning the Monarchy of *Spain* having ſent for her Phyſitian in ordinary, preſently after ſhe her ſelf with her own hands, threw him out of the window of her Royal Palace: So that the poor wretch having all his bones broken to fitters, died immediately. An accident which ſeemed ſo much the ſtranger, in that the Phyſitian was held by all the Court to be a very honeſt man, and in the exerciſe of his profeſſion, admirable. Divers were the diſcourſes made upon ſo notorious a novelty.

But *Apollo* deſiring to know the true cauſe of this hideous reſentment, from the Spaniſh Monarchy her ſelf; ſhe told him, how about forty years ago, by ſome fits that ſhe had, and by others ſigns which were diſcovered, ſhe was afraid that in proceſs of time, ſhe ſhould catch ſome dangerous French diſeaſe or other, of the Royal houſe of *Bourbon*; and to provide againſt the miſchief ſhe fore-ſaw, ſhe ask'd counſel of her Phyſitian; who preſcribed her a tedious, fulſome, and chargeable Purge, of divers Oils of holy Leagues, of Inſurrections of people, of Rebellions of Nobles, of Cauteries, and other very painful Medicines, in which ſhe had waſted her ſtomach, weakned her ſtrength, and quite loſt her appetite: And that the infinite ſtore of Syrups, and the many Medicines taken with ſo much anguiſh, had procured nothing but the acceleration of the malady; which, had it not been for that unlucky and unſeaſonable Purge, would perhaps never have come: Beſides, that the continual and ravenous leeches which were applied to many parts of her body, had ſo ſuck'd out the beſt vital bloud of her Spaniſh Gold, that by reaſon of her weakneſs of conſtitution, ſhe was not able to evacuate thoſe bad humors of *Flanders* which oppreſſed her: For which diſorders, all occaſioned by the exceeding bad counſel of that indiſcreet Doctor, ſhe was ſo vex'd at him, that ſhe ſeriouſly ſwore to him, that if to free her from future infirmities, he ever preſcribed her a purge again, ſhe would throw him out of the window. And that perceiving the Low-Countrey Ach, which at this preſent ſhe feels in her ſhoulders, to be an abſolute French-Pox, ſhe had asked counſel of the ſame Doctor, how ſhe might be rid of it: Who, unmindful of his former errors, very ſimply preſcribed her the other Purge, for all the world juſt like the firſt: and that hereupon, overcome with paſſion, throwing him out of the window, ſhe was deſirous to puniſh him for his firſt fault in his ſecond. And ſhe conceived that he had deſerved the miſfortune, becauſe he had not learn'd by that caſe which had proved ſo unlucky to her Spaniards, to know, that Purges made before the time, for evils that are but feared, work not thoſe good effects which the Phyſitian believes, and the Patient deſires.

The Cardinal of Toledo's *Summa is not admitted into the Library of* Parnaſſus.

THe moſt Illuſtrious and Right Reverend *Franciſco Cordoueſe* Cardinal of *Toledo*, a Perſonage of exemplary life, an exquiſite Divine, and a prime Philoſopher; one, that while he lived, did more honour to Gods Word in the Pulpit, than any other Preacher whatſoever; appeared ſome few daies agone in *Parnaſſus*, being met at the borders of this State, by *Alexander de Hales*, and by *Monſignor Cornelio Muſſo*, Biſhop of *Bitonto*, and entertained all the way at his Majeſties charge. This honoured *Literato* preſented his writings to the Reverend Colledge of the *Vertuoſi*; and thoſe which treated of Philoſophy were not only praiſed, but admired, as likewiſe the Commentaries which he had made upon the Subjects of Divinity, were received by all the Sacred Writers with extraordinary applauſe, and preſently they were carried in a ſumptuous Urn under a Canopy, into the Delphick Library, and with the name of ſo great an Author conſecrated to Eternity. Only his *Summa*, though very learned, was not received by thoſe *Vertuoſi*; who plainly ſaid, there was ſuch a multitude of theſe kinds of Summaries and Collections in his Majeſties Library, that ſome of them ſeemed ſuperfluous: For an infinite number of the greateſt Divines had with ſuch diligence handled matters appertaining to private mens Conſciences, that they had put to arbitriment the ſalvation of mens ſouls upon a three-farthing buſineſs; and that the World did very much deſire to ſee a compleat Collection made of Caſes touching the Conſciences of great Princes: A Subject very neceſſary for the univerſal tranquility, and yet wholly omitted by Divines. In which Collection, men ſhould exactly diſcourſe upon thoſe actions of Princes, wherewith they ſo often put the World in confuſion; filling it with Pillages, Plunders, and ſo many Murthers, that many of them blinded with an ambition of Reigning upon the Earth, have made it flow with rivers of humane bloud. And the moſt judicious Colledge of the *Literati* hearing theſe particulars, deſired that they ſhould diſpute, and reſolve upon theſe preſent queſtions, *viz.* Whether Chriſtian Piety doth admit of that pretence of Right, which the violence of the Sword hath uſurp'd upon other mens Eſtates? Whether a Principality taken either by force or fraud from another Prince, may be held by one that hath the true fear of God in him? Whether the determination of governing a Kingdom that is Conquered, with a purpoſe only to impoveriſh and waſte it, that he may reign over it without jealouſie, may be put in practice by him that hath been bred up in the Chriſtian Faith? And whether to ſet and cry up meer damn'd Policy, called *Ragione di Stato*, ſo high, that at this inſtant ſhe tramples upon all Laws, Humane and Divine, be not a more deteſtable and accurſed Idolatry, than to adore *Nebuchadnezzar*'s Image and the Golden Calf? Laſtly, the Colledge declared, That then their deſires ſhould be fully ſatisfied; when there ſhould be found one Divine ſo truly fearing God, that with his Writings he had affrighted Princes from doing amiſs, as ('tis confeſs'd) many of them have, with a great deal of pains, terrified private men. For it ſeemed to them unreaſonably ſtrange, that ſuch a multitude of learned Divines ſhould ſo trouble themſelves to diſpute of the ſtrict account which Shopkeepers were to give to the Divine Majeſty, even for idle words; and yet ſhould forbear to make any mention of thoſe horrid offences which great Princes commit, when with armed Troops plundering mens States, they bring all things, both ſacred and prophane, to utter deſtruction. And that their Miniſters ſhould, with far greater benefit to mankind, and eternal rewards to themſelves, have diſcourſed upon the actions of *Lewis* the Twelfth, and *Francis* the Firſt, both Kings of *France*; *Ferdinand* King of *Aragon*, and of the Emperor *Charles* the Fifth, whoſe ſouls departed this World, charg'd with the heavy load of half a million of Homicides (all of them committed out of an ambition to Reign) for which they were to give a very ſtrict account to God; than to ſtuff up volumes with the venial ſins of private perſons.

All which, would be things very neceſſary, to the end that mankind, ſo much afflicted by the ambition of Princes, may one day receive that conſolation, which with ſo much anxiety it longeth for, that thoſe which Reign may be frighted from evil-doing; and be brought to know, that Hell was made as well for mighty perſons as for mean.

Almanſor, *that was King of the* Moors, *meeting with the Kingdom of* Naples; *they two fall a weeping, and rehearſe their miſeries brought upon them by the oppreſſion of the Spaniards.*

THe moſt famous King of the *Moors*, *Almanſor*, he that for many years governed the Noble Kingdom of *Granado* in *Spain*, met yeſterday with the Kingdom of *Naples*, and walking to and again, began to diſcourſe with him: And after he had for a good while viewed well the chain which this Kingdom of *Naples* wore about his leg, he told him, that being of *Moriſco*-work, he thought he had often ſeen and handled it: And a little while after, with geſtures of much amazement, he aſſured him that he knew it very well, and that it was the very ſame with which he and the *Mauritanian* Kings, his Predeceſſors, had for ſeven hundred years, kept many Kingdoms of *Spain* in bondage: And that therefore he earneſtly intreated him, that he would diſcover to him, how, by whom, and when he was enchained.

A good eye, and a very excellent memory haſt thou, *Almanſor*, (anſwered then the Kingdom of *Naples*:) for this unhappy chain which thou ſeeſt upon my leg, was brought from *Spain* by *Conſalvo Cordoua*, called, *il Gran Capitano*: And therefore I think it very likely to be the ſame you ſpeak of: and 'tis now an hundred years that I have been in that miſerable ſlavery which you ſee me in: from which, I know not whether ever I ſhall be able to free my ſelf: becauſe, by reaſon of the exceſſive power to which I ſee the Spaniſh Forces are riſen, having utterly loſt all hope of aid that I can expect from men, I know my ancient liberty lies all in the powerful hand of God, who muſt renew upon me the miracles of the Red-Sea, if ever I recover.

The years (reply'd *Almanſor*) do agree very well; for it was but a little before thy bondage, that the Spaniards looſned from of the Kingdom of *Granada*'s leg, this chain, with which they have bound thee. But, do me the ſingular favour, good Neapolitan Kingdom, to tell me how it was poſſible for the Spaniards to make themſelves Maſters of ſuch a Kingdom as thou art, ſo potent, and ſo far diſtant from their Forces.

By fraud, *Almanſor* (ſaid the Kingdom of *Naples*) did the Spaniards get footing in *Italy*; for with open force they would never have been able to have made ſuch notable atchievements, and (as you ſay very well) ſo infinitely ſurpaſſing their forces, and thoſe too lying ſo far off.

But liſten, and you will be amazed at the exceeding large conſcience which, in matters of State a King of *Spain* had, though he uſed incomparable artifices, to be taken amongſt fools, for a Saint *Macarius* painted upon a Wall: For you will hear a Tragedy, according to the rules of my Chriſtian Religion, cruel and impious; but according to the terms of Modern Policy, the moſt witty, as ever any Nation repreſented upon the Stage of the World.

Alphonſo, my King, to his final, and my principal ruine, gave his Grand-child *Iſabella* (for from that unhappy Marriage, had my ruine its beginning) for wife to *Giovanni Galeazzo* Duke of *Millan*. At firſt the unfortunate Princes childhood, afterwards his unſpeakable ſottiſhneſs encouraged *Lodovico Sforza* to ſeize upon his Nephews Eſtate. *Alphonſo* (as it behoved him) ſought to hinder this uſurpation. Of which intent *Lodovico* being aware, and knowing, that without the ruine of my Kings, 'twas impoſſible for him to compaſs the end of his unjuſt deſire, he threw himſelf headlong upon that reſolution which ſince proved ſo fatal to him, to me, and all the Italian Princes, of calling the French into *Italy*, for the gaining of me.

My Kings, to defend themſelves from ſo puiſſant enemies, called in to their aid, that good ſoul, *Ferdinand* King of *Aragon*, their Couſin; who ſhewed himſelf ſuch a loving Kinſman, and ſo faithful a Friend, that inſtead of driving out the French, he ſhared me out betwixt himſelf and them; and to perfect the Tragedy in all points, a little after this unhappy Dividend, he made War upon the French, whom having overcome, he forced to return into *France*, with abundance of ſhame and loſs. Whereupon the good King *Ferdinand*, without any ſcruple of conſcience, became my abſolute Sovereign: And then it was that he clapt on my leg this Chain, which you have taken notice of for your Countrey-making and workmanſhip. And I make a queſtion, whether in the Chronicles of the Saracens, of the Moors, or of the Turks (which you muſt needs have read) there be found regiſtred a more treacherous act committed by a King, who would needs be eſteemed a man of a moſt Saint-like conſcience, and one that bare a very good mind, and who but a little before had received from the Apoſtolick Sea, the glorious Title of the Catholick King.

Certainly (reply'd *Almanſor*) in the Chronicles which you have named, one may read of very foul actions done by divers Princes, out of an ambition after Sovereignty; but this which you have related of *Ferdinand*, goes beyond them all. But (ſaid the Kingdom of *Naples*) if you, *Almanſor*, and your Nation have held the Kingdom of *Granada* enchain'd ſo many hundreds of years, what courſe did the Spaniards take to ſet it at liberty? That fatal Union (reply'd *Almanſor*) of the Kingdoms of *Caſtile*, with thoſe of *Aragon*, which inſued upon the Marriage of *Ferdinand* and *Iſabella*, was it that occaſioned the Kingdom of *Granada*'s Liberty, and moſt unhappy Union! which the greateſt Potentates of *Europe* have bewailed, do bewail, and with true tears everlaſtingly ſhall bewail, no leſs than I have done, and do; as that which hath been the true and only root from which have ſprung all thoſe mighty ſubverſions of States that at this day are ſeen in many parts of *Europe*; and more notoriouſly in *Italy*. And, believe me, (Neapolitan Kingdom) I had Reigned happily in *Spain* till this very day, had not that peſtilent Union broke the neck of my Greatneſs. For thoſe ſo fierce jealouſies that were between theſe Caſtilians and the Aragonians, were my impregnable Cittadels, which would have made me Reign in *Spain* eternally. Yet take it upon my word, the aſſiſtances that the Popes gave to *Ferdinando* and *Iſabella*, did greatly haſten on my ſuppreſſion. Peace, good *Almanſor* (quoth the Kingdom of *Naples*) no more of that, if you love me: For after that you were driven out of *Spain*, the Popes ſuffered ſo great miſeries from that ambitious Nation, that it may be very truly ſaid, they then purchaſed with ready money, thoſe infinite calamities which they have met withal. For, although the Sea Apoſtolick was very well contented to ſee the Mauritanian Kings driven out of *Spain*; yet did that great pleaſure prove extreamly painful, by my ſervitude which followed ſoon upon it: The Popes having never dreaded any thing more, than that I ſhould fall into the hands of ſome Potent Prince, who might make them live in thoſe perpetual jealouſies, wherein finding themſelves at this inſtant plunged up to the very eyes, many of them, and ſpecially thoſe that have moſt inſight in the affairs of the World, take but little reſt in their beds. A clear teſtimony of the truth of what I tell you, was that lamentable and moſt villainous ſack of *Rome* committed by the Spaniards a little after my bondage; with which ingratitude they paid the Apoſtolical Sea all they were in her debt, both for the releaſe of the Tribute of *Naples*, and thoſe ſuccors beſides, that they had from her in the War of *Granada*. A calamity which paſſing the bound of any the dolefulleſt miſeries, hath ſo opened the eyes even of the moſt drowſie witted men, that every one begins to perceive what it is, out of a zeal towards Piety, to unchain Lions. For no ſooner did the Spaniards perceive themſelves freed from that encumbrance which the Moors of *Granada* were to them; but by reaſon of that ambition which they openly declared, of deſiring to ſway the Univerſe, there were diſcovered, not only in *Italy*, but all *Europe* over, moſt important jealouſies of State, moſt troubleſome differences in points of Religion: inſomuch, as I have heard it maintain'd by men of very good underſtanding in the affairs of the World, that perhaps it would have been better for the Princes of *Europe*, that you had ſtill Reigned in *Granada*, than that the Spaniards ſhould have come over into *Italy*, to get from us ſuch important Eſtates as now they poſſeſs there.

Which diſorder hath cauſed ſuch an alteration even in matters of Religion, that they which know how to diſcourſe of the true cauſes of the weighty reſolution of Princes, ſtick not to ſay, that the fear which *Germany* was in of the monſtrous power of the Emperor *Charles* the Fifth, was the occaſion that the Moors which were in *Granada*, are changed into thoſe many Hereticks which our age beholds in *Germany*, and elſe-where. (A race of men ſo execrable, that with their heinous impiety they have defiled a great part of *Europe!*) To this very ſad diſorder of ſacred things, are added the prejudices both publick and private, which my ruine hath both brought, and continually doth bring to the Italian Princes; and more particularly to the Popes. For no ſooner had the King of *Spain* clapt his Chain about my leg, but they began to aſpire to the Sovereignty of all *Italy*: And to come quickly to it, they had a very excellent way of intereſſing themſelves in the differences that were in agitation between the Italian and French Princes, touching the poſſeſſion of the Dutchy of *Millan*; in which, that Man of Men, *Charles* the Fifth, carried his matters ſo, that he made himſelf to be known for a Grand-child worthy of his Grand-father by the Mothers ſide. For having with the Forces of the Italian Princes, driven the French out of *Italy*, inſtead of re-inveſting the *Sforzi* into the State, as had been agreed upon between him and the other Confederate Princes, by the deceitfulneſs of a thouſand Turkiſh cavils which he made a ſhift to invent againſt thoſe poor Dukes, he made himſelf abſolute Maſter of that ſo important Dukedom.

Hold! good Neapolitan Kingdom, (ſaith *Almanſor*) and make a ſtop here.

Well; if that diſorder hath likewiſe enſued, that the Noble State of *Millan* is fallen into the Spaniards hands, what hinders them, that they do not ſuddenly take in all *Italy*? And if your ſlavery hath made it apparent to the World, that the aids and ſuccors of Princes, ſerve rather for the benefit of him that gives them, than for the profit of him that receives them; why did not the Italian Princes rather ſuffer the French to rule over *Millan*, than by receiving aid from the Spaniards, run the hazard that ſo important a member of *Italy*, as that Dutchy, ſhould fall, as indeed you ſay it did fall into the power of the Kings of *Spain*.

What hinders? (reply'd the Kingdom of *Naples*) why the power of the Kings of *France*, defending from the Spaniſh ambition, that remainder of Liberty which is yet left in *Italy*: For thoſe glorious Kings, for the intereſt of their own Greatneſs, will not endure it, that the Sovereignty of all *Italy* ſhould fall into the power of the ambitious Spaniard, who hath not been able to quench his vehement thirſt of Reigning with the Purchaſe of all the new World which he hath diſcovered, and ſo much of the old as he doth poſſeſs.

Beſides, that the Italian Princes, who know in how ſhrewd danger of a miſchievous and moſt wretched ſlavery, they ſtand, are ſo united together, that although they be many in number, yet make they up but one body; and the Spaniards which have uſed, and ſtill do uſe all poſſible artifices to diſ-unite them, perceive that they were as good let it alone.

But as for the State of *Millan* you muſt know it was judged ſafer for the publick Liberty of *Italy*, that the ſaid Dutchy ſhould fall into the power of the ambitious Spaniard, than if it had remained in the hands of the French; who bordering upon *Italy*, if once they had poſſeſſion of never ſo little a part in it, 'tis a thouſand to one but they would make themſelves abſolute Maſters of all. But in the Spaniards the caſe was clean contrary: For their forces, though very great, yet lie ſo far off, that with a great deal of difficulty, can any be tranſported ſuch a long way by Sea, out of *Spain* into *Italy*, for the making good of what they have gotten there already; much leſs ſuch as would be ſufficient for ſubduing of the whole.

You ſay true (quoth *Almanſor*) but go on in your relation to me of the prejudices which your falling into the Spaniards hands hath brought to the Popes.

Know, (reply'd the Kingdom of *Naples*) that whereas formerly the Popes were a terror to my Kings; now the caſe is clean otherwiſe: for they live in extream torment, leſt one day there ſhould happen to be an union of *Naples* with *Millan*; which they perceive to be the ſcope of all the Spaniards intentions; Whereupon the Spaniards (whoſe proper nature it is, to reap ſingular profit from the fear in which they perceive they have put their neighbouring Princes) have arrogated to themſelves ſuch high Authority in the Court of *Rome*, that they boaſtingly give themſelves out for the true Arbitrators of all important matters that are handled therein. Beſides what I have told you, there is this more; When the Kings of *Naples* were not Kings of *Spain*, the Popes with every ſlight, threatning to deny the Inveſtiture, got from my Kings, Principalities, Dukedoms, Marquiſſates, and other great Eſtates, by way of preſent; beſides, that the Kings bought their friendſhip with Alliances, and every other ſort of Liberality.

But that fear being now over, if the Popes will aggrandize their Kinſmen with the Titles of Important States, they muſt pay for them with ready money. And the ſubtil Kings of *Spain*, over and above the precious gold of Intreaties, which they will have howſoever for the firſt payment, ſell afterwards at dear rates.

Important Intereſts, and grievous diſorders (quoth *Almanſor*) are theſe you have told me; but how comes it to paſs, that you, Kingdom of *Naples*, who are the Magazine of Silks, the Granary of *Italy*, go ſo ragged, and are ſo lean? As long as the Spaniards (anſwered the Kingdom of *Naples*) that come naked out of *Spain*, will within four daies after they are arrived at my houſe, be covered all over with Gold; needs muſt I ſtrip my ſelf to cloath ſo many, and ſuch pitiful tatter-de-Mallions. Moreover, did you but behold the greedineſs of the Vice-Roys, that are ſent to my houſe to repair their fortunes; and did you know the rapines of the Secretaries, of a thouſand Officers, and of other Courtiers, whom every Vice-Roy brings with him, all thirſting after my bloud; you would extreamly wonder how it were poſſible for me to ſatisfie the ravenous and dog-like unſatiableneſs of ſuch a company of ſtarvelings. As for that ſmall ſtore of fleſh you ſee about me; the Spaniards ſay they find it written in a certain Book of a Florentine, which hath given out rules of the cruel and deſperate modern Policy, That being a Conquer'd Kingdom, I muſt (like thoſe *Barbary*-horſes which are employed only in running of Races) be kept low.

And how (added then *Almanſor*) are the Millanois handled?

Why, they too (reply'd the Kingdom of *Naples*) are bathed in the ſame water wherewith you ſee me ſo wet. Only this difference there is betwixt us, that at *Millan* it drops in, and in my houſe it pours in a-main. The true cauſes of this diverſity of uſage, are the qualities of the Lombards inclinations, very much unlike to thoſe of my Neapolitans: For the Nobility of the State of *Millan* is naturally humorous, free, reſolute, and far from thoſe vices that are moſt proper to my Neapolitans, of flattery and affectation: But ſo ready to lay about them, and of that wavering diſpoſition, as I dare ſay, were there but one head-piece of *Cremona* amongſt my Barons, it would be ſufficient to obſtruct that on-forced Donative, that hath brought me to live upon bread and onions: Which, though it hath been often demanded by the Spaniards in *Millan*, and that in very high terms, they were told again, that they ſhould mind their own livelihoods. Beſides that, the neighbourhood of the Griſons, of the Duke of *Savoy*, and of the Venetians, are ſome cauſe, why the Kings of *Spain* proceed in *Millan* with more diſcretion. When the Popes ſtood to their Arms, I was then, for their ſakes much reſpected too. But with-draw good *Almanſor*, for I ſee my moſt capital enemy, *Don Pietro di Toledo* coming this way, and I would not by any means he ſhould perceive that I make my moan to you: And certainly even for this may my ſlavery be termed moſt unhappy, that I am enforced to call this miſerable condition which you ſee hath brought me to the laſt gaſp, a moſt happy Golden Age.

The Conte di Fuentes *is admitted into* Parnaſſus.

DON *Pietro Euriquez Guſman*, Count of *Fuentes*, was admitted the laſt Conſiſtory into *Parnaſſus*, but with a very ſevere cenſure, becauſe *Apollo* would be exactly reſolved, whether in the time that for many years he had governed the Dutchy of *Millan*, he had given any diſtaſte to thoſe Italian *Vertuoſi*, who, for the admirable fruitfulneſs of their wits, born to the invention of elegant things, are deſervedly called by his Majeſty, the firſt-born Sons of Learning. And albeit, that among other Objections made againſt that truly famous man, that accuſation did him moſt prejudice, wherein he was taxed for giving his mind to that miſchievous husbandry of ſowing jealouſies, and planting contentions (by which he had made thoſe Italian Potentates whoſe friendſhip he ſhould have procured with all the skill he had, to be ſuſpected by his King) more than to the Government of the people, yet were the difficulties of the heavieſt accuſations taken off by the concluſive proof of his having been in *Italy*, a prodigy of nature, a monſter never ſeen before, a Spaniſh Officer that hated money. For which things *Fuentes* was declared to be very worthy of a reſidence in *Parnaſſus*. And becauſe *Apollo* took him for a ſingular lover of Juſtice, and a capital enemy to roaring boys, of which ſort of raſcality, he knew that he had purged the State of *Millan*, and that he had laden therewith Gallies of *Spain*, he gave him the ſuperintendency over the Satyrick Poets, with full authority to puniſh ſome Poets, that in *Parnaſſus* playing the Libellers with their defamatory Verſes, wounded the honour, and maimed the reputation of perſons of Quality. And the Lord High Chancellor of the Court ſent to the Count the Patent of his admiſſion in a very rich Baſin of Gold, together with all the Acts of Grace, Prerogatives, Honours, and Penſions accuſtomed: But with a reſtraint under *Apollo*'s own hand, wherein his Majeſty ſtrictly commanded him; that he ſhould not by any means preſume to ſtir out of doors in the moneth of *March*.

Bitterly did *Fuentes* make his moan to *Apollo* of this ſo ſtrange a reſtraint not uſed in the Letters Patents of *Bartolomeo Alviano*, of *Pietro Navarro*, of *Antonio di Leva*, of the Marqueſs of *Peſcara*, and of other Commanders that were his *Camerades* there. And with all ſubtilty of Rhetorick he beſought him that it might be taken off: but all in vain; for *Apollo* bade him plainly be quiet: Since, were not he himſelf in that Moneth withheld by the important reſpect of not leaving the World without light, he would have pretermitted his wonted journey, that he might not afflict mankind with an evil quality he hath, which is to ſtir up pernicious humours in men, and not be able to diſſolve them. That therefore he would not at that time have a Perſon ſeen in *Parnaſſus*, which had the ſame defect more than himſelf

For all this, the Spaniſh Nation (liberal in making a great ſhew of matters that go on their ſide, and moſt skilful in concealing ſuch as go againſt them) did with artificial fires, with ſquibs, and vollies of Cannon-ſhot, make ſigns of extraordinary jollity for the admiſſion of the Count into *Parnaſſus*. In which it hapned, than an hour within night, while the Court wherein the Royal Palace of the Monarchy of *Spain* ſtands, was thronged with Princes, who taking delight in beholding thoſe rarities, went up and down diſporting themſelves; *Fuentes*, whether out of a ſeditious genius, or the dictate of a mind deſirous of novelty, or out of ſome private diſtaſte, or to diſturb the quiet of *Italy*, offered to diſmount him in War, who commanded in Peace. Forth he come; and as he was going to faſten a long ſquib of wild-fire upon an Italian Prince, it took fire ſo ſuddenly, that it went off in his hand, and the flaſh did ſo ſinge his face, having monſtrouſly beſmutted him, that immediately he went out of *Parnaſſus*; ſome ſay, to get himſelf cured in ſome ſecret place: others ſay 'twas for ſhame, that the damage and affront which he would have done to another, was returned upon himſelf. But the more common opinion is, that he will come no more into this State, leſt people ſhould jeer him, for having by ſuch an action, utterly loſt all that honour and reputation, which for ſo many years he had purchaſed by his upright Government of *Millan*, and by his moſt important enterpriſes in *Flanders*.

All the States of the World are cenſured in Parnaſſus *for their errors.*

A*pollo* having no buſineſs which runs more in his mind, than that the Princes of the Univerſe ſhould by the upright Government of their States, give that ſatiſfaction to the people as they ought, did many hundreds of years ago, introduce into *Parnaſſus* an admirable cuſtom: which was, That every year the names of the chiefeſt Potentates on earth ſhould be written in little Schedules, and the Princes ſhould be drawn out of an Urne, one by one: Whom, in the preſence of all the Sacred Colledge of the *Literati*, the publick Cenſor of Politick Affairs, ſhould put in mind of the diſorders which he had obſerved in the Government of their States, withal, binding the ſaid Princes, either out of hand with important reaſons, to make good the things laid to their charge, or within the ſpace of a moneth to amend them. An Inſtitution certainly moſt Noble and Religious; ſeeing that in the progreſs of ſo many Ages that it hath been put in practiſe, it hath been an occaſion that many Princes have mended an infinite number of their errors. Beſides that, knowing they muſt be called to ſuch a ſtrict account, they ſtudy to live ſo vertuouſly, that they may not come to be diſgraced in the preſence of ſo many Princes.

On the day appointed them, all the Potentates of the Univerſe appeared before *Apollo*; and Count *Baldaſſar Caſtiglione*, Politick Cenſor, told *Giovanni della Caſa*, Nuntio for the Apoſtolick Sea in this State, and who was firſt drawn out of the Urne, that it ſeemed to him a very ſcandalous thing, and altogether unworthy the Majeſty of Popes, that there ſhould be ſeen in *Rome* ſome Potent Families, to whom it was in ſtead of a rich Patrimony, to make themſelves known to Forraign Princes, ill-affected to the greatneſs of the See Apoſtolick, for ſuch as upon any occaſion are ready by the Forces of their Faction, to put the Popes to a great deal of trouble; and that with much truth; he could ſay, that in all his time, he had not ſeen a more foul and execrable act, than that which the Emperour *Charles* the Fifth did, when he rewarded the cruel ſeditions and ſhameleſs treacheries which Cardinal *Pompeo Colonna* uſed towards Pope *Clement* the ſeventh, with the moſt Noble Charge of the Government of *Naples*.

Monſignor Giovanni then ask'd the Count, How long 'twas ſince he had frequented the Roman Court? And he anſwering, Threeſcore and Ten years ago: The Nuntio reply'd he ſhould go thither again, now: For he would find, that the *Pompei*, the *Fabritii*, the *Proſperi*, and the *Aſcanii* of the Family of *Colonna*, the *Virginii*, and other principal Barons of the Houſe of the *Orſini*, had eaten ſuch ſtore of ſower Grapes, as their Grandchildrens and Great-grand-Childrens Teeth are ſo ſet on edge, that they cannot chew ſo much as their Pottage. For the Popes, who tied thoſe exorbitances about their fingers, knew ſo ſingularly well how to put *Tarquin's* Precept in practice, that they had brought the Poppies formerly as tall as Cypreſſes, to the low growth of ridiculous Shrubs.

At this anſwer, the Count held his peace. Then turning to the Roman Empire, which was next that was drawn, he told him, That the preſent diſorders which were ſeen not only in the large Patrimony of the Houſe of *Auſtria*, but all *Germany* over, were cauſed by the negligence of the now Emperour *Rodolphus*; and earneſtly deſired that his Majeſty would embrace the Government of his ſo great States, with more care, remembring, that Princes, Rulers of Mankind, bear a heavier weight upon their Shoulders, and have taken a more laborious work in hand, than any the moſt toiling Earth-delver whatſoever can deal in.

The Roman Empire returned the Cenſor many thanks for this advice; and then very gravely anſwered, That it was a miſchance common to all Princes, when ſcandals aroſe in their States, to be accuſed of negligence, although it were notoriouſly manifeſt, that ſince thoſe ſcandals had been occaſioned by the machinations of over potent Enemies, they could not be avoided by never ſo wary a Prince. That therefore he left it to every ones conſideration, whether the prodigious felicities of the moſt puiſſant Houſe of *Auſtria*, in inheriting by Alliances the States of *Flanders*, the Kingdoms of *Spain*, *Naples*, *Sicily*, *Bohemia*, *Hungaria*, *Portugal*, and the acquiſition of the Dukedome of *Millan*, had not raiſed up in all the Princes of *Germany*, *Italy*, and *Europe*, ſuch devilliſh jealouſies, as have cauſed the paſt and preſent deſolations which are ſeen in her Ancient Patrimony: To which, not all the Emperours that have been ſince *Maximilian* the firſt, though they have been accounted very valiant and wiſe Princes, ever knew how to apply any ſalve which did not infinitely inflame the Ulcer of the German diſorders, to which there flocked ſo many, and ſuch malignant humours, that a man might truely ſay, it was incurable.

And that beſides this, he deſired them to remember the little Authority that the Modern Emperours have in *Germany*; and that it was not only incivility, but open injuſtice to require, that one which had his hands faſt bound, ſhould do with them the feats of *Orlando*. That moreover he left to every ones conſideration, the quality of the Empire, which being elective, they that ſerved had more Authority in it, than they that commanded. Beſides, he put them in mind of the Houſe of *Auſtria's* preſent weakneſs in *Germany*; which impious men, having by the ſedition of Hereſie, robb'd of his Subjects Hearts (a robbery of that conſequence, that thoſe States may be given for loſt, in which ſo diabolical a ſeed is ſown) the late Emperour ſaw himſelf clean ſtript of the obedience of the greater part of his Vaſſals.

And therefore he intreated every one to reflect upon the quality of thoſe Couſins which the German houſe of *Auſtria* hath in *Spain*; for they will find that the Germans being a people born to Liberty, to ſecure themſelves from the monſtrous power of ſo great a Family, take impious and overthwart revenge of even thoſe that would not be ſecure, from ſuffering ſlavery under the Spaniards, if they for mens ſins ſake, ſhould ever come to get the Government of the Univerſe: From which, by the meer goodneſs and mercy of God, they are ſtill kept the farther off, by how much the nearer, by their ſubtilties, they endeavour to come to it. And that they ſhould all remember, how, the firſt that both in *Italy*, and out of it, did with all manner of irreverence, and diſreſpect, diſinherit the Empire of his Majeſty, were the very ſame Couſins of his in *Spain*; which all men plainly perceived by the uſurpation of *Finale*, and by other Imperial Fee-Farms, which they have ſeized upon.

All which things, ſtirring up very dangerous humours, without diſſolving them, have brought it ſo to paſs, that the houſe of *Auſtria* in *Germany*, is cruelly battered by very powerful enemies; while the Spaniards were very buſie only with threatnings, in filling the whole world with jealouſies and diſtaſtes.

Laſtly, he earneſtly preſſed, that the whole Colledge of the *Literati* would well conſider how, to the miſerable barrenneſs of Sons, which is ſeen in the Modern Emperour, was added a lamentable fruitfulneſs of Brothers, one of which, hurried on by the violent inſtigation of ambition, made no ſcruple at the laſt, to give a puſh to his houſe that was tumbling down headlong. All which have been accidents ſo unluckie, that they would have made the world have taken King *Solomon* himſelf for a Block-head.

With theſe Replies, which ſeemed to every one very weighty, the Cenſor was pacified, Who turning himſelf towrds the Warlike French Monarchy, told her, that all the *Vertuoſi* of *Parnaſſus* did earneſtly deſire her that ſhe would regulate the furious, reſtleſs, fantaſtical, and too too raſh Brains of her Frenchmen, reducing them to thoſe terms of diſcretion, warineſs, and calmneſs of mind, as they ſee is in the Noble Italian and Spaniſh Nations: And it took off much from her reputation, that the Kingdom of *France*, which holds the firſt place amongſt the Principal Monarchies of the World, ſhould be inhabited by infinitely haſty, and hairbrain'd men.

To this advice, the French Monarchy reply'd, That the Cenſor, not well informed of the intereſts of her Kingdom, had cenſured the prime Vertues that ſhe moſt fancified in her Frenchmen (as madneſs, levitie, heedleſneſs, and haſty nature, which had made her ſo dreadful and formidable a Queen) for defects: Since her Frenchmen, at any, though never ſo ſlight a beck of hers, did with alacrity and readineſs of mind, expoſe themſelves to thoſe dangers, in which they ſaw that other Princes could not force their wary circumſpect people to engage, neither by Halters, Baſtenado's, nor all the cruel tortures they could put them to. And that in thoſe many battles which ſhe hath had with divers valiant Nations, ſhe hath learned to know, that Armies compoſed of Souldiers, that have but little Wit, and much Courage (ſo they be directed by a General of Worth) carried the Victory from thoſe that made more profeſſion of being circumſpect, and wondrous wiſe.

So much the more highly was the anſwer of the Monarcy of *France* extolled by *Caſtiglione*, by how much the more apparently he knew by the quality of her moſt puiſſant Kingdom, that the French poſſeſſed all thoſe endowments and vertues of mind, as were neceſſary in a Nation, for the founding, enlarging, and maintaining of a huge command.

Then the Cenſor, turning to the High and Mighty Monarchy of *Spain*, he told her, It was generally obſerved, that nothing did give greater ſatisfaction to all ſorts of people, but more particularly to thoſe which were Subjects to the forraign Nations, than the humanity and courteous behaviour of thoſe that rule over them: And that ſhe ſending none to govern *Naples*, *Millan*, and *Sicily*, but her Spaniſh Dons, theſe with their uſual Caſtilian ſtrutting, and with unſufferable Spaniſh Oſtentation, incomparably much greater than the Kings of *Spain* themſelves, either would or could have uſed in thoſe States, did ſo turn the Stomachs even of thoſe her good and faithful Subjects, that they made the Spaniſh Government infinitely odious to all men.

And that moreover, he deſired, that in all Negotiations, whether of more or leſs weight, ſhe would uſe more expedition: Seeing that by reaſon of her over-much tedIouſneſs, and perplexity in the determining of important Affairs, ſhe had loſt very fair occaſions, which were preſented her for the aggrandizing of her Power.

Very much did the Spaniſh Monarchy thank the Cenſor for the warnings he had given her; and to clear her ſelf, ſhe ſaid, That Noble Genleman, which had a young Wife extreamly handſom, but naturally inclin'd to Wantonneſs, would ſhew himſelf circumſpect; if he liked it better, that a Houſhold-ſervant of his which was a ſpruce Gallant, ſhould rather be infinitely hated, than much beloved of his Wife: And as for that tediouſneſs of coming to a reſolution in her affairs, which ſhe knew to be faulty and full of danger, it was not in her power to remedy it: For God Almighty having not without important reaſons, created her Spaniards in all and every thing, of a *genius* differing from that of the French, as long as theſe were in their determinations, rather hair-brain'd than good at Action, ſhe by being ſlow and unreſolved, obey'd the will of God, who had appointed that it ſhould be ſo.

Preſently after was drawn the Monarchy of *Poland*; to whom Count *Baldaſſare* ſaid, That all the Princes of *Europe* deſired, that the preſent King *Sigiſmond* ſhould have uſed againſt thoſe ſeditious Nobles which lately rebelled againſt him, ſome ſeverity worthy of ſo grievous an offence, only that he might thereby terrifie other Nobles from committing the like.

To this the Polack Monarchy anſwered, That in her Elective Kingdom, thoſe puniſhments inflicted upon the Nobility had alwaies proved dangerous, which in an Hereditary State were beneficial: And that Kingdom, which one hath received as a Donative from a Nobility that had the election of the King in her own power, could not be governed with that rigour which in Hereditary States was neceſſary, without running an evident hazard of tumbling down head-long from his Greatneſs. For, that Senate whoſe election of love gave one a Kingdom, if it were throughly moved by that moſt powerful paſſion of hate, knew as well how to take it away again: For, the wary Senators uſed to reſerve to themſelves thoſe neceſſary Inſtruments, whereby they might be able, upon every occaſion of diſſatisfaction, to repent their liberality. And that the preſent King *Sigiſmond* being the firſt of his ſtock that reigned in *Poland*, was in all his thoughts to aim at nothing more, than with extraordinary diligence to get the good will of the Nobility of his State, that ſo by his dearly eſteemed memory, he might perpetuate Succeſſion of ſo great a Kingdom in his own ſtock. An advice ſo much the more neceſſary for her King *Sigiſmond*, in that the Polacks, though they had their King by way of Election, yet they never defrauded the Blood-Royal of the Succeſſion, if he that reigned knew but how by his gentleneſs to gain the univerſal good will of the Nobility. For, *Poland* being a Nation which knew not how to live in an abſolute Freedom, yet ſo much abhorr'd total ſervitude, as that King (a thing common to all Elective Principalities) was amongſt them the more ſharp ſighted and vigilant in the Affairs of his State, that moſt of all made as if he did not ſee, and made the greateſt ſhew that he deſired not to know all things.

Not only the Cenſor, but the whole Colledge of the *Vertuoſi* admitted for Excellent, the Juſtification of the Polack Monarchy. And becauſe the moſt famous Engliſh Monarchy was drawn out of the Urne, the Cenſor, with ſomething an angry countenance, yet in gentle words, told her, That if humane Wiſdom were neceſſary for any perſon, it was moſt neceſſary for Princes, becauſe of the important buſineſs which they had in hand, of govering mankind: And that the chiefeſt and trueſt Wiſdom of men, being the fear of God, little ſtore of diſcreet Government could be expected from him who had committed the impious and deteſtable folly, of falling away from his Divine Majeſty. That therefore he required her to let the preſent *James* the Sixth know, that the Politick Precept which *England* and *Scotland* had imprudently put in practice, of conforming Religion to Ambition, and making uſe of her for a Winch, to turn and wind the people, was a point of Policy that either was unknown to the Antients, or which they durſt not uſe, for fear of offending God. That therefore ſhe ſhould put him in mind to have always before his eyes, the deplorable calamities of the Greek Empire, which although for ampleneſs of State, for multitude of Subjects, and wealthineſs of Treaſure, it did vaſtly ſurpaſs the Kingdom of *England*; yet, becauſe to avoid being ſubject to the Divine Supremacy of the Pope, it diſagreed from the Catholick Religion, it ſo much deſerved the Divine Anger, that the world hath beheld it made a ſlave to the baſeſt and moſt barbarous Nation as ever, ſince the memory of men, reigned upon the Earth. That therefore ſhe ſhould give notice to the now-King *James*, that he ought ſo much the more to reconcile himſelf to God, in that he being Soveraign over two Kingdoms, ſo great Enemies to one another, it was not poſſible for him, without eſpecial aſſiſtance from God, to eſtabliſh the union of thoſe two great Crowns; That therefore he ſhould know, that every day he did more and more provoke him againſt himſelf, when ſpending the greater part of the day in defending the manifeſt Errors of his Sect, he buſied himſelf in nothing but Diſputations of Religion.

At this ſevere and juſt cenſure of *Caſtiglione*, the Engliſh Monarchy was ſeen to fall a crying.

And after this, the Cenſor turning towards the vaſt Ottoman Empire, told him, that the cruelty which he uſed ſo much, upon ſlight ſuſpicions, againſt his moſt principal Officers, was judged by all the world to be a ſavage action, every one being of an opinion, that men of extraordinary worth and high deſerts, ſhould never be queſtioned, but for grievous delinquencies, and ſuch as had been proved againſt them: And that if the Ottoman Princes might be juſtified in taking away their Officers lives; yet the cuſtom of ſeizing upon their goods, and making them be carried to the Royal Treaſury, or *Caſna*, and ſo utterly to deprive the children of them, had no colour of juſtice in it; for every one conceived, that by this cruel rigour, mens Eſtates were rather proceeded againſt than their Demerits.

With admirable gravity anſwered the Ottoman Empire to this ſo open reproof, ſaying, That he was grown up to that greatneſs, in which all men ſaw him, only by thoſe two powerful means, of Reward without meaſure, and of Puniſhment without limit: And that the only foundation of the tranquility of every State being laid in the fidelity of the more important Miniſters thereof, Princes were to ſeek after nothing with greater care, than by immenſe rewards to allure them to Loyalty, and by infinite chaſtiſements to frighten them from treachery. And that it not being poſſible for thoſe Officers, which had in their power the Forces of Emperours, and Government of States, to treſpaſs but in matters of greateſt moment; it were the courſe of a ſimple Prince, in ſuſpitions of higheſt conſequence to draw up Proceſſes, to allow Apologies, and to hear the Defendants Juſtifications: Whereas in ſuch caſes as theſe the Prince that will not endanger all, muſt ſtrive to take his Officer unawares, and ſecure his own Affairs; by making the execution of the puniſhment, precede even the accuſation it ſelf. And that it hath oftentimes fallen out, that by a haſty puniſhment, he hath prevented the conſummation of very foul Treaſons: Which reſolution, though he muſt confeſs it to be very ſevere, yet he knew it was one cauſe, that in his State there were ſeen no Counts of Saint *Paul*, no Princes of *Orange*, no *Gaſper Collignies*, no Dukes of *Guiſe*, *d' Aumale*, *du Main*, *De Mercurie*, and other odious monſters of diſloyalty, as have been ſeen elſewhere to the ſhame of thoſe Princes, that with Halters, Daggers, and Axes, have not known how to prevent ſo dangerous Offences: It being in matters of State, a Rule as common as 'tis certain: That that Officer which gives his Prince never ſo little cauſe to ſuſpect his fidelity, forfeits his life; ſince thoſe Commanders that have in their Power the charge of Armies, are (no leſs than the Wives of Honourable Perſons) obliged to live with ſuch purity of mind, that they muſt be without, not only any fault, but any the leaſt ſuſpition of an unchaſte deſire.

That for the taking away of his Baſſa's goods after their deaths, he could very truely tell them, That the Penſions, the Donatives, and Wealth wherewith other Princes reward their ſervants, were in compariſon of thoſe unexhauſted Riches which he beſtows upon his well-deſerving Officers, poor pitiful things: as the Royal Treaſures which *Ruſten*, *Mehemet*, *Ibrahim*, and many others left behind them, have fully and amply teſtified: And that the greateſt fore-caſt which a Prince ought to have in rewarding his ſervants, conſiſted in taking a courſe, that it might never be poſſible for others to employ thoſe immenſe Riches wherewith he had purchaſed their infinite fidelity, to the detriment of him that had been ſo liberal.

That he had learned by the moſt lamentable diſorders which happened in the States of other Potentates, how it was a moſt pernicious thing for Princes, that the extraordinary Wealth left by a deſerving Officer, ſhould paſs to his Children, whether by that Vertue, by that Valour, and by that ſame Loyalty which was in their Father, they had firſt deſerved it from the Prince, or not. And that he confiſcated the great Inheritances of his Baſſa's, not out of avarice, as many wrongfully judged; but that he might not make thoſe Subjects, (who, for being deſcended from Fathers of noted worth, put the Prince in certain hope, that they would imitate their Progenitors in Vertue) by the convenience of living idle, conſequently to grow vicious too. And that he kept the gates of his Treaſury always open to his Officers Heirs, that he might reſtore to them their paternal Inheritances doubled, whenſoever by Loyalty and Valour they ſhould deſerve them: And that, how apt great Riches poſſeſſed by a vicious man, and an ambitious Subject, were to diſturb the peace of any Kingdom, how great ſoever, was a thing known to every man, by the freſh examples which the world hath ſeen in *France* and *Flanders*.

While the Ottoman Empire ſpake theſe things, he obſerved that the French Monarchy by ſhaking her head, did ſhew (as it ſeem'd) that ſhe by no means approved of thoſe diſcourſes. Whereupon ſomething paſſionately, he ſaid, moſt renowned Queen, my cuſtom of ſeizing upon my Baſſa's inheritances, makes well for my Greatneſs, and the tranquility of my State; and for the friendſhip that is betwixt us, I could wiſh that the like were obſerved in your *France*. For, you know well to what uſe *Henry* Duke of *Guiſe* did put that vaſt deal of Wealth, wherewith the liberal King *Francis* the firſt, and King *Henry* his Son, rewarded the deſerts of Duke *Francis* his Father.

For, wo to that Prince, who becauſe he knows not how to be ſevere to others, is ſo cruel to himſelf, as abſurdly to breed up Serpents in his boſom.

You, I, and all the reſt of Us that bear Rule, know, that the ſweeteſt honey that men can taſte, is *Soveraignty*; and there being no man that for never ſo little of it would not gladly adventure to loſe his life: Princes ought to be ſtill moſt vigilant in keeping all the Avenues to Government, block'd up, and by all poſſible ſeverity to hold every one out of the reach of Ambition. Nay, they ought to order their matters ſo, that every private man whatſoever, may deſpair of ever being able to taſte of ſo pleaſant a liquor.

And, I tell you plainly, had your Duke of *Guiſe* but offered to think in my State, that which with ſo much ſcandal he publickly made bold to put in execution in your Kingdom; that very firſt day would I have ſhew'd him the ſame play which your *Henry* the Third (though urged to it by moſt of the Italian Princes) knew not how to reſolve upon till the laſt day of his inſufferable vexations, and juſt then when the ſore of the French Commotions was grown to be an incurable Canker.

For, where Ambition reigns amongſt the Nobles, Princes are enforced to ſhew themſelves totally ſevere, keeping the Gibbets alwaies in a readineſs, for the puniſhing of the ſeditious and Rebellious; and their Treaſury open to reward the peaceable and loyal Subjects; that Prince being unworthy of command, that hath not a *genius* to make himſelf obeyed: Neither is there any thing more ſcandalous in a State, than that the Prince ſhould live in jealouſie of that Officer, which ought to live in fear of Him.

But, it is proper for you, Princes of *Europe*, that making a profeſſion of Learning, and of living according to Rules of great Policy, who call me Barbarian, and my ſafe manner of proceeding, Tyrannical, to ſuffer your ſelves by your heroical Vertues, of clemency and mildneſs, to be brought to the ſhameful condition of ſuffering moſt unworthy things.

Impoſſible it is to ſay, how much the Ottoman Empire did with his diſcourſe offend all the *Vertuoſi* of the Sacred Colledge, who ſtanding up in very great Wrath, told him, That with weapons in hand they would make it good to him that all the particulars which he had ſpoken, were moſt wicked conceits, unworthy to be uttered by a perſon that had a Soul, and as much to be liſtned to by men that made profeſſion of Honour.

At which the Ottoman Empire ſmiling, ſaid, That in the Politick conceits, by which others governed Kingdoms, reſpect was had to the commodiouſneſs of Moral Precepts, which by well-regulated Cuſtoms, were ſerviceable to goodneſs. And that yet the tranquility and peace of States were to be preferred before all other humane intereſts.

Then the Cenſor, to cut off ſo odious a Diſputation, turning to the Great Dukedome of *Muſcovy*, told him, that among the greatneſſes of a Prince, it was called the ſecond Nobleſt Prerogative, to have command over people that were Lovers of Learning; and that it was not only little for his credit, but a thing for which he incur'd much reproach, that he ſhould ſo much give his mind to have his Subjects brought up in groſs ignorance; for he was ſcoffed at by every one; that having baniſhed the Liberal Arts, he had given his people leave only to learn how to write and read.

To this Cenſure the Dukedome of *Muſcovy* anſwered, That the hideous fire, which he had obſerved that Learning alwaies kindled in thoſe States where it was admitted, had made him reſolve, by no means to give way that ſo ſcandalous a Cockle ſhould be ſown in his Dukedom: For, Men being as much Princes Heards, as Sheep are private perſons Flocks, it were the height of madneſs to arm thoſe humane Sheep (Subjects) which by reaſon of the much ſimplicity that God created in them, are, though many, eaſily governed by one only Shepherd, (the Prince) with that craft and malice, which Learning engrafts into the Brains of thoſe that entertain it: And that it was no more the proper quality of fire to give heat, than of Books to transform the ſimple Sheep into moſt corrupted Wolves.

Laſtly, that he held it for a thing unqueſtionable, That if the Germans, the Hollanders, and the Zealanders, had been kept by their Princes, in the ſimplicity of their ancient Ignorance, and they withal had given charge, that the pure minds of thoſe Nations ſhould not have been contaminated with the Peſtilence of Greek and Latine Literature; they would never with ſuch havock of the old Religion, and the caſting out of many Princes which formerly governed them, have had the judgment to know how to ſettle in their Countreys, thoſe perfect Forms of Common-wealths, which the Wit of *Solon*, the Wiſdom of *Plato*, and all the Philoſophy of *Ariſtotle* to boot, could never attain unto.

This anſwer ſo troubled the mind of the Cenſor, and of the whole Colledg of the *Literati*, that with threatning countenances they ſaid, That the Arguments alledged by the Great Duke of *Muſcovy*, were moſt manifeſt blaſphemies: Nay, it ſeemed that the *Literati* were minded to do themſelves right by Arms; but their courages were cooled when they ſaw the major part of the more potent Monarchies betake themſelves to their weapons, in defence of the Muſcovite: who growing yet bolder, by the ready aſſiſtance which he perceived he ſhould have from ſo many Potentates, freely ſaid, That if there were any preſent who would deny, that Learning did infinitely hinder the tranquility and good government of States, and that the Prince might with more eaſe command a million of Idiots, than an hundred Learned men, born to command, not to obey; he lied in his Throat.

At this generous defiance, the *Vertuoſi* were all in a pelting chaſe, and couragiouſly ſaid, That the Muſcovite had ſpoken with inſolence worthy of an Idiot; and that they would make it evident to him, That men without Learning were two-legged Beaſts.

Already was the ſcuffle begun, when the Cenſor cried out, Hold! bear due reſpect to this place, where you are all aſſembled to amend diſorders, and not to commit ſcandals. And ſuch was the reverence every one bare to the Majeſty of the Cenſor, that the minds of the Princes, and the hearts of the *Vertuoſi*, though ſtark mad for anger, and enraged with diſdain, were wholly pacified on a ſudden.

Here it is not to be concealed, that the Duke of *Vrbin*, who before ſate in the Claſſis of Princes, as ſoon as he ſaw the fray begun, went on the other ſide to help the *Vertuoſi*; and placing himſelf in the firſt Rank, ſhewed a mind reſolved to loſe his State, ſo he might but defend the Liberal Arts.

All Tumults then being appeaſed, the Cenſor told the moſt renowned Venetian Liberty, who was drawn out of the Urn, That the hardeſt bone which Ariſtocracies could never gnaw (as ſhe well knew) was the bridling of the young Nobility, which, when by overmuch licentiouſneſs it had diſtaſted the better ſort of Citizens, had often occaſioned the ruine of the moſt famous Common-wealths; and that, to his great grief, he heard that the young Nobility of *Venice* did, by their proud demeanor, give offence to many Honourable Citizens of that State; who loudly complained, that as the inſolence of the Nobility encreaſed, the puniſhments abated.

That he therefore wiſhed her to remember, it was a dangerous thing in Ariſtocracies, for thoſe which ſhould glory of being wholly freed from the perils which a State is ſubject to, that obeys the Caprichio of one Prince, to be heard to complain of being baffled by many Tyrants.

To theſe things the Venetian Liberty anſwered, That the diſorder recounted by the Cenſor, was true, and withal dangerous; but that pride and inſolence are ſo annexed to authority of Command, that they ſeemed to be all of a birth; and that the exceſſive licenciouſneſs which the Nobility of all Ariſtocracies exerciſed over the Citizens, was reputed by all the famous men that have diſcourſed of Common-wealths, a deſperate cure: For though it were neceſſary that inſolences ſhould be reſtrained by ſevere puniſhments; yet on the other ſide, Ariſtocracies ſhould forbear openly to chaſtiſe Noble-men, though ſeditious: and this, that they may not, by diſgraceful ſufferings, bring the people to undervalue that very Nobility, which having in their hands the Government of the State, ought, for the main Intereſt of the publick conſervation of Liberty, to be maintained in higheſt Reputation.

And that if in her *Venice*, the more ſtubborn and inſolent Nobles were not openly puniſhed in Saint *Marks* Place, between the two Columns ſo often, as, it ſeemed, many deſired; that yet by the *Gran Conſiglio*, by the *Pregadi*, by the *Collegio*, and other ſuperior Magiſtrates who diſpoſe of publick Offices, there was with the

Torments of diſgraceful Repulſes, made a terrible Maſſacre of thoſe ſeditious Nobles, who in a Free Countrey were diſcovered to bear tyrannous minds: And that in *Venice* there were ſeen many perſons of very Noble Families, whoſe ancient Reputation had been ſhot to fitters, with Harquebuſes charged with Bullets made of Raggs; and that being by ſuch odd blows ſometimes felled to the ground, they were never able to riſe again to Honours and Dignities. And that there could not be invented, no not by *Perillus* himſelf a more torturing Rack for the tearing of ones body limb from limb, than that which a Noble Venetian hath ſometimes undergone, when in the Rival-Ship about Offices [illegible] and much ſtood for, he hath ſeen go before him, a perſon younger than he, only because he was known by the Senate to be more deſerving.

Caſtiglione not only admired at the juſtification of the renowned Venetian Liberty, but infinitely praiſed both the circumſpectneſs and the ſeverity which ſhe uſed in puniſhing and chaſtiſing her Nobility, in caſe either of any demerit, or of any defect.

Preſently after, the Cenſor ſaid to the Dukedom of *Savoy*, That his State being placed between the Confines of *France* and *Italy*, he was neceſſitated with all poſſible diligence, to maintain neutrality between thoſe Princes upon whom he did confine. But that in theſe laſt tumults of *France*, having openly diſcovered himſelf to be wholly Spaniſh, he had put not only his own, but the States of all the Italian Princes in great trouble; and that while with the Bellows of his Forces he had puffed in the Fire of the French Commotions, enkindled by Spaniſh Ambition, he ought to believe, that that flame would burn up Friends and Kindred, before it could come at the other Italian Potentates that were enemies.

The Dukedom of *Savoy* readily anſwered the Cenſor, That the adherence of his laſt Duke to the Spaniard was true. But the fair advantage which he had of three Sevens in hand, had enforced him to ſet his Reſt, hoping to have gotten the famouſeſt Prime as ever any Prince whatſoever had at Cards.

Upon which hazard he had ſo much the more willingly put himſelf, becauſe it ſeemed a thing appointed by deſtiny, that thoſe moneys which had been gotten at play, ſhould at the ſame Game be loſt.

That afterwards, if by his ill fortune in the fourth Card that was dealt him, he ſhould happen to be affronted by an ugly Court-Card, with which he ſhould have the worſt Game that could be in the Pack, yet he knew that the honeſt good Fellows would have confeſſed, that though the reſolution were very full of danger, yet they themſelves, not to wrong the Cards, would have plaid it no otherwiſe.

The Cenſor underſtood the Metaphor, and highly praiſed that Dukes reſolution: who, becauſe from a little Feaver, he might have received as a Donative, the command of the greater part of the World, when not only without any note of indiſcretion, but to his infinite glory, he threw the Die of all the greatneſs of his Fortunes, in the Tables of Chance, he might once more ſay thoſe famous words; *Aut Cæſar, aut Nullus.*

Then the Cenſor turned to the Great Duke of *Tuſcany*, and ſharply reprehending him for rouſing up the Waſp with thoſe Gallies of his, he put him in mind of the calamities and troubles which the Knights of St. *John* ſuffered in *Rhodes*, in *Tripoly*, and the great hazard they ran at laſt in *Malta*, only becauſe like fools they would needs be faſtning of Squibs upon the Bull: And that every diſcreet Chriſtian Prince ſhould rather favour the Turks preſent careleſneſs, than with injuries, that yield but little benefit, nay, which may bring much danger and damage to awaken them, and enforce them to ſet their minds again upon Maritime affairs, which now-a-daies they had given over. He likewiſe recalled to his memory the many complaints of infinite multitudes which continually cry out, that by his hindering of the Trade between *Italy* and the *Levant*, all the Drugs that came from beyond-Sea, were grown exceſſive dear.

To this reproof, the Grand Dukedom of *Tuſcany* anſwered, That the power of a Prince could not be termed perfect, unleſs with a conſiderable party of men of War, he had ſome command upon the Sea: And that his Gallies were very neceſſary, not only for the Tuſcan Greatneſs, but for the ſecuring of the Liberty of all *Italy*; as thoſe which ſerved for a School to Mariners, and as a Seminary both for Sea-Captains, and Sea-Souldiers. He confeſſed, that the damage they did to Trading, was true; but that withal, he deſired every one to remember, that the myſtery of War, both by Sea, and by Land, could not be learned by Souldiers, nor practiſed by Princes, without bringing ſome damage along with it.

And that, ſince *Tuſcany* did breed a numerous raſcality of turbulent Mad-caps, and extravagant humours, he had yet farther very great need of thoſe Gallies, which were as the Schavengery of his State, by which he kept it cleanly, employing them for Slaves, which had done miſchiefs already, and for Souldiers, thoſe heteroclitick diſpoſitions, who, by reaſon of their reſtleſs natures, 'twas thought were likely to do worſe.

With wonderful applauſe was the great Dukedom of *Tuſcany*'s Apology approved of, both by the Cenſor, and the whole Colledge. Whereupon the Count told the Common-wealth of *Genoa*, which was drawn laſt, That the uſe of Exchange which ſhe allowed her Nobility, cauſed the great diſorder of enriching the private, and withal, impoveriſhing the publick ſtock: whoſe in-comes would have yielded a notable ſum of Gold, had the King-like Wealth of her Nobles been employed in the Juſt Traffick of Merchadiſe. And that together with the prohibition of Exchange, her Nobles ſhould give over that dangerous converſation with the Spaniards, which ſo much leſſened her Reputation.

With a readineſs that much took all the *Literati*, the Common-wealth of *Genoa* anſwered, It was true, that the Exchanges wrought that effect which the Cenſor had intimated, and therefore were moſt pernicious in any Monarchy; but that yet, without any prejudice to the publick Intereſts, they might be permitted in a well-ordered Republick; for the moſt ſubſtantial and ſure Treaſures of a Free State, were the Riches of the Nobility and Gentry, and of all the Body Politick one with another. A thing which happened not in Monarchies, where between the Princes poſſeſſions, and private mens good, there was a partition-wall of the largeſt ſize, made up of *Meum & Tuum*: Becauſe in Monarchies the change of State happens ordinarily with no great matter of concernment to the people, only changing the name of *Matthew* to that of *Martine*: But in the ſubverſion of Common-wealths, where liberty was to be changed into Bondage, the publick Treaſure was made out of the peculiar goods of private men, who then would profuſely lay out all their Eſtates, to defend, as long as breath laſted, every man's peculiar Liberty.

As for the dangerous Commerce that her Nobility held with the Spaniards, ſhe deſired every one throughly to conſider, whether the entercourſe of her Genoeſes were hurtful to the Spaniards, or the familiarity of the Spaniards to the Genoeſes: For, certainly they would find, that the Frying-pan ſtood in no great fear of being ſmutted by the Kettle.

The Spaniſh Monarchy invites the Cardinal of Toledo *to be Secretary of State: who refuſeth; and why.*

'TIs given out up and down this Court, that the high and mighty Monarchy of *Spain*, hath invited the moſt Illuſtrious Cardinal of *Toledo* for her chief Secretary of State, with a large Penſion, to aſſiſt as her Divine in the Counſel-Royal, that ſo nothing be determined there, which may be againſt her conſcience. This news hath filled all this Court with great admiration, every one knowing how much this Prelate did work againſt the intereſts of her King, in the re-benediction of the moſt Chriſtian King, *Henry* the Fourth: Wherefore no man could imagine the reaſon, why ſo ſharp-witted a Princeſs ſhould deſire to make uſe of a perſon ſo little to be truſted in a buſineſs of higheſt importance.

Thoſe that moſt profeſs the knowledge of the Subtil Spaniard's manner of proceeding, did, even in this, obſerve the old cunning of the Spaniſh Kings; whoſe peculiar cuſtom it is, never to give over, till with Penſions, with Honourable places of Command, and with all courteous demonſtrations of Affection, they have brought over to their ſide, all thoſe eminent perſons whom they perceive to be eſtranged from their Intereſts, and from whom they know, that at a pinch they may receive Services.

They that are moſt inward with this great Cardinal, report, That his Grace chearfully accepted of the Noble Charge propounded to him, but, upon this condition, though, which by the Spaniards was immediately rejected. For he ſaid, That when by the Authority of Holy Scripture, by the Doctrine of the Holy Fathers, by the Inſtitutions of the Canons, he had made it evideut to the Counſel-Royal, That the reſults of it diſagreed with the Laws of God and Man, he would then deſire but power to hinder the execution of them; all to no other end, than to let the World know, That the King's Divine was in that Counſel only to aſſiſt the Conſcience of his King, with knowledg of the will of his Lord God; not for a Vizard to ſettle upon him the Rule of Kingdoms over men: For, he conceived it would be too ſhameful an action, that ſuch a one as he ſhould be employed to authenticate the diabolical impiety of modern Policy, and make ſilly Souls believe, that the naſtieſt *Aſſafœtida* that would out-ſtink a Pole-cat, is as pure Musk as ever came from the *Levant*.

Apollo *deteſteth the means that are recommended to him for getting of Moneys.*

EXtraordinary is the want of Money, which at this time is in *Parnaſſus*; for not only his Majeſties Exchequer, and Treaſures, and the greateſt Princes of this Court, but likewiſe the Gentlemen, the Merchants, and the Artiſans are in great diſtreſs for it; inſomuch, that many daies ſince, the Commiſſioners for *Apollo*'s Royal Patrimony, and others deputed by his Majeſty over this buſineſs, did a long time conſider, and conſult, what courſe was to be taken for the remedying of this diſorder.

And it was reſolved by all to be very expedient, That likewiſe into *Parnaſſus* ſhould be introduced that admirable Cuſtom obſerved by many Princes in *Italy*, of ſelling the publick Revenues to private men, they which bought them, paying the honeſt Rent of Six in the Hundred; and that it ſhould be lawful alſo for private men to put out their money to ſuch as had need of it, at the return of Eight in the Hundred, by the name of *Conſideration*.

This courſe which theſe Gentlemen ſo highly approved of, as ſoon as ever it was propoſed to *Apollo*, was immediately rejected, as moſt pernicious to all Eſtates publick and private: And his Majeſty then ſaid, That he would not by any means, by the engaging to another the publick Revenues of his Eſtate, give an odious preſident to other Princes, for encumbring in their life-times, thoſe in-comes, which as they had received free, ſo they ought to tranſmit them to their Succeſſors. For, by ſuch inventions as theſe, there was not only a door opened to the ruine of Eſtates, but the way was levelled for the avarice and malice of thoſe Princes, who either becauſe they Reign in States Elective; or, becauſe, in Hereditary, they have no Succeſſor of their own Race; would diſmember thoſe publick Rents, which are the true Store-houſes, and the ſecure Magazines that preſerve and aggrandize Kingdoms.

A diſorder, which being by the exceſſive malice of ſome Princes introduced into their States, hath extreamly weakned them. And upon the very ſame ſubject his Majeſty ſaid further, That in many States, the Taxes and Impoſts were now a-daies obſerved to be much encreaſed, becauſe the new-entring Princes have found the publick Revenues mortgaged by their Predeceſſors; aud that they themſelves, to provide for the urgent neceſſities of their States, and the private exigents of their Families, were enforced to invent new Taxes, and even againſt their wills, with odious Impoſitions to overload their afflicted and tired Subjects.

Which errors men ſhould ſo much the more fear that they would one day ruine their States, by how much the more Princes, not to run the manifeſt hazard of enkindling great Commotions in their Juriſdictions, and being no longer able to charge the people with new Taxations, ſhould at laſt be conſtrained to grow deſperate, and to ſeize upon the Rents, colouring their rapacity with the pretence, That it was more than their Predeceſſors could do, to empawn them ſo prodigally and maliciouſly, to the prejudice of the State, and of their Succeſſors.

And that States being ſubject to the ſentence of the Sword, and the Tribunal of Violence, if it ſhould happen that a Kingdom, where the diſorder of engaging the publick Revenues, was practiſed, ſhould be uſurped, and taken on him, by any Potentates; the new Prince by relinquiſhing the ordinary payments,would have, if not a juſt,at leaſt a colourable reaſon to commit that cruel out-rage of ruining the Patrimony of infinitely many Widows, Orphans, and other poor Creatures that had had all their Eſtates laid out upon the purchaſe of the publick Revenues.

And that he knew, the abuſe of alienating the publick Revenues, was gone ſo far, that many Princes with unheard-of avarice and greedineſs, had either ranſacked their own Eſtates, or ſuffered them to run to ruine; and this horrid cruelty they would have to be taken for Politick Wit, ſo to weaken, in Elective States, an hated Succeſſor; in Hereditary, a Stranger.

And laſtly, *Apollo* ſaid, That it was moſt wickedly reſolved upon, That private men, by the purchaſe of the publick Revenues, and the miſchievous bringing in of *Conſideration-money*, ſhould fetch again out of meer and bare money, without putting it forth upon any Commodities; it being a moſt abominable thing, that men born to live by the ſweat of their brows, to manure the earth, and attend upon the multiplication of Cattel, ſhould be maintained by thoſe Uſuries which are got out of a dead heap of money. A piece of bruitiſhneſs that is good for nothing but to make Induſtrious Men lean, and Uſurers Fat.

FINIS.